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Henry Ward Beecher

A TREASURY OF ILLUSTRATION

BY

HENRY WARD BEECHER

EDITED FROM HIS PUBLISHED WORKS AND UNPUBLISHED REPORTS OF HIS SPOKEN WORDS BY

JOHN R. HOWARD

AND

TRUMAN J. ELLINWOOD

WITH AN INTRODUCTION BY

NEWELL DWIGHT HILLIS

"Though reasons are the pillars of the fabric, yet similitudes are the windows which give the best lights."
—THOMAS FULLER.

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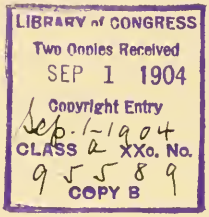

Introduction

THE teacher of men must himself perceive the truth, and then convey to others what has thus become his own. He must be both a seer and a sayer, whether he sees with the material or the spiritual eye, and whether he speaks in words, tones, forms or colors. The power and permanency of his work depend upon the scope and accuracy of his *seeing*, on the one hand, and the sincerity, sympathy, and felicity of his *saying*, on the other. The function of saying includes also a further act of seeing; for the prophet, poet or artist must know not only his own theme, as it appears to himself, but also the nature and use of his instrument of expression, and the minds of those whom he seeks to lead to his own standpoint, that they may receive his vision.

In this double equipment, Henry Ward Beecher was supremely great. Phillips Brooks and Charles Spurgeon called him the Shakespeare of the modern pulpit, doubtless in recognition, not merely of the richness and variety of his gifts, but chiefly of the Shakespearean faculty of perceiving the aspects of many-sided human life and character, and of presenting their relations in images which remain when the steps of argument and the theories of philosophy have faded away.

These expositions by illustration are characteristic of genius and inspiration. The Bible is full of them. Job, without arguing tediously the omnipotence of God, depicts it in volcanoes, thunderstorms, strange monsters of sea and land, and the orderly procession of the stars. Moses compares the brief earthly life of man to a story soon told, a flower soon withered, a vapor soon dispersed. David sings the Shepherd Psalm, and fixes forever in universal consciousness the sense of Divine providence. Paul summarizes the relativity of our knowledge, by saying "we see in a glass, darkly,"—forestalling and correcting in advance the modern agnostic, who professes not to see at all; and reveals in a flash the true theory of evolution, when he says that the whole creation has travailed in successive births from the beginning, each new generation being an upward step, divinely ordained "in hope." Above all, Jesus Christ, in parable and picture, gives revelations of truth and types of character which survive all changes of language, social organization and intellectual system.

Samaria is buried in mounds of earth, where archæologists may dig for souvenir-bricks; but the Good Samaritan we know and recognize, as we do the Pharisee and the Scribe, Dives and Lazarus, the unjust steward, or the sower of the seed.

Secular literature exhibits the same principle. The highest genius is pictorial; the works that abide are pictures. Homer's Iliad is a gallery of pictures; Dante's threefold epic of the unseen world is another. And so it is with Shakespeare, and all the rest of the sons of fame, to whom not only certain classes of specialists but all men of all times pay glad reverence. Others there have been, indeed,—a glorious company,—whose contributions of invention, statesmanship, learning or criticism have mightily influenced their own and later times, without surviving in individual form to be reckoned among the world's eternal masterpieces. No doubt we owe more in the aggregate to this host of thinkers and actors than to the few crowned ones. But the question of merit and reward does not concern me here. I would only point out the recognized, universal and imperishable supremacy of the genius which sees and says, pictorially.

Without attempting now to discuss this principle in its application to other departments, let us seek its ground and reason in the domain of oratory and literature. This is indeed its widest sphere, because a much larger number of men can understand and be moved by language than by any other form of communication, except direct exhibition to the senses. That is the universal convincing and compelling mode. "Seeing is believing," is a profound general truth; and it follows, in the use of speech, that when men are made clearly to "see" a proposition, they are disposed to believe it. Moreover, what has been seen can be remembered, that is, recalled and seen again, by most men, much more easily than a bare train of thought. And even an argument can be kept in mind much better, if connected with a picture or summarized in a pictorial saying. In this respect, an illustration is reasoning and philosophy made easy,—not that it supersedes the careful, slow process of demonstration or analysis, but that it relieves us so often from the necessity of traveling again the long road, by giving us the itinerary in epitome, and a monument to mark the point already once reached and determined. But a true illustration may do for us even more than this. Being a picture, it sets forth the truth in perspective, expressing relative values, and emphasizing essential features. Mere argument cannot always do that: for a chain of logic is no stronger than its weakest link; and the work of the patient reasoner, carefully observing and connecting facts, may be so closely confined to details as to exclude wide prospects. On the surveyor's map, one piece of land looks like another. Even if it shows that there is a mountain here, or a forest

there, it gives no such hint of the landscape as the merest sketch of the mountain or forest would furnish. So the investigator, recorder, philosopher or theologian is needed to give us our *bearings;* but the poet-prophet, seeing and saying, must give us our *views*.

It does not follow that mere seeing of visions is the proof of a true poet, or that every utterer of "views" is a true prophet. Scripture itself mentions more false prophets than true ones, and tells us more than once of false prophets who were sincere. The great prophets of Judah were thinkers and statesmen as well as seers. And the prophets of every age have stood upon facts, while they discerned principles; have recognized their immediate surroundings, while they scanned far horizons.

To the test of this conception, thus incompletely and imperfectly stated, let us bring the genius of Henry Ward Beecher.

Many so-called theologians and superficial critics used to say that Mr. Beecher knew nothing about theology. The grounds of this judgment, so far as it had any grounds, seem to have been, that he made himself understood by plain people; that he presented habitually the central truths of the Gospel, in their perspective relation to all others; and that his hearers carried away with them, and repeated as household words, the pregnant illustrations in which his expositions culminated. Such a criticism confounds clearness with shallowness, and reticence with ignorance.

It is very true that Mr. Beecher did not often preach formal theology, in guarded systematic statement; but he knew it thoroughly. Trained in the home of the great theologian, Lyman Beecher, where the subtleties of New England theological controversy were the table-talk of the household, and living for five years in the atmosphere of a heresy-trial, he was at thirty a real, though untitled, doctor of divinity, familiar with all the arguments for and against not only the general scheme of doctrine which we now loosely accept as "orthodox," but also the varieties and sub-varieties which are now well-nigh forgotten. The Five Points of Calvinism, the positions of the Arminians, the Restorationists, etc., were his theological alphabet-blocks, with which he could play and spell out the innumerable permutations and combinations of them into "semi" and "sub" and "supra" and "ultra" varieties. But this juggling with theoretical subtleties seemed empty, to his earnest spirit, and he decided that they did not furnish the proper material for the preacher who sought to bring men to Christ. This decision was largely wrought in him by a memorable vision, in which the love of God in Christ was the central, luminous element. Like Paul, he obeyed the heavenly vision, and preached thenceforward Christ crucified, the incarnation of suffering love. Like both Christ and Paul, he crowned his arguments and appeals with pictures.

If any man doubts that these "mere illustrations" carried deep insight and thought, and covered the essential truths of Christianity, let him look through the collection herewith published, and be convinced.

Yet Mr. Beecher's sermons are not mere series of illustrations, any more than "Hamlet" was, as the young man who saw it for the first time said, "a mere string of quotations." The illustrations are the parts most quoted, of course. But I venture to say that the seven hundred published sermons of Mr. Beecher are exceptionally abundant in the statement of sound doctrine.

As in all departments of rhetoric and oratory, so also in the art of effective, pertinent and worthy illustration, Mr. Beecher carefully and patiently trained himself. The apparent ease and spontaneity of his mature years had been won by long and patient practice; and to the end of life, he was constantly gathering fresh material both from nature and from human life. He knew that an illustration should recommend an unfamiliar truth by appeal to a familiar one; that explaining one new proposition by another, equally strange, was only to create two difficulties, instead of one. He was not prone to quote from books which his hearers had not read, or adduce experiences with which they could not instantly sympathize.

Dr. Rossiter W. Raymond (to whom I am indebted for much helpful suggestion) has given elsewhere a very striking account of the three habitually recurrent states of Mr. Beecher's mind,—that of study and acquisition, that of creative activity, and that of mental relapse and rest. It was in the first stage that he lived most of the time, associating with books or nature or men, and mentally laying up facts and experiences which might be available as media of sympathy, and therefore of power, in his work as a preacher. By such accumulations, his sermons grew in his mind. But he did not usually deliver a sermon until it had come before him as a picture. Then all the pertinent thoughts and illustrations emerged from their hiding-places, drawn by the pictorial associations of his theme; and in the supreme hour of utterance he saw what he said; and what he said, his hearers saw. How to make them do so, was his constant study. For this he entered shop and factory, forest and field, fished with fishermen, shod horses with blacksmiths, talked roses with gardeners and oaks with foresters and battles with soldiers.

I possess a large number of Mr. Beecher's manuscripts—one or more for every one of his fifty years of ministerial life. Nothing is more interesting than to note how, after elaborating a proposition in writing, he has subsequently condensed it, or replaced it with a single stroke of illustration, revealing the whole field like a stroke of lightning. In one manuscript he had filled two pages with an argument against the ultra-Calvinistic doctrine

of the Divine justice. No doubt, if he had been getting out a book on theology, he would have let the passage stand. But apparently he looked it over and decided that it was too abstruse to be taken in by the ear at a single hearing and appreciated so thoroughly as to change the hearer's previous notions. At all events, he crossed out the whole of it and wrote instead one line: "God is not a bundle of thunderstorms!" Another passage, similarly canceled, was replaced with: "The heart of God is the world's hospital!" And again, an argument for fearless approach to the Throne of Grace is summed up in this: "God does not sit like a threatening cloud in the sky! and man does not need to approach him under an umbrella of excuses." Such pictorial phrases are winged words, that fly whither arguments could not reach. They have lighted at one time or another on every pulpit in the United States, inspiring some, and in some degree modifying all, of the preaching of the Gospel among us. Who can measure the suggestive and perpetual value of such pithy sayings as these?

"A text is the gate to a sermon. Some ministers swing on the gate instead of going in to explore the garden."

"The Bible is like a telescope. If a man looks *through* his telescope he sees the world beyond; but if he looks *at* his telescope he sees nothing but that."

Mr. Beecher's sermons did not begin to be published regularly (except in certain daily and weekly papers which recognized their value), until he was fifty-five years old. After that time (1868) about six hundred were printed; in the period between 1840 and 1868 one hundred occasional discourses appeared. A study of both series discloses a progress in method and felicity of illustration. But there is always wonderful vitality and appropriateness in his illustrations. They are never extracts from a scrap-book, selected as likely to be oratorically effective, and carefully "led up to" in the preceding text of the sermon. They spring out of the theme itself, and the analogies which his quick sense has detected between spiritual truth and the sun, the clouds, the rain, the flowers, the homes and occupations of men, the experiences and fancies of children, and the joys and sorrows of human love. During several years in which Mr. Beecher was traveling and lecturing a great deal, his illustrations were taken with notable frequency from factories, shops, and various industries. I believe the reason was that, when he went to a city to lecture, he visited, if possible, its leading manufactories, and learned as much as he could about the work in which the people were most interested.

The general type of his sermons was that of a preliminary statement

of doctrine, followed by a practical application. His illustrations were perhaps most numerous under the latter head, but they were freely employed wherever they would effectively enforce the truth. It has long been recognized by men of culture and common sense that Mr. Beecher never told stories or made jokes, in order to raise a laugh. His dramatic instinct and vivid imagination often provoked a smile, when he did not expect it; and he certainly did not exclude wit and humor as means of moving men, or deem them barred from a proper use in the pulpit. His well-known declaration, "All the bells that God has put in my belfry shall ring!" comprises his theory on that head. But only fools could fail to recognize that the corruscations of his vivid oratory were, as has been well said, "but the sparks from a locomotive," and that the mighty train of a serious purpose thundered on, undisturbed by them.

Another characteristic of Mr. Beecher's illustrations is their absolute sincerity. This is not so common a virtue in the use of figurative language as might be supposed. The employment of poetic phrases because they sound well, is too often indulged without consciousness of their real meaning. Hence "mixed figures," which are at bottom moral faults. When Wendell Phillips once said in Boston Music Hall, "The time is coming when Liberty will stand by every newborn child, and drop in its cradle the schoolhouse and the ballot-box," his language was not rhetorically sincere, for it implied, what could not be true, that he was telling something that he mentally saw. Mr. Beecher never could have said that, because he always saw what he described. And another form of sincerity in illustration which characterized him was his really knowing what his illustrations implied that he knew. This virtue is rarer yet. Our poets and orators are forever drawing upon scenes, trades and sciences for similes and analogies which betray their ignorance to experts. Mr. Beecher never could have written the hymn which has disgusted so many sailors by its declaration that the Christian, in the midst of tempest and breakers, doesn't mind the billows' shock, because he is "anchored to a rock"! He knew what he was talking about. When he took a simile or analogy from a particular trade, the men of that trade in his congregation "sat up," and appreciated the point with instant approval. That was, in fact, his definite purpose; to capture men by an intelligent sympathy, and thus to lead them from the knowledge they had already to the higher truth they needed.

This collection of Mr. Beecher's illustrations has been made from both published and unpublished sources. Mr. Truman J. Ellinwood, whose stenographic notes comprise the latter, and are, indeed, the basis of a large part of the former, was for thirty years engaged in reporting Mr. Beecher's sermons, addresses, and prayers, and acquired by such constant practice an

accuracy which the best expert could not attain through occasional opportunities only; so that Mr. Beecher announced in the "Plymouth Pulpit" pamphlet that he would hold himself responsible for no other reports. Mr. John R. Howard was for twenty years Mr. Beecher's literary adviser, and publisher, and intimate friend. For a long period, he revised for publication all the sermons issued in "Plymouth Pulpit," and most of them bear the titles given by him, Mr. Beecher rarely seeing the discourses after preaching them, until they came to him in the pamphlet form. In preparing this volume, the editors have gone through all of Mr. Beecher's books, as well as Mr. Ellinwood's manuscripts, selecting the passages best suited for suggestion, meditation or comfort, and especially for homiletic use, Mr. Howard being responsible for the compilation, arrangement, and editing. The book is indeed a treasury of genius and inspiration. To Christian workers, Sunday-school teachers, theological students and young preachers, it will be invaluable. No man who studies it can fail to find himself mentally and spiritually enriched and stimulated. A superficial examination will yield innumerable precious gems for quotation, if that be what is desired; but a deeper study will do far more, by teaching the student how to make and use his own illustrations. The arrangement of subjects is psychologically interesting and helpful; and the collection as a whole sets forth with practical comprehensiveness the great principles of Mr. Beecher's teaching, as it appears in the forty volumes of his works, many of which are now out of print.

Remembering the golden days when, as a college student, I first discovered the volumes of Mr. Beecher's sermons, and the rapture with which I read and pondered and walked in the woods to dream and brood, hardly knowing whether my feet touched earth or no, I envy to-day the young men into whose hands and hearts this book is to fall, thrilling them to a wider and deeper life. That they may be, as I have been, uplifted and inspired by its wonderful pictures, is my prayer and hope.

NEWELL DWIGHT HILLIS.

Preface

MANY volumes of "selections" have been made from the great preacher's outpourings, but all upon the merely general lines of gathering admirable passages. This began early in his Brooklyn ministry. A parishioner of his, looking over an illustrated "Annual" issued by one of the great religious societies, which had been prominent in opposing Mr. Beecher and his ideas, was struck with a certain familiar tone of some anonymous passages, quoted for aptness or beauty or spiritual helpfulness in this "Annual," and showed them to Mr. Beecher, asking if they were not from him. He read them, smiled humorously, and said: "Yes, but what of it? They like some of the doctrines but disapprove the doctor, and could not consistently use his name. They are welcome to publish all they are willing to: the more, the better." The natural feeling of a proprietary interest in his own productions never hampered the man: his springs were deep and never-failing. The various gatherings of "Thoughts," "Gems," "Pungencies," etc., accompanied his whole course.

But probably the most notable gift of this exuberant mind was his imagination, and his facile use of it in argumentation. Aside from his omnivorous reading,—a study of nature, of men, and of life, a clear perception, and a genius of intuition, gave him a vast range of facts, which his fancy presented in vivid images for exemplifying statements of principle. His illustrations often condensed his most powerful arguments.

This volume offers some of Mr. Beecher's *Illustrations*,—a few thousand selected from the numberless multitude,—in the belief that they will be suggestive not only to students, ministers, teachers, and public speakers, but to the devotional reader also. They are arranged, entitled, and indexed according to the theme or thought to be illustrated; but they are indexed also according to the illustrative image used: so that they may be approached along either line. One may desire suggestion for illustrating a theme he is treating; or he may have in mind a picture from nature or human life and seek a line of usefulness for it as an illustration: the two indexes will cover the two classes. If merely general inspiration is wanted,

the reader may browse at will. Sometimes an illustration might have been classified under one or more other topics; but choice had to be made.

A reviewer remarked that Mr. Beecher's prayers were often richer than his sermons; and a cultivated and well-known preacher, after listening to him one Sunday, was struck with a figure used during the prayer, "which," said the hearer, "he ought to have kept for his sermon, it was so illuminating." But such things dropped from Mr. Beecher like rain from the clouds, not by premeditation, but out of illimitable reservoirs when the atmospheric conditions were ready. Many of the illustrations in this volume are taken from his prayers. Besides, the range for selection has been over innumerable sermons, (not only those printed in volumes, but also pamphlet-issues, old newspaper reports, and unprinted stenographic reports), and a large number of lecture-room talks, lectures to special audiences, public addresses, pulpit notices, remarks at funerals, private conversations, and other utterances, published and unpublished, when, either by regular arrangement or by chance, a record was made.

The difficulty has been to restrict selection to illustrations, and to be restrained from including the innumerable "good things," which, however terse, graphic, or otherwise fine, are not really figures of speech—although their picturesqueness often almost makes them seem to be so. This volume merely gathers some precious specimens from the mines of sense, wit, ethical instruction and lofty spirituality, which that great mind and greater heart have left as a heritage, to those who are wise enough to avail of them.

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Division of Themes

NATURAL LIFE

NO.		PAGE
1	Infancy and Childhood	3
43	Youth	13
70	Man and Woman	20
99	Romantic and Wedded Love	28
129	Mother—Father—Home Life	35
177	Health and Sickness	45
222	Bereavement and Sorrow	53
273	Old Age	63
288	Death	67
314	Immortality and Heaven	72

SOCIAL LIFE

357	Mental, Emotional, and Moral Qualities	87
481	Joy and Happiness	114
504	Work	118
536	Business Activity	125
592	Prosperity and Wealth	137
623	Poverty and Adversity	143
710	Faults and Vices	160
797	Excellences and Virtues	175
831	Social Relations	182
	Society, Influence, Sympathy, Character, Reputation, Friendship, Common Pains and Advantages, Mutual Judgments, etc.	
952	Civic Interests	206
	Government, Patriotism, Public Life, etc.	

RELIGIOUS LIFE

NO.		PAGE
1016	The Spiritual Nature	223
1107	God	239
1218	Jesus Christ	262
1297	The Holy Spirit	280
1331	Conscience, Temptation, and Sin	288
1433	Religion	307
1539	Spiritual Birth	329
1604	Spiritual Growth	343
1679	Spiritual Life	357
1766	Unselfish Love	375
1801	Prayer	382
1834	The Bible	388
1970	Doubt and Belief	419
1987	Fear and Hope	423
2006	Faith	427
2039	The Sabbath and Worship	434
2071	The Church	440
2178	Theology	463
2266	Preaching	482
2355	Reforms	501
2383	Benevolence	507

MISCELLANEOUS

2412	Education and Literature	515
2458	The Human Race	524
2545 to 2585	Nature	543

Index of Thoughts, with Illustrations . . . 553
Index of Illustrations, with Thoughts . . . 597
Index of Titles 641

Portraits of Mr. Beecher

From a Photograph by Rockwood, in 1885 (aged 72) . *Frontispiece*
From a Daguerreotype, in 1856 (aged 43) . . . . . *Title Page*
From a Photograph by Whipple, in 1853 (aged 40) . *Facing Page* 87
From a Photograph by Rockwood, in 1870 (aged 57) " " 223

To his undying fame the world and his memory stand in no need of witnesses.

WILLIAM EWART GLADSTONE.

NATURAL LIFE

NATURAL LIFE

I. INFANCY AND CHILDHOOD

1. **The Baby.**—The birth of a child is the birth of love in the family. It is to the mother as if there had flown in at the open window, from some fragrant honeysuckle or rose, a little bird, to sit on the window-sill and sing to her strange melodies from the unseen world. It seems a gift of God, musical and loving. She takes it as a thing perfected, as it were an angel visitor sent to her.

2. **The Mother's Eye.**—When did a child ever look ugly to its mother! Larks doubtless think their featherless, discolored, yellow-mantled squabs more beautiful than full-grown humming-birds.

3. **Lessons from the Cradle.**—This little preacher lies in the cradle teaching us to love that which is not lovely, but which has in it elements that promise a future disclosure of loveliness; teaching us to seek not our own good, but the good of another; teaching us to give our proud strength utterly to the weakness of unrequiting childhood, even in its earliest days.

4. **God's Love and His World.**—There is not this side of the Cross of Christ anything that is so perfect an illustration of love in the administration and economy of God in this world, as the birth and development of the child in the family. By day and by night, through sickness and through health, during all the gradations of unfolding growth, there is the joy of the mother in overruling self for the sake of her little one. Though she be the flower and pride of every assembly, the moment the fountain is opened, and the mother-soul is awakened, how blessed is the cottage! and how willingly and cheerfully all the gay trappings of fashionable life are given up! She devotes her very life to the child; and as it grows older she still serves it, and becomes its wisdom and righteousness; her experience is made over to the child, and she clothes it with herself, as we are told to put on the Lord Jesus Christ. As it goes on increasing in stature and knowledge she watches it, guides it, inspires it and helps it to the end.

5. **Christ's Valuation of Humanity.**—A little child, according to the canons of the market, is just about the most worthless thing going. He cannot sow, nor reap, nor spin. He does not understand even the benefits that are bestowed upon him. A child stands as near to the seed-form as he can; he is only an acorn. No matter whether he grows to be an oak or not, he is nothing but a seed, an acorn. He is the lowest in society. And yet, says the Saviour, this lowest thing in human life, a little child, is so sacred before God, that whoso accepts him in the fullness of the recognition that he is God's child, shall be counted to have received God himself; and whoever despises him, or causes him in any way to stumble, had better never have been born. Such is the teaching of Christ as to the value of human nature:—not as to the value of fully developed and educated human nature, that stands in the economies of human life in all its usefulness; but take the lowest form of it, its zero, and yet, intrinsically, it has such a value that on no other occasion and in regard to no

other person were there such words uttered as by the Lord Jesus in regard to a little child.

6. Prophetic Love.—The mother thinks she has an orator on her knee, though he can scarcely speak a word. She foresees it in her love and hope. The child is fractious and irritable; but she says, "That is a fine nervous system, and it will be very sensitive by and by to all that is beautiful and rare." She can stand the irritableness of the child and its fractiousness, because she foresees what they mean for the future. Where there is maternal love, there is no service so low, no sickness so severe, no taxation so burdensome, no fact that seems so blind, but that love pierces it, and for that which the child is to be the mother glories over it.

7. The Joy of Sacrifice.—When a mother is going through weariness, and wearing out night by night, and the little child hovers like an aspen-leaf quivering in the wind of death, ready to go every moment, and any one would take the sweet burden of watching from her, does not she say, "No, no, no—nobody but me"? and is she not conscious of an inward undefinable joy?

Or, when, at night, on the disturbed border, some Indian foray has carried the torch to the house, and the mother and father are driving their little flock before them, and the father turns at almost every step to destroy one or another of the foe, is he not at that moment, when every muscle is nerve, and every nerve is a flame of fire, conscious that he is forty men, as it were? No man is ever in such a state of exaltation as when he is putting his life in peril for something that is dearer to him than life.

8. Learning by Experience.—How beautiful is the child in the mother's eyes, even in its first estate, though it is a mere nothing then. Wrapped up in that child, though yet unfolded, are twenty or thirty strong, intense, immeasurable powers. When little by little he comes to himself, he is, as it were, a chest of tools. But let a father turn his child, at five years old, into a shop where there is a chest of some thirty tools, of which he knows nothing, and tell him to use them all. He handles them just as it happens, and of course suffers for his ignorance. He snatches up one and cuts himself, and throws it down again; he tries another with the same result; and he learns, by and by, not to take a chisel by the wrong end. He soon finds out that the proper use of a gimlet is not to pierce his hand. By repeated mistakes and mishaps, and it may be by an occasional exhortation, he learns to use those tools as they were designed to be used.

9. First Animals and Then Men.—Children are animals before they are men: they are little beasts of prey; they are monkeys; they are pigs; they are all kinds of creatures endowed with instincts, indulging sometimes in this passion and sometimes in that. When they begin to act they do not manifest much moral sentiment. That is of a subsequent growth. They are unripe. We are not, therefore, to think they are coming to the gallows because they falsify and go to the sweetmeat jar in childhood. If you are faithful they will not always lie and steal. If you take occasion to instruct and train them aright you need not be alarmed lest they will end badly because there seems to be such a perverse bias to their minds in the beginning.

10. Child-training Continuous, not Spasmodic.—We must inspire our children with higher conceptions of the dignity of right-living, and of the nobility of real manhood. And it cannot

be done by a word dropped here and there. It cannot be done by a little instruction imparted now and then. It must be done when you are kneading the batch. There is many a dish that you cannot put pepper and salt into after it is cooked. They must be put in while it is hot. And so it is in bringing up children. All the essential instincts of a nobler manhood are to be melted and worked into them while they are growing up.

11. **A Little Questioner.**—When a child is born it feeds on the mother. All that necessary economy which goes before the child's experience resides in the mother. When the child is so grown that its mind begins to be hungry, it eats the mother's mind, just as before it ate the mother's milk. It is dependent on the mother's thought for its own thinking. It has all the apparatus for thinking, but no thoughts of its own. It is a little questioner, asking, "What is that?" and "Who is that?" and "Why is that?" and "Where is that?" gathering knowledge from the mother's knowledge. The mother precedes and prepares; the child comes after and devours. It is a much more gracious method of eating than the red-mouthed lion's way, but it is in the nature of feeding upon the mother's life and thought.

12. **Education and Training.**—"Train up a child in the way he should go, and when he is old he will not depart from it." It does not say *Educate* the child, but "*Train up* the child." To educate a man is to tell him what to do, while to train him is to see that he does it. Training is the rubbing of education into muscle and bone. If you tell a child what is good it does not follow that he will not depart from it; but if you train him into being good, he will not depart from it. If you tell him that he must be orderly he may not be; but if you see that he is orderly till he is grown up he cannot get rid of the habit of being so. If you tell him that he must not lie, that he must speak the truth, it is not certain that he will obey; but if you see that he forms a habit of being ashamed of lying, the habit of speaking the truth will be so wrought into his mind that he will never depart from it. Habits formed in childhood are faster than colors dyed in the wool.

13. **Children.**—The limbs reach down, and the green leaves kiss the children over and over again. So would I, if I were a green leaf, and not consider myself so green after all.

14. **Happiness a Means of Grace.**—In dealing with children, have confidence in them. Do not try to corner them. When I was a child I was cornered many a time, and made to lie. I knew I was right, but I was whipped until I confessed that I was wrong. If a child has done a wrong thing, as far as possible avoid bringing on an issue by which fear of a frown or the whip shall make him dodge into deception, and try to hide. That is characteristic of the animal-nature. It is true of the fox and of the hare, and it is true of the child. Therefore take care of your tenderness. You may drive the children into sin by sternness and severity, whereas by kindness and gentleness you can lift them over the hard spots in their experience, and set them down intact on the other side. Make the children about you happy, and be happy yourself. The aspect of happiness in every virtuous household is a means of grace.

15. **Learning to Speak Truth.**—The conscientious mother is overwhelmed with grief; and when the husband comes home, she says, "My dear, Charley has told a lie!" Yes, he has. Probably he has told a hundred; and

he will tell a hundred more. For telling the truth is like archery; and no boy hits the mark the first time. He does not know how to aim. He has got to learn. And I will assure you it is a great education to learn how to tell the truth. There are a great many people who never learn it all their life long.

16. **Forgiveness of Children.**—Suppose a child has told an untempted lie, and the mother is to deal with her. She calls the child to her knee, with a sad but serene countenance, and reasons with her. The child's obstinate pride is aroused, but the mother deals with her mildly and moderately, though justly; and yet the hour goes by leaving the mother's face not unclouded. The child is in such a state that if the mother should smile she would take it to be a compromise with the lie; and the mother says, "No, no, no, my daughter." She holds the child off until she is satisfied that the child's abhorrence of her wrong is genuine, and she does it for the child's own sake; but the moment the child, in a flood of tears, rushes to the mother and says, "I am sorry! I am sorry! I confess it all! I confess it all!"—the moment the child's mind is changed so that kindness shown to her will not be interpreted by her as a justification of the lie—that moment the mother's arms are thrown about the child, and she kisses the tears from her eyes.

Now, that is forgiveness. It is a restoration of the stream of confidence between soul and soul, mind and mind, heart and heart.

17. **Want of Strength not Wickedness.**—A child is not to be regarded as wicked, primarily, that is simply feeble in the direction of any moral faculty, any more than a child is to be regarded as wicked that is born lame, or maimed, or blind or deaf; though such a child should have more care and more education than one more happily organized. It is required of us according to what we have, and not according to what we have not. There may be many parents who suppose themselves to have very wicked children because dull and slow in certain moral directions. They have children that will require at their hands much attention, and these children, by reason of their defects, *may* become more wicked; but the mere want of strength in any faculty, intellectual or moral, is not wickedness in a child.

18. **Boys.**—A boy is a piece of existence quite separate from all things else, and deserves separate chapters in the natural history of man. The real lives of boys are yet to be written. The lives of pious and good boys, which enrich the catalogues of great publishing societies, resemble a real boy's life about as much as a chicken picked and larded, upon a spit, and ready for delicious eating, resembles a free fowl in the fields. With some few honorable exceptions, they are impossible boys, with incredible goodness. Their piety is monstrous. A man's experience stuffed into a little boy is simply monstrous. And we are soundly sceptical of this whole school of juvenile *paté de foie gras* piety. Apples that ripen long before their time are either diseased or wormbitten.

19. **Courtesy Due to Children.**—Thousands of parents govern their children simply and solely for their own luxury and convenience, and take no pains to smooth the tones of their voice or to measure their action. I have seen children insulted so grossly by parents that nature in me said, "The parents ought to be severely punished," while grace in me said, "No, they only ought to be reproved and taught better." Because God lent a little child

to you He did not lend it to you to be a rug for you to wipe your feet on, nor to be a slave to run of your errands, and for you to practice your cruelty and irritableness on. That child was God's before it was yours.

20. **Lies to Children.**—A lie told to a child is a monstrous thing. I abhor it. And yet lies are told to children as thick as cloves are stuck in hams when dressed for public occasions. Your child is sick, and you bring him a potion, and say: "It is good, my dear," when it is as bitter as gall. You are not only a liar, but a fool. The child learns, in a little time, not only that the medicine is not good, but that truth is not to be regarded. You not simply give the child an odious dose of medicine, but you give him a more odious dose of morals. You inoculate him with the spirit of lying in the beginning. We cannot be too careful to speak the truth—and, above all, to children.

21. **The Gift of Love.**—What can that little five-year-old do to help her mother, or to reassure her spirit in any way, compared with the relief and support which can be afforded by the benign and wise right-minded man to whom she goes for all counsel, and who has a large range of life, from which he can bring that which is strength to her, and a staff for her to lean on? . . . But has that little child nothing for the mother? Is its inferiority really a bar to its making gifts, and to its conferring pleasure? I tell you, when the older sister comes home, and sits down at an instrument of music, and, in the most brilliant way renders some notable symphony, though the mother is greatly pleased—yet, let the little five-year-old burst into the room, with arms extended, and see how quickly the mother's attention is withdrawn from the music, and is directed to the child! And does not the child bring something to the mother—something that is worthy of the mother's notice?

22. **Filial Liberties.**—When I go abroad, now advanced in years, and find that preparation has been made for me, and that respectful and kind attentions are shown me, I do not fail to appreciate these things. If I am cordially received by the husband of the family, and if, one by one, I am greeted by the children, this daughter and that son coming and shaking hands with me, one saying what he has remembered, and another saying what he has remembered, I am not insensible to the honor that is bestowed upon me. But they forgot the little fellow. He has been out in the nurse's arms; and hearing something going on, he breaks away from her and comes running in, and eludes the mother who would catch him up, and climbs into my lap, and talks of his hoop, of his marbles, or of something else. Dear little fellow—he is the one in the whole family that I like best—the little prattler; the one that takes liberties; the one that makes me as a father to him.

23. **The Father's Presence.**—First, the child learns to love his father as a person in the household; but as he grows older he begins to see his father in the handwriting that lies on the secretary, in the chair that stands in the corner, in the hat and coat that hang on the nail, in the cane, in the garden, all through the house, and around about it—everywhere that his father has thought, and shown his taste, and performed his labor. He sees his whole personality.

I well remember being waked up, on dreamy moonlit nights, by the whippoorwill. Its wild, strange song fluted through the air, and I was seized with I know not what inspi-

ration. My soul exhaled, and I quivered with a kind of pleasant terror. I would fain have called out, but that I did not dare to hear my own voice in the silence. The light of the moon, streaming through the window and filling the room, brought tears, half of pleasure and half of terror, which ran down my cheeks. Presently I heard my father's "*Hem!*" in the adjoining room,—and then it was all peace. Just that simplest inarticulate sound, that brought quick through my fancy a sense of my father's presence, dissipated all terror. I was myself again in an instant. From this least hint and sign of personality, how quick the whole person came!

24. **Judgments of Law and of Love.**—Look at the way in which we see our neighbors' children. There never were such rogues! There never were such little lying wretches! There never were such mischief-making children! My observation is that every village in the United States has in it the worst children in the world. When you bring to bear upon your neighbor's children any other standard of measurement than that of tender, fostering love, you look at them with hard criticism, and the judgment of the law; and they cannot stand it.

Yet how is it with the father and the mother when they look upon their own children? With what patience do they endure the animal period, the brute period, the deceitful period, the fox period, the wolf period, the serpent period!

25. **Sympathy of Moods.**—You know the old Latin proverb that says:

> Si vis me flere, dolendum est
> Primum ipsi tibi.

"If you want to make men cry you must cry first." Whenever you see any one in tears you instantly feel a pathetic mood come on you. Or if you go into a house of merriment, and brilliant jests are flying through the air like rockets, you begin to laugh even before you know what the jest is. The feeling of mirth in another begets the same in you at once. So it is all the way through. I have known parents who, because their children have been angry, have got angry too. "You little rascal!" they say. "What do you mean by losing your temper? Take that!" When the child is angry, that is the time for the parent to be gentle; when the child is selfish, that is the time for the parent to subdue him by pouring generous treatment over him. If you want anybody to be anything, be that yourself in their presence, and they will incline to it.

26. **Sunday and the Children.**—When I was a boy Sunday began at the going down of the sun on Saturday night. The next morning, when I got up, I used to feel the power and pressure of the stillness that prevailed, or of the strange sounds that rolled through the air. When I went to the breakfast table I felt that I must not smile; and the first thing I heard was the question, "Do you know your catechism?" That was always the skeleton in my closet,—especially when my dinner hung on it, the loss of which, to a growing boy like me, was a serious matter! In many ways religion was made a torment to me. Yet my father and mother were far in advance of their time in the gentleness with which they treated their household. But I can remember how I used to stand in the west window and look at the sun, and yearn to have it go down. It seemed to me that there was nothing so lazy as the sun on Sunday; but when it did go down it brought emancipation.

My recollection of this is very vivid, and I should be extremely sorry to think that a child of mine watched to see the last sand go out of the Sabbath, and felt that it was iron sand, and associated Sunday with fetters and manacles. It is a day of the Lord, and it ought to be full of sweet songs and rare pleasure.

27. **Children and the Old Testament.**—Many parents do not dare to let their children go to the Old Testament. They say there are in it many things which shock the refinement of modern Christians, and which they do not want their children to see. There are, it is true, many things in the history of the race which are not agreeable; so there are many things in the growth of every child that are not agreeable. Therefore we take him to the nursery, and do not show him in the parlor. But these things are necessary parts of life though they do not belong to polite society. There are parts of the Old Testament which do not belong to polite literature, but which belong to life, notwithstanding. Life has knots and twists in it which must be taken account of in a true delineation. Old Cromwell wanted to be painted with the wart which was on his face; and the Old Testament paints the warts on the faces of its heroes. If parents are fastidious about the Old Testament, the consequence is that their children are weakened unless they get its reflected light, and are not half so strong as they would otherwise be. I would rather take my child by the hand, and walk with him straight from Genesis to the last book of the Old Testament, and read every bit to him, unfolding and explaining it, than to have him deprived of the power which comes from familiarity with it.

28. **Parable and Fable as Teachers.**—Does a mother, when she has grown old, repent herself of the thousand little artifices by which she has attempted to get truth into the mind of the child? She reads a fairy story, and the child is perfectly bewildered, delighted, dazzled with it; but is it true? No, it is not true; and yet it is true: that is, it is not true in the lower realm of fact, but in the higher realm of imagination it is true. It never happened; but then, it conveys an idea of happenings of a certain sort. You make up a little fable, an untedious novel, and rehearse it to your children; and they ask, "Is it true?" You can say, "Well no, it is not true;" or you can say, "Yes, it is true." Do you not know that sometimes an untruth is truer than a truth?—truer, I mean, not in the thing itself, but in the impression it produces on persons' minds. The history of the world shows that in the divine development of a system of instruction precisely those methods were employed for the purpose of unfolding and carrying up men's ideas, and elevating the standard of their inward manhood, to a higher plane, which are employed in every rational family.

29. **Childhood Disciples.**—There is but one period of the year in which you can graft well. It may be possible to graft successfully at other times; but there is one period when you must make the transfer if you would take a bud from one tree, and graft it into another, and have it produce its kind, and do the best that it is capable of doing. There is but just one season when the bark lifts easily, and the staff is in the right condition.

There is a time, also, when the little human natures bud easily, and graft easily. It is possible to graft them at other times, by extra elaboration; but more than half of the grafts will *blow out*, as the saying is. There is a

period, however, in which ninety-nine out of a hundred will stick and grow. For all the adaptations of the child at that time are such as to incline it to borrow its life from another. It is but the transfer of that which is its need and instinct from the blessed Saviour. And then it becomes a Christian child.

30. Young Souls.—When once china or porcelain has been inscribed, and put into a furnace, and baked and glazed, you cannot rub the inscription off. It is too late then. If you want to rub it off, you must do it while the ware is in the "biscuit." When children come into our hands they are in the "biscuit," and we can inscribe on them what we please.

31. Present Duties for Children.—It was only yesterday that I saw robins that had just been fledged and coaxed out of their nests by their parents, and that found it easier to settle down in the grass and on the ground than to fly in the air. But grass and ground are no place for birds; cats, vermin, and all manner of dangerous enemies, boys included, are around about them there; and I beheld the parents' endeavor to make them fly. With what clamor, with what vexation, with what torment, did they afflict their offspring till at last they provoked them out of the grass! As the young birds, with feeble and unpractised wings, slowly lifted themselves up, the old birds swung around them with continued clamor, and, bearing them up, apparently with a thousand touches, conveyed them to the branches of high trees, and taught them to fly from tree to tree—not down but up, rather. So, sometimes stringently, always patiently and helpfully, will the wise parents of boys and girls hold them to duties for the present grievous, but afterwards to be their joys in life.

32. Possibilities in Culture.—There are a great many plants which, if you take them in their wild state, show simply that they have the capacity and foundation for culture. Some of the choicest of our garden flowers in their wild state were very simple things.

Look at the gorgeous family of roses. You shall not find in a state of nature roses that parallel the *Teas*, the *Perpetuals*, and the *Mosses*. These are all developed by culture. They have been brought to a high degree of beauty and fragrance, and some to an excessive degree of fragrance; whereas in the state of nature they were simply sweet and pretty. Natural roses are comparatively humble by the side of these cultivated ones; and it is culture that has made the difference. Yet there was in the wilding the power of development. And the child will respond as well as the rose.

33. Sensitiveness of Children.—Your child is so sensitive that you cannot speak to it that it does not cry; and you say, "I never shall bring up this child: it is all baby." You asked God to give you children, and you prayed that you might have children full of sensibility to all that was good and true and noble. He granted your request. He gave you a child with sensibility to love, to justice and to patriotism; but in order to do this he had to give you a child that had a sensitive constitution, that would cry quick and laugh quick, that was like a May morning and that was the precursor of a glorious summer and of an autumn full of rich fruit. What you call sensitiveness is perhaps the first development of genius in the child. Do not mistake the preparation of good things as being faults in your children.

34. Long Words to Children.—Long words in regard to spiritual subjects

are no more to a child's understanding than hailstones on a slate roof are to plants under that roof. You cannot make children understand anything without appealing first to what they have in them, and then from that to something a little larger, from that to something still larger, and so on.

35. **Teaching Truth by Fiction.**—You wish to produce in your child's mind a conception of justice, and you make animals talk. You say, "There was a lion—one of those *good* lions, my dear—and he was walking one day in the woods; and what did he see? He saw a poor little innocent lamb by a stream; and there was a wolf—a bad wolf—and the wolf was saying to the little lamb, 'What are you drinking out of this stream for?' and the little lamb said, 'I did not know as I was doing any harm.' 'Yes,' said the wolf, 'you did know that you were doing harm, and I will tear you to pieces.' And the lion walked up and said to the wolf, 'Stop! you shall not hurt that lamb; he has rights as well as you;' and the lamb was saved."

Thus you show the child how a just monarch protects innocence on the one side from craft and violence on the other. Yet there was never a lion that did so, and never a wolf that stopped to argue with a lamb before eating it up. But that fiction conveys to the child's mind a vivid conception, such as you could never give him by any abstract statement, of equity between man and man, between the strong and the weak, between the high and the low. Christ employed that mode of teaching. He taught by fiction.

36. **Lessons Taught by Children.**—Never in all after life shall we repay the lessons which our children teach us. They inspire enterprise, industry, frugality and courage, as nothing else does. From rude and painful strife with nature men obtain relief in the love which they find when they come back to the household. The buried miner, from whose face the sunlight is shut out, comes forth at twilight weary and begrimed, with no expectation of honor or wealth, but cheerful and hopeful. He is going home, where the little children live. He returns again to his most unwelcome task in the morning, still with no expectation of honor or wealth, but only that through his patient toil the dear ones may live on.

37. **Conversion of Children.**—Many persons are afraid of children's conversion. As though the conversion of a child that is free from the cares and burdens which you carry like a hump on your back was not more likely to be genuine than yours, if you give it fair play! When little children think they are converted people say, "What, converted so small? Christians so young? Let us be careful. We will not take them into the church yet. It will not do to bring them along too fast. If they hold out we will receive them."

Suppose, a child being born, the doctor should say, "My dear father and mother, it is uncertain whether or not this child will live, and I advise you to put it out on the front door-steps and leave it over night. If it lives in the open air in January you may be sure that it has a good constitution, and you will be warranted in bringing it in and taking care of it." Thus you do a devilish work, and hope that God will do a good one. Those periods when children feel drawings towards higher things, and hear the call of God, are just the periods when you should take care of them. It is not hard to make a tree

grow right if you begin to train it when it is young, but to make a tree grow right after you have allowed it to grow wrong till it is old is not an easy matter.

38. **A Child-Christ in the Child-Heart.**—Many people, in bringing up their children *in the nurture and admonition of the Lord*, look with great suspicion on early Christian experiences. They are afraid of abnormal growths. They do not believe in children being really Christians, because they do not see in the child that which they would look for in a ripe Christian. But if they would look for a babe Jesus in a little babe, they would find that there. And if they would treat the babe Christ as they would treat the babe boy, or the babe girl, and nourish it, and carry it in their arms, and rear it, step by step; if they would treat it as a little child embosomed and arm-encircled; if they would shield it as it goes through all temptation and all trial, they would make straighter Christians, better branched Christians, more fruitful Christians, than those that are made, at last, out of old and bad growths, by lopping away the pernicious boughs. There never will be the ripest and most symmetrical characters in the Church of Christ till we learn to bring them up from the seed in the spirit of the blessed Master.

39. **Undue Anxiety for Children.**—Parents may be so anxious for the welfare of their children that they have very little peace, joy, or trust in God. In order that our hearts may ring out to our children in the sweet music of true religion, those hearts must not be touched by worry. If you lay your hand upon a bell when you strike it, it is muffled, and the sound does not come forth. Take off your hand, and let the bell sound out sweet and clear. The heart must not be muffled by anxieties, fears and torments.

40. **Children and God's Handiwork.**—I shall never forget what the chaplain once said to me when I was at Mount Pleasant Academy. I was accustomed to go with a burly English gardener, three or four times a week, and spend an hour or two in the garden where he worked, to delight myself with the flowers. The chaplain, knowing what my habit was in this respect, spoke to me one day on the subject with a kind of solemn delicacy, saying, "Do you think an immortal being is spending his time worthily in looking after such trifles as these?" I did not know how to answer him then. If I had known what I know now, I should have said, "God spends his time in making them every year, and I am sure that I do not go far wrong in spending my time looking at them." I should be glad to have every child under my care grow up with the feeling that God made the flowers; that he made the butterfly, the worm, the insect, the ant; that he has a thought in the air overhead, and in the ground underfoot; that wherever there is life or organic creation, there has been the touch of God's hand.

41. **Heredity.**—A child whose parents have lived in obedience to God's law starts with a better chance for righteousness than any other. A parent says, with the most cursed selfishness known to humanity: "If I indulge in drinking or in lusts I am my own worst enemy." I beg your pardon; you are the worst enemy to your children. They inherit your indulgences; they are cursed when they start on the stream of life, whose width and length no man can compute, for God says: "I will punish," that is the vote of nature, "and visit

the iniquities of the fathers upon the children unto the third and fourth generation." The children of thieves are born with an impulse to steal; the children of drunkards are born with a shattered nervous system, and with an appetite that is as hot as hell. God says to parents, "If you want your children to do well, by all the love that nature and grace give to a man for his offspring, take care of yourself."

42. **The Invisible Ministry of Children.**—I can conceive of an artist who should paint, as some people write with invisible ink. He goes through a newly builded or a newly appropriated house, and works, and seems to be marking on the walls; but from his pencil nothing comes, no fresco either on the ceiling or on the sides of the rooms. He continues to work for days, and weeks, and months, during the winter weather, and then departs. And on some beautiful day in June, when the air comes to exactly the right temperature, and the constituent elements are happily coincident, by some chemical action the artist's work is disclosed, and the house is filled with exquisite pictures, above, on either hand, all around. We walk in a trance of beauty; that which we behold is like the reproduction of a dream, or the incarnation of a poem. The house glows.

Now, our children are little artists; and by their quips and pranks, by their mirth, by their earnest love, by their strange manner when knowledge dawns upon their mind, by their moments of devotion, by their little pattering prayers, by the ten thousand ways in which they carry their daily life, they are filling the house, they are filling the air, with pictures which are never so beautiful as afterwards, when they are gone. Thus the dress that they wore, the book that their fingers thumbed and from which they got their first instruction, the place where they sat and looked up with a merry laugh, the couch that was theirs, the hymn that they sang—all these things, which were transiently marked by us, but which we had perhaps forgotten, begin to blossom out. Our memory is frescoed with the rarest and sweetest and most delicate of all conceivable truths and feelings.

II. YOUTH

43. **The Critical Season.**—Long before the Amazon reaches the ocean, it has grown so wide that from the channel no shore can be seen on either side. It is still a river, but with all the signs and symptoms of becoming an ocean. There is a period, beginning not far from fourteen, in young lives, when childhood is widened suddenly, and carries its banks so far out that manhood seems begun, though as yet it is far off. The stream is ocean deep. Upon this estuary of youth the currents are shifting—the eddies are many. Here are united the strength of the sea and the hindrances of the land.

44. **Misjudgment of the Young.**—The class of '34 of Amherst College, from which I graduated, came together; and to look upon the boys that were, and to see how the man that was the butt, that was at the end of the class, has after all been an immense success in life, is a matter of interest. I remember one man, who was so poor that he had but one suit of clothes, and they, I should think, were five years old; who was a dullard with his books, but endlessly good-

natured, and therefore endlessly the mark for the pranks and frolics of the young fellows; who had no genius, but did have that kind of plain good sense, and that homely knowledge of men and things, which are not conspicuous. That man went into a parish, where he soon established himself, and for now nearly forty years he has maintained himself in the same place with growing influence and reputation.

Right by the side of him was one of the most brilliant young men in the college. All his associates admired his wit and versatility. He was an object of universal praise, and he bore almost unlimited sway in his class. After his graduation, he betook himself to the law; and from that time he steadily worked downward. At last he died, having succeeded in nothing; and his friends were obliged to pay his funeral expenses, and to make some provision for his household.

Thus, when we come together at these annual gatherings of our college classes, often the last are the first, and the first are the last.

45. **Youth's Voyage Beginning.**—As sons and daughters approach the age of manhood and womanhood parents begin to experience new and different anxieties. The whole future of daughters is dependent, in a measure, upon the companionships they form; and parents go with them to their maturity very much as inland people go to the seacoast when they are about to send their children across the ocean. So long as they are out of sight of the sea it is a poetic thing to them; but when they draw near and behold that some storm is on the shore, the solemn, distant sound thereof fills them with dread. As their child embarks and goes out upon the troubled waves, what wild and fearful shapes their imagination takes! A parent who is just launching a child upon the sea of life without any knowledge of what that child's fate is to be, feels much as if he were sending a child out upon the ocean without any knowledge of what the ocean may do, or what shall befall the child.

46. **Opening of Young Manhood.**—The human soul, in this its real waking, is like the dawning of spring in the forest. All things good and bad are quickened alike. The dove comes, and the hawk also; the singing thrush, and the cawing crow; harmless insects, and stinging ones; innocent worms, and noxious reptiles! The spice-bush and the nettle; the fragrant blossoms, and ill-scented, poisonous weeds, all move together and break forth into life. But as every day the returning sun, moving higher, brings on the summer, the things comely and useful gain ascendency, and the forest and the field nourish treasures for the joy of man and beast. Here and there is a noisome morass which summer only makes pestilential. At remote intervals rare spots may be overgrown with poisonous plants or waste weeds; but these things are exceptional; and summer brings, in vast excess over incidental evil, the richest stores of inestimable benefit.

All natures come to their manhood through some experience of fermentation! With some it is a ferment of passions; with some, of the affections; and with richly endowed natures it is the ferment of thought and of the moral nature.

47. **Right Use of Appetites and Passions.**—As the difference between right and wrong lies in the different ways of using things, the best cure for wrong-using is right-using. When, having stood for weeks in his stall, the overfed steed is fractious, the way to subdue him is not to chastise him.

It is not the whip or the cudgel that he wants, but the harness. Let him walk before the plow. Working is better than the groom's anger or whip to cure the intense development of his vitality.

In respect to our appetites and passions, that are constantly liable to run away with us, if we undertake to cure them by simply checking them, evil results will follow; for although there is to be proper restraint in all things, yet the sure effect of an attempt to stop up the vein of a great natural appetite or passion is to make an explosion. And the way to overcome that evil which lies in excessive forces and tendencies is to find out something in which the application of those forces and tendencies will be legitimate and useful, and work them there.

48. **Virtue, of Slow Growth.**—Virtue is like rye, which we have to sow one year and reap the next; which has to lie over a good while. A man cannot grow virtues as he can mushrooms. Virtue is a thing that comes slowly. Virtue means conduct. It means habit. It is positive and affirmative. It is not merely not sinning; it is going higher yet. You that have been vicious in youth cannot be virtuous in old age without a long probation.

49. **Position Does Not Make the Man.**—The impression is that if you can put a boy into this groove or that, the groove carries honor. It is supposed that the position will do more for him than he can do for himself. It is presumed that if a man goes into a liberal profession, he will be a liberal, large, fertile man. This is a false idea, and one which has proved to be a curse to many and many a young man. For, as soon as it is found that there is a pigmy in the profession, he is dropped out of it. There are five hundred thousand blossoms on one apple-tree, and perhaps three hundred of them bear fruit. And do you notice how it is with that big tree of the law? It blossoms all over every year with candidates. There are a multitude of abortive blossoms, and only here and there one bears fruit.

50. **Natural Bent to be Heeded.**—If the father is *a*, and the mother is *b*, the child is not necessarily *ab*; and yet parents think it must be so. There are whole generations behind father and mother, and they are nothing, often, but a lens that catches the scattered rays of light, and brings them to a focus. There are the grandfathers, the great-grandfathers, and the great-great-grandfathers, of whose dispositions the child partakes. The consequence is that it is unlike the parents, and father and mother are perpetually asking, "Where did that trait in the child come from?" If a child has a strong tendency away from business in a family where the parents are both practical, they set to work to weed it out. God has given them a little poet that is being fledged to fly and sing and take the air for its realm; but the father and mother mean that it shall be a banker, and say, "What is this unprofitable tendency in our child?" The mother is firm, the father is stubborn as a mule, and they blindly use their strongest faculties, or their habits which are like faculties, to oppress and tyrannize over the child; and if they do not ruin him they make his life much less happy than it should be.

51. **Desiring and Choosing.**—Choosing takes, not the thing alone, but the whole apparatus by which it is to be obtained. Choosing is not only desire, but the machinery by which desire becomes reality. Choosing always carries with it something more

potential than mere susceptibility. So that when a man says, "I choose such a thing," it is as if he said, "I think that thing to be not only desirable, but more desirable than other things that are inconsistent with it; and so much more desirable, that for its sake I will give them up, and will apply all the forces that are necessary to getting it." There are a great many young men and young women who desire to be cultivated and educated. And if you were to ask them, "Do you choose to be educated?" they would say, "Certainly, I do choose to be educated." But no, they do not. They *desire* to be educated; but it is one of those desires which everybody is subject to. Myriads and myriads of desires we have which never ripen. And among all the multitude of desires that men have, there is only here and there one that amounts to a choice.

52. **Youthful Exposure to Vice.**—You can conceive how one might, by early exposure to infectious diseases, lay the foundation, in every organ, of weakness and after-suffering through this whole life; and yet, no exposure of that kind can be compared with such exposures to vicious and criminal indulgences as shall prepare mischief and misery for all one's life—in soul and body too.

53. **Unheeded Warnings.**—A man would not go into a plague hospital and innoculate himself with the plague when he knew that ninety-nine of every hundred that took it would die; but you do! No man seeing twenty or thirty men attempting to walk along the face of a cliff, and all falling over and perishing, would follow them; but you do! No man seeing the flame and the furnace heat of the building, and one fireman falling through, and another, and hearing the word, "Stand off!" would go in; but you rush in, even though the others perished before you. Here are men that think they can go down into the house of death, amid the lures of corruption there, and come out unscathed; you are rotten already! Men think they can play the part of a rascal and be prosperous in life; the halter is around their neck! They think that they can drink, and cast off the danger; they are on the broad road, and not far from infamy!

O, slow of heart to believe the testimony of mankind, the testimony of your own experience, and the solemn word of God!

54. **Amusement Discriminated.**—It is with amusement as it is with food, whatever thing hurts you is, to you, sin. If you are so constituted that beef is very stimulating and fever-producing to you, it is sinful for you to eat that kind of meat. Why? Not on account of any physiological doctrine in regard to beef, but on account of the fact that beef hurts *you*. And, in reference to amusements, when, from the peculiar circumstances or education or position of a young man, it is found that any amusement is leading him away from morals and respectability and industry, that is enough. The general doctrine of amusement is for the community; and if for any reason a particular amusement should be foregone by any young man, it does not alter the doctrine for the community, but only changes its application to him individually.

55. **Enlargement of Recreations.**—Our Young Men's Christian Associations have bowling alleys and billiard tables in them. Why, twenty-five years ago a billiard table in a Young Men's Christian Association would have been worse than a bomb lit and

going off. A gentleman went to New Haven (taking thither a son, and promised that two or three others would follow if this one turned out well), and a professor of the college was showing the admirable rooms and apparatus. Among other things he took him into the bowling alley. The gentleman said, "You do not mean, sir, that this is under the authority of your institution! Forty-four years ago I was expelled from this college for playing in a bowling alley. Times have changed."

56. Gambling.—A man may have some chance in a game of chance, but in gambling saloons chances are not allowed. A man who gambles for a living is nothing but an incarnate thief, a cunning thief, a perpetual thief—first, last, and all the time a thief. And his business is to steal. He has made stealing a profession, and is practised in it. He is acquainted with men's dispositions, and knows how to take them. And here comes in one of these green young men. He is exactly like a little fly exploring a big black-bellied spider's web, that says, "It does not look as though there was very much to be afraid of here; I do not see anything that I cannot manage; at any rate, I will try," and pitches in. And after he is once in, you hear one faint buzz, and that is the end of him!

57. Legibility of Evil Courses.—I would that the young knew how clearly these things are written. God's handwriting is very plain and very legible to those who have eyes to see. There is not an intelligent physician that does not read, as he walks through the street, the secret history of the lives of those whom he meets, and that, too, without following them in their midnight career. I care not to have men come to me and state their secret courses; I can read it in the skin and in the eye. There is not one single appetite or passion that has not its natural language, and every undue indulgence of that appetite or passion leaves that natural language more or less stamped upon the skin, upon the features, upon the expression of the face, or the carriage of the body. There is always some token that tells what men are doing, if they are doing anything to excess. Pride has its natural language; mirthfulness has; goodness has. Nobody doubts this. So have the passions their natural language. Men think that if they commit their wickedness in secret places, or in the night, that it is not known. It is known, although no man may ever say to them, "Thou art guilty!"

58. Resist Beginnings.—When you stand and look at the sweeping flames of a prairie on an autumnal day, stretching leagues away, or at night, throwing a lurid light into the broad heaven above, you do not suppose that those vast flames were put there. The negligent hunter, after his evening meal, sat smoking his pipe; he knocked a spark out of it, and it kindled, and grew, and he watched it, thinking that he might at any moment subdue it by the stroke of his boot; but it escaped him, and ran, and spread here and there and everywhere, and swung on, and the wind caught it and nourished it, and it laughed and roared and crackled as it sped along, growing wider and more fierce, consuming harvest, fence, hut, and hovel. It took care of itself after it was once kindled. It had in itself multiplying power. Evil always has: put it out early!

59. Irregular Habits and Immorality.—For newcomers to large cities there comes an utter breaking up of

the accustomed order of life. They who have been accustomed to observe stated hours now find no regularity. All hours are mingled. The day sleeps and the night wakes. To-day excitements burst over all bounds, like fires racing before winds on prairies; to-morrow the fires are ashes, and the soul lies like a wide blackened heath, and by dangerous means seeks to resurrect itself from its jaded sensibilities. The wild extremes of excitement—the too much of to-day and the too little of to-morrow—all tend towards moral collapse. Regularity is not morality, but irregularity is very apt to border close upon immorality.

60. **Youthful Excesses.**—Men are accustomed to look upon the excesses of youth as something that belongs to that time. They say that of course the young, like colts unbridled, will disport themselves. There is no harm in colts disporting themselves, but a colt never gets drunk. I do not object to any amount of gayety or vivacity that lies within the bounds of reason or of health, but I do reject and abhor, as worthy to be stigmatized as dishonorable and unmanly, every such course in youth as takes away strength, vigor, and purity from old age. Every man that transcends Nature's laws in youth is taking beforehand those treasures that are stored up for his old age; he is taking the food that should have been his sustenance in old age, and exhausting it in riotous living in his youth.

61. **Dissipation.**—The victim of excitement is like a mariner who ventures into the edge of a whirlpool for a motion more exhilarating than plain sailing. He is unalarmed during the first few gyrations, for escape is easy. But each turn sweeps him further in; the power augments, the speed becomes terrific as he rushes towards the vortex; all escape is now hopeless. . . . A noble ship went in; it is spilt out in broken fragments, splintered spars, crushed masts, and cast up for many a rood along the shore.

62. **Bad Habits.**—A physical habit is like a tree that has grown crooked. You cannot go to the orchard, and take hold of a tree that has grown thus, and straighten it, and say, "Now, keep straight!" and have it obey you. What can you do? You can drive down a stake, and bind the tree to it, bending it back a little, and scarifying the bark on one side. And if, after that, you bend it back a little more every month, keeping it taut through the season, and from season to season, at last you will succeed in making it permanently straight. You can straighten it, but you cannot do it immediately; you must take one or two years for it.

63. **Ashamed of Christian Parentage.**—Had Raphael reared children, and taught them in the spirit of his own genius, how impossible it would have seemed to us that they could have gone blushing out into the world to be ashamed of the gifts and rare developments which would make them like their immortal parent; but how often do young people who have been reared upon the knee of a saintly mother, from whose heart many an earnest prayer has ascended to heaven in their behalf, who for their good has rebuked their vagrant imaginations and restrained their wayward impulses, and who has faithfully instructed them in truth and rectitude and good sense and duty—how often do such children, during the period which intervenes between their childhood and their manhood, find themselves ashamed of the presence in them of those elements which are their glory and honor!

64. **Beginning Life Aright.**—Where I first settled in the ministry the ground was low, and subject to overflow sometimes from the great Miami, sometimes from the Ohio, and sometimes from both. The houses, that were built in the early days of poverty, were low; and generally twice a year—in the autumn, and in the spring when the snow melted on the mountains—the Ohio came booming down, and overflowed; and men were obliged to emigrate. They found themselves driven out of their houses. Their cellars were submerged, and frequently the lower stories of their dwellings would fill with water. And they betook themselves to the table-land a little back, in boats. Why did they not settle on the table-land at first? Then they would not have lived so low that when the freshets came and the river overflowed they would have to scamper, or be drowned, like a parcel of vermin.

Men build low in moral things, with a like result. Why do they not settle so high that freshets cannot touch them? The lower range of men's faculties subjects them to incursions and disturbances; whereas, if they began life by acting from higher considerations of duty and truth, they would be immovable, and nothing could drive them from their position.

65. **The Past Still Exists.**—You think that one hour buries another; but it is not so. You think that you have parted forever from the things which have passed by you. No, you have not. There is much in your life that you think has gone which you never shall part from. It has stepped behind you; and there it waits. That which you have done is with you to-day; and that which you are doing will be with you to-morrow. When the mason carries up the wall, the course of brick which he laid yesterday is the foundation on which he is laying another course to-day. And all that you do to-day on the structure which you are building will remain as a basis for that which you do to-morrow. Young man and maiden, take heed how you build! That which you are doing, the work which you are performing, you do not leave behind you because you forget it.

66. **Discouraging Young Christians.**—Suppose I were, on such a day as to-day, when there are a thousand outbursting tokens of the coming spring, to sit down and say, "Well, I presume there will be, at least one-third of the time this season, cold east rains; and they will blight ever so many strawberry blossoms. Probably they will come about the time the cherries are blooming, so that only a few of those will set. And doubtless there will be more *aphides* this summer than there have been in any previous summer to eat up the tender plants. Then it is more than likely that there will be great quantities of rose-bugs and apple-tree borers. Besides, there may be a drought that shall kill the plants, or there may be winds that shall shake the fruit off before it is ripe. Everything, I do believe, will go against me this summer."

That is about the way some Christians talk to young people when they are beginning to live a new life. "Now, my young friends, look out. There are a great many ups and downs in religious experience. You will meet with a great many temptations. You must expect to bear a great many burdens. You do not know what wrestlings you may be called to go through."

67. **Young Christians to be Joyful.**—When the young come to me, gay and happy, as if they felt that they

were willing, for the sake of not being lost forever, or for the sake of pleasing God, to cut off their locks, to put away their smiles, to look hereafter very sober and downcast, not any more to be gay, to be very reserved and silent, I say, "Go away! I do not want crows. I want birds of paradise, canary-birds, larks. I want *singing* birds. And you cannot have your plumage too gay."

68. **Faith in the Church.**—Young men, do not cast off the bonds of an early education. Do not throw away your faith, even if it is like gold in quartz. Do not throw away the quartz if it holds the gold. Do not be ashamed of religion. Do not be ashamed of churches. Some churches are like some characters, less finished than others. Some churches are like railways that run but a very few miles an hour, while others run much further in the same length of time: but it is better to go on any railway than to go afoot; and it is a great deal better to go afoot than not to go at all. I do not say that all things are just alike; but this I do say: when you come to a comprehensive view of churches, they are made up of those who believe that men must grow, that they must be set free from the bondage of the flesh, and that they must vindicate their claim as sons of God and heirs of immortality. Join them.

69. **Youth and Immortality.**—Antiquity dreaded old age. The saddest things in Grecian literature are those that indicate a longing for perpetual youth. It was a blind groping after immortality. What the ancients wished was that they might never grow old. Running all through fabulous history was the idea that the gods gave to their favorites the power of being immortal. But what was that, compared with what Christianity conceives to be immortality—eternal youth in heaven!

III. MAN AND WOMAN

70. **Adam as a Type.**—Whatever may be set aside in the story of Adam, this remains: That man was not created an immutable and untemptable being, fixed as a crystal. A dove holds fast to the creative idea: it is a perfect dove from the beginning to the end. An eagle begins an eagle and is always an eagle. Everything runs after its nature unerringly, without mistake, except man. He is a fallible being. He has it in his power to make his condition, and to avoid evil; but he is temptable and mutable. He is placed in circumstances such that he has larger sovereignty, with plenary power to determine his own lines of action. He is organized on a higher range than the mere animal. This statement is the fact in the allegory; and it is a fact transcendent. Adam, who is represented as being temptable, liable to sin, and yet as having power to choose between good and evil, stands for the human race, as the prototype, the allegorical man, the first parent. He has a numerous posterity.

71. **Goodness the Measure of Man.**—We measure things by the point wherein their superiority lies. The swine we estimate for fatness; oxen for strength and flesh; dogs for scent and sagacity; horses for speed and endurance.

Now, man is to be measured by that which makes him MAN, in distinction from everything else; and that is not foot, nor hand nor body, nor appetites, nor passions, nor economic or com-

mercial power. These are not the things that make him man. It is that which has been stamped on him—God's image—that makes him man. That part of his nature which introduces the moral element, right and wrong; the spiritual element, invisible realities; and the benevolent element, the very divinity of love. Here man must be measured.

And our substantial judgment of what we are, what our character is, and what we are worth as men, is to be formed upon this high moral development,—You are worth *just how good you are!*

72. **Grandeur of Man.**—There are men that never seem so noble and strong as when God has stripped them of all their possessions, and left nothing but themselves; and the grandest thing there is this side of the throne of God is a man. If it be a thing that will carry one's name imperishable down the ages with Praxiteles, Phidias, Canova, or Thorwaldsen, merely to have made a simulacrum of a man, and have clothed it in beauty, how much more to be the man himself, in the clarity of reason, in the glory of moral nature, with a true conscience, with a beaming love, with absolute fidelity, with simplicity and truthfulness, walking among men a benefactor on every side, gathering that he may distribute, ripening his fields that he may have grain to give, to eat, and to sow again! A man is the grandest thing this side of God—should be, for he is the son of God, and the heir of immortality.

73. **Beautifying of Character.** — I have been edified greatly in watching the process by which china is decorated. The gold that is used in its decoration is ground, and it looks, as you gaze upon it, as if it were the blackest lampblack. When the artist takes the vase and cup into his hand, and applies the gold to them, it is as if he had besmeared them with black ink. And when, after they have been removed to the kilns, and stacked up, and scorched, and burned for hours in a relentless fire, they are taken forth, the gold has changed a little, but it still looks more like lampblack than like gold. But when the operator has thoroughly rubbed and polished it, all the black is gone, and only the bright, radiant gold is seen. And when men are ground enough, and burned enough, and rubbed enough, they will look bright. There are many men that are being ground, and daubed black, and burned, and burnished, in this world. If you were to go into the shop and see the work as it is going on, and then into the showroom and see the glorious achievement, you would not suspect that one was the result of the other.

74. **Human Variability.**—A lily hits the mark every time. There is no difficulty in planting the seed and having a lily that will with certainty send up its stem and open its pure white flowers. No lily-seed ever opens a duck or a hawk or a blackbird, but always a pure white lily-blossom. Is it so with men? Plant the seed. Up comes a malignant, ugly, selfish, embruted creature. Plant again. Up comes a round, laughing, gay, joyous, sunshiny creature. Plant again. Up comes an intensely practical creature. Plant again. Up comes a low, sensuous nature. Plant again. Up comes a singing poet. Plant again. Up comes a genius for music or painting. As we plant, men unfold every conceivable diversity of qualities. If we plant lilies, the result is the same the world around, with no essential variation: but men, when developed

from the seed, manifest traits which differ from those of their immediate progenitors often as widely as it is possible for human nature to differ.

75. **Humanity and Cultivation.**—What are men thinking about when they despise human nature, or disbelieve in it? The richest plum that hangs tempting from the bough sprang from the loins of the sloe, ages ago, sour and acerb in the woods; but culture has brought it up to what it is now. Out of the loins of the crab-apple, with its bitter sharpness, came all that generous catalogue of fruits which make our orchards so rich and beautiful in autumn. Out of the loins of the wild animals of the woods have come forth the tame animals that fill our barnyards and fields. We know that culture in certain directions will produce an improved breed of sheep. Culture took from the race-course the fleet courser, and changed him to a trotting animal. It is purely breeding that has done this. We have schools for the short-horned or the long-horned Devonshire, or the milk-giving Jersey. They are all the result of the discovered fact that animals are capable of being developed one way or another. It is a low, humble school; but men believe in that. They believe in development in stock; and yet they do not know, when they enunciate this principle as applied to stock, that it is a principle which is universal in God's creation. And, is mankind, that is created in the image of God, and is the crown of all vital creation on earth, to be supposed to be unsusceptible of that which we see practised in every field and forest throughout every state and nation on the globe? Can I make a dove become the patriarch of the varied forms of dove life,—the fantails, the pouters, and the wide-flying couriers of the air,—and can I not make men different from what they would be if they were left in a state of uninspired nature!

76. **Perfected Manhood the Idea of Creation.**—Responsible individualism is the constituent element of government and of society, whether you regard society as framed of God, or as fashioned of man. It is not, then, the design of things that a man should simply go right; because if to go right had been all that was meant, it would have been far easier to make all men go right by making them differently. No puppet goes wrong. Make a doll, put the machinery to it, and turn the crank, and it will go just as you mean it shall, every time, for a hundred times, and never make a mistake; but it is a puppet when you have got through—no more, and no less. People seem to think that to live about right is all that is required. Not at all. That is not the end. Living right is only the means to an end. It is an incident to something greater. The divine idea in the creation of the world, seems to me to be the development of *manhood*—bulk of being, variety of being, power of being.

77. **Man's Varied Aspects.**—A tree is a tree to everybody, but it is not alike to all. It is one thing to a lumberman, who looks upon it and thinks how much it will cut, and of its value in the market, quite irrespective of everything else. It is another thing to a poet, who sees it lift itself up on some mountain ridge, clean against the sky, black in the evening, and radiant all day long; to him it is like a hymn or a vision. To another, a weary traveler, hot and hungry, a tree is an arbor, a hostelry of entertainment; and he sits down under its boughs with great delight. Another is an orchardist, and the tree that he

looks upon is fruit-bearing. Another man is a landscape-gardener; and to him a tree is simply one element in the composition of that noblest sphere of pictorial art where the earth is the canvas and trees and vines are pigments, and the landscape is the picture. But there comes a botanist, who may or may not have sympathy with all these. He studies the inward structure of the root, and its functions; the bark, and its functions. The wood, the earth, and all the parts that go to make the tree are to him a living organism, complex, coöperative.

All these, and many others, looking upon the tree, see a different thing. To each of them it is something, according to that in the man and in the manner which sees it.

Now, if a tree reveals itself with so many manifestations, how much more a man, in bodily structure, in social relations, in civic relations, in commercial or constructive relations, or still more from the psychological standpoint!

78. **Liberty, Obedience to Law.**—Did you ever think what a complex creature a man is, that he can live in the center of some six or eight systems, wheel within wheel, government within government, and become so used to it that he can move in the midst of all these varying laws and requirements almost without thinking, automatically? Yet such is the education of human life that it gives to men the power of moving right in a vast factory of whirling wheels and spinning bands, and clanking looms, and all manner of machinery. Men learn it; and the general education of life is such that when a man has come to maturity he carries himself so that he does not violate this law of the body, that law of social neighborhood, this law of civil government, and that law of business. He puts on, as it were, harness after harness, and restraint after restraint: and the more he puts on the stronger and freer he is; for liberty is obedience to law all the world over.

79. **Manhood the Beauty of Man.**—There can be no doubt (though there have been disputes among archæologists on the subject) that the Greeks colored and gilded the statues which adorned their temples. And undoubtedly those statues were more magnificent for being colored and gilded. But now that time has rubbed off the paint, and they are without a particle of embellishment, and are simple marble statues, they are exquisite still. That is the case with a man whose force lies in his essential goodness and real manliness. Wealth may make him more beautiful; but strip him of wealth, and he does not lose anything. The man is there yet.

80. **The Ideal Man.**—When you consider the intricacy of a construction like Babbage's calculating machine, it tires your brain and you give up attempting to form a conception of it. When you consider the problems which are involved in a great astronomical calculation, they are so many and so intricate that unless one has rare genius and long practice they are insoluble to him. But no physical problems such as these are comparable to the difficulty which there is in the development of absolute power and coöperative harmony in the ideal perfect man.

81. **The Sin Against the Holy Ghost.**—This is not a sin which one can commit by accident, and without knowing it. "The unpardonable sin" is not a single act, but a comprehensive state of mind: that is, a sin which applies to the whole condition to which a man has brought himself by repeated per-

versions, and in which you may say his moral condition is broken down.

No man ever becomes dissipated at once. No man, no matter what his experience may be, can become utterly dissipated in a week—and still less in a day or an hour. But a man can, by days, and weeks, and months, and years, become so dissipated as to have broken down his whole bodily constitution; as to have sapped and sucked dry the brain; as to have impaired every nerve; as to have overstrained every organ. Every part of a man's body may be utterly destroyed by dissipation.

Now, there is a dissipation of the soul which corresponds to the dissipation of the body. It comes on by the perversion of a man's reason; by the perversion of his moral sympathies; by the perversion of his choices; by the perversion of his judgment in respect to things right and wrong. It is a gradually accumulating process. It is not a single act. It is the comprehensive result of a long series of various acts.

82. Cruelty of Man.—I do not know of anything else that is so cruel as man. Lions are not; tigers are not; wolves are not; serpents are not. A lion was made to eat meat; but he never kills any more than he wants, and he does not kill that for cruelty. He makes use of his power simply for the purveyance of his own necessities. It is only man that revenges. It is only man that studies cruelty, and makes it exquisite, and prolongs it, and carries it out with appliances of art. From the despot on the throne to the despot of the household, the race has carried vengeance, bitterness, wrath, hurtfulness, as characteristic of the whole. There has been enough blood shed by the hand of man to bear up the navies of the globe. When a lion sheds blood, he laps it up. When man sheds blood, he does not eat it; it falls to the ground, and cries for vengeance. The earth has been wet with blood. Tears have flowed like rivers. This has not occurred merely once in some great cycle. It has been the constant history of mankind. Time has walked ankle-deep in tears and blood on the face of the earth from the beginning.

83. The Evil Life.—A bad man, whose life is a failure in all its moral purposes—what is that? It is like the burned districts in Charleston—which was the saddest sight I ever saw in my life. I walked up and down its streets, and took a lesson which, if I were to live a thousand years, would never die out of me. It was a city of my own land. I loved it as I love my own. The fire had devoured it. There stood the stacks of chimneys, gaunt against the avenging sky; and there stood the tottering walls; and there huge heaps of noisome materials, where reptiles resorted; weeds grew rankly, and the dried stalks of last year's weeds grimly stood thick all around. Street after street was marked with emptiness and desolation. Such seems to me to be the life of many a man, all the ways of whose life are cumbered with the wrecks of the past, and all of whose plans at last shall perish as with an eternal fire and desolation. Oh, to live so, and to die so, and then to take the fate of the other life as best you may—how piteous!

84. Smooth Natures Admirable but not Attractive.—One loves to see a strong man regulated and good, but regulation ought not to stand in the place of great natural impulses in the right direction. We want the heart to think for the head as well as the head for the heart. A man whose banks

have been laid for him by nature, stone by stone, smooth and even, is a canal, whose waters are economically regulated, just enough for profitable use, and not a drop more. Every wave and swell is combed out, every wrinkle is smoothed, and every drop, seemingly, is walking down to the mill with a sense of its duty to turn the wheel around. Canals are very good, but men do not sing or make poems about canals.

85. **Unheroic Heroes.**—A character that is perfectly round and balanced is never so interesting in its details as one that is fitful. Not that landscape which is smoothest is the most taking to the eye, but the roughest and the rudest. And characters that are well knit together do not catch men's admiration as those do that have chasms, and falls, and cliffs—strong qualities. It is always easier to live with a round and well-balanced mind, but we admire the other sort, and make heroes of them. So it is that the young and inexperienced are perpetually tempted to make heroes of men that are not heroic and that are unfit to be imitated. And hence it has come to be a saying that the faults of strong men are the things that are the easiest copied.

86. **Spirit Races, beyond Man.**—No one is prepared to say that there are not spiritual conflicts between realms of spirits which render it absolutely necessary that we should have a superhuman guide and leader. We are not the only people that were ever created. The habit of God's mind seems to be to take a germ, one root-idea, and to prove what infinite variations it is susceptible of. Take the root-idea of ferns. In all the varieties of ferns there is a substantial unity, but the ways in which God writes that idea are many. . . .

As a theme in music, consisting of a few distinct notes, which are heard plainly at first, when it is elaborated on the organ is only recognized now and then, sometimes as though it were the voice of a bird flying and humming through the air, sometimes as though it were the sound of horns, sometimes as though it were the tone of a sweet flute, and sometimes as though it were all of these combined, but always with variations, so you will find that God, in every department of his creation, though he began with a single thought, in carrying it out evolved endless variations.

When we come to man, are we not to suppose that the same thing is true? Is it not reasonable to suppose that the divine creative capacity was not exhausted in making the numerous races of the globe? Are we to suppose that what we see in this world is the sum of the literature which God has produced from the alphabet in which this was written?

87. **True Manhood.**—The Stoics held that the true type of manhood was that of one who had so trained, so seared, so hardened the heart, that it was like the inside of a blacksmith's hand, grown thick and callous, so that it had no feeling in it. The absence of suffering was the Stoical idea of greatness of nature. But the Christian idea is the great power of victory in suffering. The Christian was symbolized by God in the burning bush—the bush unconsumed. The Christian idea of human nature was that of a man who, inspired by the Holy Ghost, stood in the midst of trial and danger stronger and happier while suffering.

88. **Faith in Womanhood.**—I think I am more grateful to God for the sense that came to me through my mother and sisters of the substantial integrity, purity and nobility of woman-

hood than for almost anything else in this world. After a long life I can say that I have not lost faith in woman. The longer I live the more chivalric is my regard for them. I should look upon it as a fatal symptom of canker in my soul if I fell from my confidence in the general trustworthiness, honesty, honor and chastity of womanhood. Therefore, when I hear young men, or men in middle life, or old men, cast gross aspersions on the character of women, I feel as though I were in a den of hissing serpents. My soul, come not into communion with such men, abhor them, pass them by, for they are themselves far down in corruption!

89. Reverence for Women.—Do you know why so often I speak what must seem to some of you rhapsody, of woman? It is because I had a mother. If I were to live a thousand years I could not express what seems to me to be the least that I owe to the fact that I had a mother. Three years old was I, when, singing, she left me, and sang on to heaven, where she sings forever more. I have only such a remembrance of her as you have of the clouds of ten years ago—faint, evanescent; and yet, caught by imagination, and fed by that which I have heard of her, and by what my father's thought and feeling of her were, it has come to be so much to me that no devout Catholic ever saw so much in the Virgin Mary as I have seen in my mother, who has been a presence to me ever since I can remember. I can never say enough of woman for my mother's sake, for my sisters' sake, for the sake of them that have gathered in the days of my infancy about me, in return for what they have interpreted to me of the beauty of holiness, of the fullness of love, and of the heavenliness of those elements from which we are to interpret heaven itself.

90. Woman's Influence.—There is something wanting in the air when you get west of the Alleghany mountains on a sultry day of summer. The air east of the mountain is supplied with a sort of pabulum from the salt water of the ocean, by which one is sustained in the sultriest days of midsummer. Now what this salt element is to the air, that is woman's influence to the virtue of a community. You breathe it without knowing it. All you know is that you are made stronger and better. And a man is not half a man unless a woman helps him to be!

91. The Women at the Sepulcher.—As in many cases, their hearts proved surer and better guides than their reason or their thoughts; for as a root scents moisture in a dry place, or a plant even in darkness aims always at the light, so the heart forever aims at hope and at immortality. And it was a woman's heart here that hung as the morning star of that bright rising of the Sun of Righteousness. It was love and fidelity that first found out the resurrection, and it was not the love of the disciple band—not even of John; but the deeper and more tender love of woman was the pioneer of discovery.

92. Strength of Men and of Women.—Man assumes, the world over, arch supremacy. He forms his own judgment, and determines that woman is the inferior and weaker vessel, while he is the superior and stronger vessel. If you measure the base, man is the stronger; but if you measure the top, woman is the stronger. If you measure the roots, man has the greater power; but if you measure the branches, woman has the greater power. In the solar flood, out where the leaves play with God's sunlight,

and the blossoms fill the air with fragrance, woman is the stronger. Her moral nature and her affectional nature are stronger than man's. We men may be stronger than women in will and executive force; we deal with matter and worldly things as they do not; but those forces which deal with sentiments and moral truths are stronger in them than in us. Women are constitutionally stronger in religious tendencies than men. It is not because they are weak but because they are strong that they are gathered under the ministrations of religion in greater numbers than men are; and it is not true that only such men are religiously inclined as are weak of understanding.

93. **The Developing Woman.**—A woman's nature will never be changed. Men might spin and churn, and knit, and sew, and cook, and rock the cradle for a hundred generations, and not be women. And woman will not become man by external occupations. God's colors do not wash out. Sex is dyed in the wool. . . . Power and versatility will not change the social nor the moral qualities which we admire in woman. Letting God take care of that nature of things which man is powerless to change, all that we ask is that power may be given to virtue, and that those ways may be free by which power is to be reaped.

94. **Consecration of Natural Gifts.**—My second mother (the only one that I knew) was the stateliest, and the devoutest, and the most crystalline, and the loftiest of women. She was undemonstrative in affection; but she was my very ideal of propriety, and elegance, and perfection, and taste. And yet I remember that one day when my father was playing on the violin (it happened to be an old melody that she was familiar with) in a neighboring room, and we were sitting in the dining-room, she came out on the floor (for she had been a belle, and had often tripped the light fantastic toe) and lifted her hands gracefully, and commenced dancing around the room. I had never seen such a thing in that house before. I looked on with astonishment. The color came to my cheeks, and the light to my eyes. And I have thought that if that mother had danced a little oftener, and said the catechism a little less often, it would have been a thousand times better for me.

If you have gifts, whatever they are, of beauty, consecrate them. If you have the gift of art, consecrate it. If you have the gift of eloquence, consecrate it. If you have the gift of poetry, consecrate it. If you have the gift of emotion, consecrate it. If you have any gift, whatever it is, make sure that you root it in genuine sympathy, and that you exercise it.

95. **The Beauty of Woman.**—God did not make so much of nature with exquisite beauty, or put within us a taste for it, without object. He meant that it should delight us. He made every flower to charm us. He never made a color, nor graceful, flying bird, nor silvery insect, without meaning to please our taste. When he clothes a man or a woman with beauty, he confers a favor, and we know how to receive it. Beauty, with amiable dispositions and ripe intelligence, is more to any woman than any queen's crown.

96. **Heroism of Silence.**—There is many a woman who is heroic because she can hold her tongue. Ah! do not laugh. You tie a man to the stake, and let Indians dance about him, and stick slivers into him, and with torches light them, and if he bears his suffering patiently, do not

you see that he is heroic? And let a woman stand where every inch of her nature, which is exquisitely sensitive, is subjected to the extremest torture, and let her in spite of it all manifest a disposition which is inexpressibly lovely, and stand patiently, and "having done all, stand,"—is not she heroic? There is many and many a heroine by reason of the virtue of silence.

97. **Glory of Love's Servitude.**—When the wounds of the sick are to be dressed, or when the offal of the hospital is to be borne away, if a man is hired who makes that his business for money, we put one estimate upon it. The under-hirelings of a hospital are looked upon as drudges. But when Florence Nightingale walks through the wards of Scutari, and with her own hands dresses the wounds of the sick, and bears away the offal of the hospital, or when, in our own land, a Miss Barton, or a Miss Woolsey, or any other of a thousand angelic women, performs these offices, tears drop from men's eyes in admiration, and we all feel that there are no words to express the gladness of our souls. The thing done is the same, whether done by a curmudgeon or by a saintly woman; but, in the one case, it is done from the noblest love, from the most self-sacrificing humanity, and in the other, it is done for money, and by a man that cares only for the money. There are offices which seem disagreeable, but which, when done from a higher and nobler reason, so crown the head, that they who do them seem to wear an aureole around their brows.

98. **Womanly Strength.**—Many a man has married a doll, and dandled her, and carried her; he was a great engine working night and day for her support: but when bankruptcy struck him, and he lost his reputation, and was oppressed with fear lest she should break down, he became the babe, and the doll became the bearer. Lifting herself up in the midst of their trouble, by words of faith and by calm courage, she became the bishop and ordained the husband to a new ministry and to a holier one. I tell you these silent forces in the heart—the graces of courage and of patience—are full of elements which are unrecognized in this life.

IV. ROMANTIC AND WEDDED LOVE

99. **Love's Beginning.**—On earth there is nothing more beautiful than the first breaking of the ground of young, strong, new, pure love. No flower that ever blossomed, however fair; no fragrance that any flower ever emitted, however sweet; no bravery of the sky; no witchery of art; nothing that man ever invented or imagined, is to be compared with the hours of dawning love in the young soul. And it is a shame that men should be taught to be ashamed of that which is the prophecy of their highest being and glory.

100. **Young Love.**—First comes acquaintance—that is May; then friendship—that is June; then brother- and-sisterhood—that is July; and then love—that is August. But July and August are so much alike that no one can tell where one stops and the other begins.

101. **True Lovers.**—Woe be to the poverty of our language, that we have no words to express the differences in the realm of love, from the topmost angelic nature to the poorest and basest nature. One single word is to serve

various uses, and impotent paraphrases are employed to eke out intermediate meanings. But not they who have the gush of fancy, and still less they that have the wild flush of passion, are true lovers. They are true lovers where every faculty in one finds a corresponding faculty in the other; where the understanding and the moral sense of one are enriched by the understanding and the moral sense of the other; where the spiritual affinities of one are strengthened by the spiritual affinities of the other; where the sweet and pure social affections are fed and pleased. They are lovers whose concordant, concurrent beings are like two parts of music, rising, and floating, and twining, and mingling to make one harmonious whole.

102. **Love of Man for Woman.**—The most solemn hour of human experience is not that of death, but of Life—when the heart is born again, and from a natural heart becomes a heart of Love! What wonder that it is a silent hour and perplexed? Is the soul confused? Why not, when the divine spirit, rolling clear across the aërial ocean, breaks upon the heart's shore with all the mystery of heaven? Is it strange that uncertain lights dim the eye, if above the head of him that truly loves hover clouds of saintly spirits? Why should not the tongue stammer and refuse its accustomed offices, when all the world—skies, trees, plains, hills, atmosphere, and the solid earth—spring forth in new colors, with strange meanings, and seem to chant for the soul the glory of that mystic law with which God has bound to himself his infinite realm—the law of love! Then, for the first time, when one so loves that love is sacrifice, death to self, resurrection, and glory, is man brought into harmony with the whole universe; and like him who beheld the seventh heaven, hears things unlawful to be uttered!

103. **The Higher Life in Human Love.**—In the spring it is not the root that starts the leaf and the bud; it is the bud that starts the root. When the sun, shining on the outermost branches, excites in them renewed excitability, they draw for sap, and vessel after vessel, all the way down to the root, awakes its neighbor. Thus it is the top that creates activity in the bottom, and not the bottom that creates activity in the top. And in love it is the higher supernal element, which lies nearest to God, that, awakening, sends its vivific influence clear down to the very root of life itself.

104. **Harmony Essential in Marriage.**—The man and woman that are to be married, should be put to the test of being able to bridle their spirits. Two persons that cannot agree with each other, and cannot agree with those outside of them, are not fit to be married. They light the torch of discord. The match is a sulphurous match, and is stenchful and suffocating, that lights their love. Persons that are in such close and intimate relations as those of the household should be concordant.

105. **Love Above Passion.**—How pitiful it is to see men build too low! I cannot bear to see the young gathering together and building their nests as the birds do. On my lawn I see the larks and other birds building in the grass, and know that before their young are fledged the remorseless mower, with revolving strokes will sweep the ground, and the nests will be utterly destroyed, and the young cut and wasted. And do I not see men building their nests just so? Do I not see love beginning to nestle in

the flowers? But the flowers themselves are rooted in the dirt down low, close to the foot that easily shall crush them. No love is fit to be called by the name of love that has not in it something of the other world, and much of immortality. It must rise above an instinct or passion. It must have in it faith and hope. It must be a love that is served by the reason, by the imagination, by all that there is in the soul.

106. **Godless Love.**—My young maiden friend, love is not a passion, but a growth. The heart is a lamp, with just oil enough to burn for an hour; if there be no oil to put in again, it will go out. God's grace is the oil that fills the lamp of love. If there be one thing above all others that every woman should say to herself in the beginning of her married life, it is this: "I cannot be respected and loved, as I must needs be to be happy, unless I can bring something more than myself. It must be God in me that shall maintain me in that dignity and fullness of influence and impressiveness that shall win and keep my husband's love." A godless woman entering into the marriage relation goes as a lamb to the slaughter; wreaths of flowers may be around her neck, but the knife is not far off.

107. **Brief Attachments.**—We have a glimpse of the love of self-renunciation in the earlier stages of that which terminates in wedded love. Every ingenuous young man and maiden, when they come together with a sincere and honorable affection, know some hours in which each is quite forgetful of self. Their thought of life is to honor each other, and to lift each other up, and to glorify each other. And that is the nearest to the angelic experience that these persons ever come. Alas! that such love should be like the hyacinth. It throws its blossom up early in the spring; and it is quickly gone, sweet as it is. Before ever May is half-passed the blossom is shrunken, a few brown leaves lie withering on the ground, and all the rest of the summer nothing but the bulb lies in the dirt. And so unworthy, so poor, so mean, is the termination of too many, *too many*, of those attachments which began in honor, which went on in beauty, and which showed some touches of genuine love, in that there were hours, or days, in which true hearts loved with a desire to serve, and not to be served.

108. **Growth of Love.**—Love comes to us at first vague, like the warm breath of the summer air when it begins to sigh along the ways of spring. Soon the buds will begin to appear; then will come forth the early flowers, a few; then ranks and multitudes of later flowers will be seen; by-and-by the fields will be sheeted with them; at length summer will wreath herself, in valley and on mountain, with rich harvests; and at last the season will go out triumphing in the abundance of its fruits. And so is it with development of the feeling of love in us. When we are young, it is a mere flush; and as we advance in age it grows, and first puts forth buds, then a few flowers, then multitudes of flowers, then promises of fruit, and at last a plenitude of fruit. The ideal is forever advancing.

109. **Wedded Love.**—Love is the river of life in this world. Think not that ye know it who stand at the little tinkling rill—the first small fountain. Not until you have gone through the rocky gorges, and not lost the stream; not until you have stood at the mountain passes of trouble and conflict; not until you have gone through the

meadow, and the stream has widened and deepened until fleets could ride on its bosom; not until beyond the meadow you have come to the unfathomable ocean, and poured your treasures into its depths—not until then can you know what love is.

110. **The Ideal of Love.**—Love is as gold in the rock. The mountain is but stone, and the gold is rare and scarce, and is found in veins here and there. So in this life it is in loving. We are too proud, too coarse, too selfish, too ungenerous; we are not magnanimous enough. Love runs in veins through us; and we are to take the experiences of love when it is in its most perfect moments, in its ecstatic state, as it were purified gold, seven times purified and made clean—we are to take these as our ideal. Then we are to lift up, by the imagination, our conceptions to a state in which our character will turn on this feeling, not occasionally, but as an ordinary experience. Nay, we should rise up so completely into the influence of the purity and disinterestedness of this feeling that it shall control all the other feelings, and harmonize them, till the conscience, and the reason, and the moral sentiments all are penetrated with the summer of love, as the whole atmosphere to-day is penetrated by the warmth, and fragrance, and beauty of nature.

111. **Early Marriages.**—If the young man is willing to seem poor when he is poor, if the young woman being poor is willing to live poorly, if they are willing to plant their lives together like two seeds and wait for their growth, and look for their abundance by and by, when they have fairly earned it, then it is a good thing to come early into this partnership. Characters adapt themselves to each other far more easily in the early periods of life than afterwards. They who marry early are like vines growing together and twining round and round each other; whereas, multitudes of those who marry late in life stand side by side like two iron columns which, being separated at the beginning, never come any nearer to each other.

112. **Choosing a Life-Partner.**—Natural traits are more powerful than artificial ones. A young woman may have an excellent experience in religion, and yet make a very poor wife. When my venerable old president, Dr. Humphrey, was lecturing once, in college, he said: "In selecting your partners for life, first choose persons of naturally good dispositions—persons that are naturally cheerful and gentle. You will, perhaps, be surprised," he added, "to hear a minister of the Gospel put cheerfulness and gentleness before piety; but I am of the opinion of Baxter, who said that the grace of God could live with persons that he could not."

113. **Mere Feeling to be Avoided.**—The law of feeling is strictly a law of use. Feeling, without anything to do, so far from being the life, is really the death of love. Well, it may exist, with great economy, for a short time, as a mere emotion. If you give yourselves up to the influence of the feeling of love merely, you will have a real intoxication for a short time, and that will be the end of it. You must understand that feeling, to last long, must develop itself in the line of conduct. While you may not disdain the hilarity of disclosive feeling, you must understand that it cannot be long-lived unless it enters into the judgment and fancy, and fills the moral being, the whole life, and works for the object loved in a thousand ways. Then it is immortal. It is the very blood of your life.

114. **Love Needs Nourishment.**—A perfect union of hearts seldom takes place. It never does at sight. People do "love at sight;" but it's just as the flint strikes fire. No flint makes a conflagration. All you can get from a flint is a spark by which to make a larger fire. Persons have an idea that love feeds itself. Nothing feeds itself so little. When left to itself nothing starves so quick, or burns out so soon, so that only ashes remain, as love. That which men think they need least to nourish and care for needs more nourishing and care than anything else in the world—namely, the element of love. There is nothing that demands so much attention as the preparing of minds that love to love more perfectly, and throughout the whole scale of the faculties. Therefore, if those that are united outwardly, and in some points inwardly, are wise, they will both study and labor that this union may be carried through all parts of the mind.

115. **Measure of Love.**—If you ask a man, "How much do you charge for a month's work?" he will instantly tell you; but if you should say to him, "How much do you think your love for your wife or your children is worth per day?" he would laugh you to scorn. You cannot introduce into the sphere of affection the law of equivalents; for while in the commercial and material kingdom you pay with matter for matter, in the social realm you pay with love for love.

116. **Counterparts in Married Life.**—I need not say that the Rebekah who was courted at the well, who took the rings and bracelets, who went home, and, facing her parents, told them just what had happened, who accepted a suitor that was five hundred miles off, and who, when appealed to as to whether she would stay a few days or go immediately, said, "I will go"—I need not say that she was not a woman that would be very severely governed by the mild, sweet-tempered Isaac. I have no doubt that there was government in that family, but I do not think Isaac maintained it! . . . The law of counterparts was in force then, as it is now. We love that which we do not have but which others do have, and which makes up and completes us. A strong, vigorous man likes a sweet, delicate, twining woman for his wife. A vigorous, strong, manly woman likes a quiet, peaceful, unobtrusive man for her husband.

117. **The Wife's Influence.**—It is a proverb that *a man is what his wife will let him be.* It is true that now and then there are men so strong that they control: but after all there is no art, nor cunning, nor device, nor strength, nor wit, nor wisdom by which a man can keep the heat of summer or the cold of winter from sifting through the cracks of his house; and a woman's influence in the household, if she be not stormy and violent, if she be gentle, and especially if she be artful, sifts itself into a man's life as summer air or wintry frost into a house. There is nothing to resist it. One cannot fight the circumambient atmosphere; and yet a man might as well attempt to put it from him as to attempt to put from him that influence which is in his bosom; which is at his board; which is in his morning; which is in his noon; which is in his night; which comes at all unwatched moments and at all times of weakness; which has a pressure that is well-nigh atmospheric.

118. **Uncertainties in Wedlock.**—How many there are of great excellence who deserve a better fate than they have found in their household arrangements! So notorious is this that

it has been said that marriage is a lottery, and that some draw prizes while others draw blanks. But blanks are not so hard to bear, often, as the numbers that are drawn.

119. **Disappointments in Wedded Life.**—There comes a time when the maiden departs from her father's house. She is called, she answers, she departs. Ah! how many visions of angels have there been! but they were not God's angels. How many have gone out walking on flowers a little way, to find that the flowers changed to thorns! How many have gone out from their father's house borne on the seraphic experience of love, scarcely touching the ground for joyfulness, to find little by little that love flowed away like a summer's brook, and left in its place but the bare channel and the gravel!

120. **Ideals Under Trial.**—So long as life is all smooth with men, it is not difficult for them to maintain their sentimental thought and spiritual inspirations. It is when sentiment must be cultivated by moral endeavor that men fail. The experience of many persons who in girlhood and boyhood are full of the choicest aspirations, hungering and thirsting after higher things, is, alas! in later life, like a house the morning after an illumination and a feast. Every pane of glass had its candle; but long before midnight every candle has burned into its socket, and run down into darkness; and in the morning there is but the unburned tallow and the remnant of wick. Thousands there be who look out triumphing over the glory of their home, thinking what a life shall be kindled up by the heavenly luster of their affection; but when they tread the way of life, and selfishness, and envy, and jealousy, and disappointment, and poverty, and afflictive sorrow, blight their affection, and they feel the yoke and the burden, and cry out day and night, "Who shall deliver me from the body of this death?" then how they change their social ideals!

121. **Wives and Husbands.**—"Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." I hear these passages quoted a good deal to show that wives ought to be subject to their husbands. I never hear persons say that a man ought to be to his wife such an one as the Lord Jesus Christ was to his church—such an one that by the amplitude and grandeur of his goodness, by the richness and gentleness of his soul, he should pour over the object of obedience such a divine and blessed light that whether she would or would not she could not help looking up and rejoicing, and adoring. As Christ loved the church, and loves the church, so, husbands, love your wives. And the next time you want to read a passage of Scripture on the duties of wives to husbands, begin at that!

122. **Wedded Infidelity.**—A husband and his wife live together in the most intimate relations that can exist between two souls in this world; and when one betrays the confidence of the other it is between them that you find the bitterest feeling of revenge, because a blow from such a one is like a blow from the inside of a fortress. We expect the enemy outside to fire upon us; but we do not expect friends inside to betray us. We feel most grievously blows that are struck by intimates. We have opened our life to them, and that they should strike us seems like the grossest baseness and treachery. Therefore, "A brother offended is harder to be won

than a strong city," according to the wisdom of the wisest. Where an offence reaches the center of life, its effects are difficult to be obliterated.

123. **Permanency of Marriage.**—It is clear that our Lord belonged to neither of the two schools which existed among the Jews,—the lax school of Hillel, or the rigid school of Shammai. He rose higher than either. He made the outward relation permanent, on account of the true spiritual nature of marriage, it being the fusion or real unity of two hearts. Having once been outwardly united, they must abide together, and even when they found themselves in conflict must learn to be one in spirit by the discipline of living together. If they enter the wedded state unprepared, the household is the school in which they are to learn the neglected lesson.

124. **Wealth Without Love is Poverty.**—If a wedded pair have a house built, and silver and gold in it, and if they have all the florescence of art on the walls, and money flowing in like the waters of Euphrates on them, and all the service of music on every side, and are without mutual love, they are paupers—absolutely paupers. While if they have the glorious enfranchisement of true love and these things beside, then they are like the candle, and their circumstances the candlestick. But woe be to the man that is nothing but a candlestick!

125 **No Marriage in the Resurrection.**—Useful as it is, it ceases and does not go on into the other life; and it seems very natural, since man is a double being, born for this lower life, in transition and formation for a life to come, that a portion of the powers or faculties which fit him especially for this lower life, when they shall have performed their function, will, as it were, like the calyx of a flower, wither and fall back, and that into the other life we shall carry only those parts of our nature, which are highest and noblest, and which have relation to the spiritual rather than to the physical.

126. **Homes Built by Hearts.**—When birds build their nests, they first gather rude sticks and pliant twigs, and bend them to shape; and then with mud, or glutinous secretions, they fill up the interstices. On this foundation they lay feathers and soft grasses and hair. When all is gathered and laid down, they settle themselves into the rounded nest; and, turning about and about, they smooth and finish the nest with their own breast. So it is with men that make homes. It is the bosom that does it finally, and not the bill nor the claw.

127. **Feeling in Action.**—In married life man and woman walk down through the years, and love deepens, although its expression in the form of emotion may be almost entirely wanting. As the rain falls upon the ground, and sinks, and disappears, but comes up in the greenness of the grass, and adds beauty to the blossom and the fruit; so the rain of love, descending upon human hearts, is lost to sight, but comes up in action, and develops itself with power in events and deeds.

128. **Love in Service.**—I have seen brooks that had nothing to do, and that flowed all day and all night full of water. I have seen other brooks that, though they seemed to have the same sources of supply, every day as they flowed down, grew shallower and shallower. Where was the water? It went into the race on one side of the channel, and down into the mill, where it was set to *work*; and far below it came back into the channel.

I look at many people, and I see that their emotions do not turn wheels.

I know others who do not seem to have much feeling, but in whom all the practical elements of life suck up that thought and that feeling which exist in them in the form of a latent force. They are absorbed in the affairs of daily life. And so it comes to pass that frequently the best household is not that where they have the most hallelujah, but that where they have the most order and system and kindness, and all that which is developed in the lower forms of good.

V. MOTHER—FATHER—HOME LIFE

129. **Motherhood.**—From the earliest days women have called themselves blessed of God when life begins to palpitate within their bosom. Every one of a deep nature seems to herself more sacred and more especially under the Divine care while a new life, moulded by the Divine hand, is springing into being. For, of all creative acts, none is so sovereign and divine. Who shall reveal the endless musings, the perpetual prophecies, of the mother's soul? Her thoughts dwell upon the unknown child,—thoughts more in number than the ripples of the sea upon some undiscovered shore. To others, in such hours, woman should seem more sacred than the most solemn temple ; and to herself she must needs seem as if overshadowed by the Holy Ghost!

130. **Nobility of Motherhood.**—No orator, no singer, no artist-worker, is to be compared with the mother who is carving the image of God in the soul of her little child. No mother need long to go out of the household, as if that were an obscure place. *The Gate of Heaven* is inscribed over every humble family.

131. **A Goodly Parentage.**—It is a great thing to have been put into this life through a right gate. If it be a golden gate, covered all over with glorious inscriptions and legends and memories of past goodness, no man can thank God enough. Did your mother travail in faith and prayer? Were you born amid supplications? Were songs, not of angels, but of one scarcely less than angelic, round about your advent? Were you baptized in your cradle before priestly hands made aspersion of water? Did you come forth into life from out of a household of faith? It is no small thing that God nested you thus, and that he gave you such a parentage and such a beginning in life.

132. **Transformation by Motherhood.**—There is a gay, giddy girl. Everybody says, "Radiant as a beam of light, and as evanescent." One predicts that she will come to this, and another that she will come to that—for the prophets of evil are more numerous than the prophets of hope in this world. At length, her time comes. She did not know what her capacities were, because she did not know herself; but when love finds her, and wakes her up to her true life, and she becomes a wife and a mother, how all her gayety, all her vanity and all her frivolity are gone! How, rather, do they change themselves, and rest upon her like dew upon flowers! How utterly is she transformed, and in the nursery how this mother becomes a new being! Now all look upon her to admire—even those who once spoke disparagingly of her. She has learned in the state in which she is to be content.

133. **Divine Slavery.**—The day is drawing to a close. Through all the

hours of it a slave has been moving about the house; and now, as twilight comes on, hear the slave singing a hymn. And what is it that she is singing to? It is a little nothing, called a baby. And who is this slave? It is one fit to be an angel, in royalty of gifts and in richness of cultivation. It is Mrs. Browning, the poetess, noble in understanding, versed in the lore of ages, deep in nature, full of treasure such as no king, no court, and no palace ever had. She sings. And when the little child is uneasy she serves it. When the child tires of the pillow and the cradle, it makes a pillow of her. And when she is weary, if the child does not wish to go, she still holds it. And when at last it will lie down, she still wakes for fear that the child will awake. In every single hour of the night she hears its call. Not a whimper or sound from the child escapes her notice. And she is up before the morning star. And, though weary, all day again this slave serves that little baby,—that little uncrowned despot of the heart!

Ah! there is no slave out of heaven like a loving woman; and of all loving women there is no such slave as a mother. But remember what kind they must be. "By love serve one another." That is the coin that buys such slaves.

134. **Ideal and Real Growth.**—If every child might live the life predestined in a mother's heart, all the way from the cradle to the coffin they would walk upon a beam of light, and shine in glory. Alas! some are born like the dandelion—glowing bright, soon changing to a fairy globe, and by the first wind dashed out and gone!

Paint the man as the mother's thoughts do; then paint him as he really lived! Hang the two portraits side by side, and write, *What he was to be!* and then, *What he was!* Life has no sadder contrast.

135. **Love Lightens Labor.**—If one were sent to take care of the poor, miserable, wounded soldiers lying in the plague-stricken hospitals on the plain of Solferino, he would say to himself, "Money would not hire me to do it, but I must do it because it is my duty. Here are men who are suffering and need attention, and I am bound to look after their wants." But let me find my own son among those unfortunate creatures, and, no matter how loathsome might be the offices to be performed towards him, could money buy from me the privilege of ministering to his necessities? Could any motive induce me to leave his sight day or night? That which I should do in the one case through conscientiousness, or from a sense of duty, and which would be a disagreeable task, I should do in the other case through love, and it would then be a pleasure to me. I should do it with delight. There would not be hours enough in which I might serve in love my wounded son.

136. **The Primal Source of Love.**—I was at work among my grapevines, when my attention was attracted by two robins that were making a great racket. I was sure by their actions that they had young ones, that they thought to be in danger. And I said, "Why, you old fools! I won't hurt you nor your little birds." Just then, I heard a noise that I recognized; and I said, "The cat is here." And sure enough, looking down, I saw the cat curled up under the trellis. It was the sight of him that had set the birds all agog. "What is he doing here?" I asked. He had no business there—and all the more, because I had just written an article saying that my cats

had been so brought up that I did not believe any of them hunted birds! In my indignation, I seized him by the neck, and walked off with him to the other side of the cherry orchard, and gave him an opportunity to see how it would seem if he was flying!

Well, about a rod from where I had been standing, in a dwarf cherry-tree crotch, two feet from the ground, there was the nest of these birds; and in it were four robins. The cat had gone out there, and of course did not know that the nest was there, or it would have been destroyed. The birds, to whom nothing was so precious as that nest and its contents, inspired by the feeling of fear, were flying round about the cat to deceive him as to where the nest was, and endeavoring to draw him off as far as possible from their young, at times perilling their own lives, that they might save them from destruction.

When I see these things, I say, "Where did that instinct of love come from, which we see throughout the world? Birds take care of birds; and as you rise in the animal kingdom the instinct becomes stronger and stronger. And where did it come from? We see the same feeling exhibited among human beings under the name of the *parental instinct.* And what are these various manifestations but so many fingers pointing upward, and saying, "The great God that made us and taught us to love, is himself the greater Love."

137. **Sound Bodies a Parental Obligation.**—There is many a man who will quench his fiery appetite with the cup, though that appetite will inadvertently become a disease in the child. There is many a man that means to bequeath a fortune to his children, and will suffer for their sake, that they may have more of life's goods than he had, and yet he will not withhold his illicit passions, and will transmit to those children natures that will burn as if set on fire of hell! Thus, by dishonoring their own bodies they dishonor also the bodies beforehand of their children. They give, as it were, not a temple, but a squalid hut, for their children to dwell in.

138. **Like Begets Like in Mental Action.**—We see how it is in nature. Wheat tends to reproduce wheat. So reasoning makes a man reasonable. Loving begets love. Taste inspires taste. Sympathy invokes sympathy. Anger makes men angry. Hating makes men hate. What you bring to your pupil or your child he will accept at your hand. Gentleness, patience, goodness, of every sort, are indispensable for those who would be teachers or are parents.

139. **Mother and Child.**—The mother is God's natural inspiration of youth; and if she, by singing or telling stories or in any other way, brings before the mind of the child noble men and noble principles, and keeps the child on the side of honor and inspiration, he can scarcely when he is old depart from her instruction. He may for a time seem to lose sight of it, but ah! those patterns that are woven into the very heart by the side of the cradle do not fade out. Even though they are temporarily hid, the colors remain. It is a living form in itself that the mother has wrought there. And when the hour of adversity comes the man has a distinct conception of what it is that he has fallen from, and comes back to it.

140. **Punitive Love.**—Men think that if you preach that God is love you take away all possible spring of fear. Not at all. There is nowhere a more powerful and righteous administration of pain and penalty, than in the gov-

ernment of a wise parent who loves the child so that it will not suffer wrong in him. There is the whole of Mount Sinai in the hand of the weeping mother, and a whole Mount Calvary in her heart; and the child gets them both.

141. **Judge and Father.**—Here walks the stern judge with unrelaxed brow, and in a time that tries men's souls the culprit trembles before him, laden with crime. There is no escape for him. The attempt to balk the course of justice by bought attorneys is met at every step by him, and judgment goes on to conviction, and from conviction goes on to condemnation, nor has he any power to turn off the sentence. It is very severe; and the poor miserable culprit says, "There is no chance for me; everything has been made to turn against me. The worst man that lives on the earth is this unfeeling and heartless judge, who has doomed me to imprisonment, and, it may be, to death."

The judge lays off the robe; he goes out of the court; and as he draws near to his own house, what are the voices he hears? The chirp of the babe, and the laughter of the little children. As he goes in he is surrounded by his children; and they take off his hat; and they rifle his pockets to see what he has brought them, and he laughs and is merry among them. To them he is all joy and all bounty, the sweetest, dearest man in the world. Even his wife thinks so, and the children know it is so. What has become of him? They have brought him to the level in which that part of his character can come out, and they dwell there forevermore. The culprit chose to take the lower, and harder, and sterner elements for his God; he has got them, while to those who have risen high enough to take the love element, and subject themselves to it, or be obedient to it, to them there is no terror on his brow, there is no lightning in his eye; and he is the all-clasping God of the tenderest love. His loving kindness and tender mercy are towards all who fear him with a wholesome love-fear.

142. **The Parents' Task.**—The child is not to be either violently punished or suspected, though he steal; though he rob; though he be caught in dirty and bestial tricks. Why, we were born of the dust, and the dirt sticks to us, in a large measure, a good ways up. And for children beginning as they do, and where they do, it is not the less necessary that they should be drilled. It is all the more necessary. But it throws a light upon the task of the parents. You are not to think that you have another Nero in your cradle, you are not to think that you have another Catiline, when the child goes wrong. He is to be trained to the right.

143. **Perplexities of Parentage.**—To take a ship and sail through Hell Gate of a dark night, when the tide is just ugly, and everything is forbidding, is considered a somewhat perilous undertaking. But to take the helm of a child, of a full nature, made up of contrary feelings, and steer it through the hell gate of life, which comes between fifteen and twenty years of age—there is no such pilotage as that. No parent ever took a child through this devious passage without a hundred times feeling, "Ah! it would be some comfort if the child only understood what I am attempting to do for it."

144. **Chastening Love.**—As the surgeon does not hesitate to use instruments to take out the ulcer, and if need be to burn it out, so the parent should not hesitate to do whatever is necessary to reclaim the child, though

it cause the child pain. That is a wise parent who so loves the child that he cannot endure to see faults in the child, and corrects them out of him. Love is like the old surgery, which took blood, that the fever might go, and that life might come. Love is no moonshiny, weak, pale light, caring for nothing. Love is a revelator; love discriminates between right and wrong. It likes the right, and hates the wrong, and helps men out of the wrong and into the right.

145. **The Anger of Love.**—I tell you there is no such indignation possible as the indignation that means rescue, help, hope, and betterment. You might as well say that a summer shower has no thunder as to say that love has no anger. It is full of it, or may be. Has love no specialty or discrimination in removing error, nor any continuing, intense regard for specific and exact truth? God has it, and we are like him. We are his children, and know it by that. Love is simply that which overhangs all these powers, which gives them quality and direction, and gives to us a larger power through these lower instruments.

146. **Law and Love.**—When the stern father overtakes the child that is at fault, and anger is on his brow, anger also is in the heart of the child. The intense firmness of the father kindles intense obstinacy in the child, and he will not bend, nor break, nor confess. But when the sun goes down, and the pain is over, and the obdurate child is gathered with the household in the evening; when the twilight comes with all its softening influence, and he is alone with his mother, who loves him and wipes away the tears that she cannot keep from her eyes, and puts her arm fondly around him, and only looks at him, and utters no word of reproach, —Oh, how does that child, with a turbulent tide of feeling, burst into tears, and say, "Mother, I *did* do it—I *did* do it!" What the father's authority failed to extract the mother's look brought out.

147. **A Mother's Forgiveness.**—Do you want a reason why the mother forgives her child the tenth and twentieth time? Does not everybody know that it is because she is mother? What do you mean by this, except that her affections are like a well that never dries, and that, though you draw ten thousand bucketfuls, always has a bucketful more, because the water runs in as fast as it is taken out? In a mother's heart is loving-kindness and forgiveness evermore.

148. **The Divine Fatherhood.**—One thing is certain, nothing can wean the father's and mother's hearts from the child. They abhor the wrong courses of the child as much as any one, and as much as any one they see and deplore the disastrous consequences that will follow if the leprosy is not purged away. Nobody feels so sensitive to the faults of another as they who love that other; and none love as parents do: and yet they are drawn towards the child while they see and hate its faults; and there is nothing that they would not do to help it and save it.

And does not the Divine nature, looking down upon our sinfulness and immaturity and unloveliness, feel towards us as the parent does towards the erring child?

149. **The Prodigal's Return.**—Why did not the companions of the prodigal go with him back to the father? He was not father to them. The prodigal recognized, under all his woe and want, that there was one that was father to him; and up out of his degradation, up out of his vices and

wickedness, he lifted himself. And why? Because his thoughts ran back to his father's house. It was *father* that vitalized hope, and inspired courage, and brought him back on his errand of repentance and restoration.

150. **The Mother and the New Birth.**—Let it not be the father that shall first lead the child to the Cross. No, no; the father did not bear it. He suffered no pain. He went through no fiery hour of anguish. He lost but little of bodily strength to nourish it. He has not hung over it with unwearied weariness through days and nights. The mother did these things. And if there is anything that is precious the mother should have it. And therefore it seems to me as though every mother should take the child by the hand in the new birth. Let her that went through all the anguish of the first birth have the inexpressible joy of leading the child to Christ for its new birth, that it may think as long as it lives (and that will be as long as God lives) "I was converted through my mother."

151. **The Madonna a Typical Mother.**—I have my house full of madonnas. I suppose I have thirty or forty fine engravings of the Virgin Mary—the Spanish from Murillo, the Italian from a variety of artists, some from the old Flemish school, and some from the French school; and my servants, who are mostly Catholics, I presume think if I am not a Catholic I am pretty near one. I look upon these pictures as representations of the Divine Mother, and so do they; but they think of *Mother* according to the teachings of their church, and I think of *mother* according to the universal instincts of humanity.

152. **The Memory of a Mother.**—A man may go over all the world; he may become a pirate, if you please; he may run through every stage of belief and unbelief; he may become absolutely apostate; he may rub out his conscience; he may destroy his fineness in every respect: but there will be one picture that he cannot efface; living or dying there will rise before him, like a morning star, the beauty of that remembered goodness which he called "Mother."

153. **Revelations of Parentage.**—Parents not only hold themselves, in all their occupations and pursuits, subject to the wants of their children in their infancy, but they begin to feel that there is an influence which shapes their business, their habits, and their very character, on account of the effects which such shaping will have upon their households. No man knows himself till he has been called to stand in the relation of parent. Until then, one is like an unopened and unread book, or like a book read only on the title-page, or in the table of contents. Chapters and chapters there are in his own nature which no man reads or knows anything about till he is taught by his little child.

154. **Training to Independent Character.**—A child rightly brought up will be like a willow branch, which, broken off and touching the ground, at once takes root. Bring up your children so that they will root easily in their own soil and not forever be grafted into your old trunk and boughs.

155. **The Household.**—To found a household is more than to build a church, and to be entrusted with the education of children is to have more than an altar or a pulpit.

156. **Home Influence.**—The power of a home shows. It never lets go its hold. A mother has often reeled in a boy by the line of love, and a father's memory has brought many back.

157. **Willingness to Begin Humbly.**—I tell you, there are pleasures which many young married people miss. I would not give up the first two years of my married life for all I have now. I live in a big house, with a brown stone front, and very fairly furnished: but, after all, among the choicest experiences of my life were those which I passed through in Indiana, when I hired two chambers up-stairs; when all my furniture was given to me, and was second-hand at that; and when the very clothes which I had on my back had been worn by Judge Birney before me. We were not able to hire a servant. We had to serve ourselves. It was a study every day how to get along with our small means—and it was a study never to be forgotten. I owe many of the pleasures which have run through my life to being willing to begin where I had to begin, and to fight poverty with love, and to overcome it, and to learn how to live in service and helpfulness, and in all the thousand ingenuities which love sweetens and makes more and more delightful.

158. **The Family Make the Home.**—You can see great progress in a house from the scaffolding to the walls, and from the walls to the interior finish. Yet all these are nothing until the house is populated; until the grandsire and the venerable matron sit by the fireside; until the father and mother hold rule of love over the children rioting through the house; until every day spins a golden thread, and life is made up of the fabric that comes from the weaving of it.

159. **The Price of Peace.**—When in the peace and serene joy of the tranquil household children sit around about the encircled table, how little do they know that all their delight and all their sweet peace has been purchased by midnight vigils, by maternal tears, by parental strivings with God. We that buy our joy and peace by trouble sow seeds. Tears are God's seeds. They come up joys. It might almost be said that groans are the key-notes of joy on earth. Weakness is the beginning of strength; humility of exaltation; shame of glory; toil of ease.

160. **Large Families.**—A child is not aggrieved because his brother and sister are older than he: he is glad of it. They are just what he needs. When he wants to go up he must have a ladder; and the family is that ladder. The child next older is the first round, the child next older than that one is the second round, and so on till you come to the parent, who is the highest of all. Blessed be the child that lives in a family organized according to the principle that superiority is to minister to inferiority!

161. **Potency of a Christian Household.**—I regard a man and woman that come together in the marriage state as coming together in the most sacred of all possible conjunctions before God; and when they lay the foundations of a household, they are silently laying the foundations of a more enduring influence than any other that can be established in society. As their children multiply and grow up, and exchange all the immunities for a refined, civilized, and Christian life, they become a power for good to those around about them. Frequently a Christian household in the midst of a community is more potent than a Christian church.

162. **Home-Life the Test of Character.**—As we see great strong men, burly in their strength, dashing here and there in their enterprises, wise in the carriage of themselves, and accomplishing great successes in one and

another way; and as we find, also, that they are honorable, just, disposed to be kind and good to their fellow men, we still have not come to the reality of them. Go home with them; open the door of their house, and see the flocking of the children; look at that ineffable light that comes over their faces as love rises up and informs every feature; take the littlest ones, the beginners advanced above the cradle, the older children; and yet we find that even that is not the very center. Deeper than that, and behind it all, is that love which means absolute unity.

163. **Home Blessings Radiated.**—Oftentimes it is the case that a person can do work as a candle does, which gives light to all that are in the room, but, not stopping there, throws light through the window and along the road as well. What mothers and fathers do in their homes may be reflected far beyond the human sphere to which they are confined, and bless many others besides their own families.

164. **Home-Character Tells.**—I remember one very excellent woman, in many respects saintly, a lover of meetings, a lover of prayer, and a lover of good people. She was universally thought to be a pattern Christian, active and useful. But her son, an educated and intelligent man, was an out-and-out skeptic; and I used to wonder at it. He went through two or three revivals of religion, but they seemed to produce no impression upon him. I made some particular inquiries as to what was the matter, and finally some one said to me, mentioning the familiar name by which this woman was known, "She is very irritable and inconsistent at home; and it is what he has seen in her home-life that has impressed his mind that neither she nor anybody else is practically a Christian." There was that tempter, that imperiousness, that self-seeking, at home that overshadowed any Christian virtues which she might have.

165. **The Christian Fragrance.**—I love the smell of the Chinese honeysuckle. A man does not need to see it to know that it is in blossom. He knows it is in the garden when he is passing without looking over the fence or through it. He cannot help knowing that it is there. And there are certain things that I see happening in society which I know a Christian had something to do with. I go into some houses, and though I see neither father nor mother, but simply the arrangement of things, and the conduct of the children, I say, "There is a honeysuckle here. I know it. There is a fragrance here."

166. **Unity of Spirit.**—Every household will tell you that the family may be one, and yet that all the members of it may be dispersed over the continent. Yea, they may have gone out to institute new households, under different economies and laws and languages; and yet there may be substantial unity between them. Perhaps, on the other hand, some of you have observed cases in which a family have lived under one roof without a particle of unity, or as wide apart as if there were a continent or an ocean between them. For, bringing men together by the body does not make them one; nor yet is it necessary to unity. In short, the only thing which can unite men is that interior, subtle, invisible spirit which constitutes the soul; for men are united by the interior. Whosoever dwell so that they intersphere each other by their nobler elements, are one; and whosoever, uttering the same creed, and performing the same ordinances, dwell apart in their thoughts and enthusiasms of heavenly

life and holy duties, are widely separated.

167. **Home-Selfishness.**—How many households are there which every week, and perhaps every day, are scenes of rankling, and irritation, and discomfort, and disputation, and from which happiness is mostly banished! Now and then there is a radiant hour; but there are more gloomy, east-wind hours than there are of the other sort. "This house is mine," says the man; "and if one cannot do what he has a mind to at home, where can he?" Nowhere! The wickedest thing that a man can do, is to conspire to do what he has a mind to do, unless he has a mind to do what he ought to. We ought not to live to please ourselves: "For none of us liveth to himself."

168. **The Tongue, at Home.**—A great many persons who are just in many things are unjust in speaking. A great many men who are cautious in their demeanor abroad, at home and in their own household are heedless, and even rash. There are Christian heads of families who shoot across the table from day to day words which stir up the worst feelings that men can have. Many children are brought up in the midst of provocations and quarrels. Many and many a household has no free chimney which carries away the smoke of these conflicts, and the smoke falls down, leaving harm where it rests; and there is a settled condition of unhappiness as the result.

169. **Sin of Bad Temper.**—Many business men bottle up their temper during the day, and save it till they get home at night, and then make it a household confection—a luxury of the family! This may seem like a small thing. It is small just as an aphis is small. In the summer aphides multiply by millions, and cover the leaves of plants, and weigh them down, and suck the life-juice out of them; and, though each one is small, a million of them put together are not small. So it is with faults of temper.

170. **Quarreling, as Preparation for Heaven.**—Suppose you were expecting now, every hour, to be called before God, and there was no longer any use of self-deception or disguises, how would you look upon those quarrels that have put you at odds with each other? Some families there are in which a quarrel never dies out. Or, if not in the household, then between family and family, neighbors and neighbors, fed, it may be, of envy and jealousy, or some remembered wrong; the heart murky, unwilling to believe any good of an adversary, rejoicing to hear evil; picking at faults, magnifying them, refusing to soften them, not taking into consideration who and what the person is, or what his temptations are, or what is justice, or what is truth, but simply indulging in fierce antagonism. How would such quarrels look as a part of your garment with which to go before God?

171. **Evil Temper.**—Hear men talk about the seducer. They tell you how he creeps, how his eye gleams, how he sweetens his words, how he throws one web after another into the snare that he is weaving, and how at last he seizes and destroys his victims, having found before him a garden of Eden, and leaving behind him a desolate wilderness. Everybody is ready to damn him. No words of condemnation are so masterful that men will not apply them to this kind of destroying the household. But there may sit in the household one who never eats too much, who never drinks too much, and who never steals, but whose mouth is an open crater and whose words are lava from a hateful heart.

The children cannot live there happily, the servants cannot live there happily, nobody can live there happily; they are in a constant tumult from week to week and from month to month; and at last some combustious quarrel breaks out and the household is destroyed. One's ugly temper may work destruction in a household as much as another's salacious appetites.

172. **Love to God Means Love to Man.**—A young woman came to me in great anxiety of mind, and waited, and waited, and waited for the ordinary development of religious instruction to bring peace and rest in Jesus Christ, which came not with days and weeks; until at last I made up my mind that there must be some secret sin in the way of her full enjoyment of religion. And on investigation I found that for three months she had not spoken to her father, although every day she had sat at the same table with him, in consequence of a quarrel which had occurred between them. My advice to her was, "Quick! go home, and never come to me again till that quarrel is settled, so far as you can settle it, and until you have forgiven your father. You must have a forgiving disposition, or you cannot be a Christian." She followed the advice, and with reconciliation came joy and peace.

173. **The Home-Lover.**—If you look at a watch, that which you see is the absolutely powerless part of it. The hour and minute hands that plod around regularly have no power in themselves; and if you look under, and see the wheel that is next to them, that wheel has no power in itself. One and another and another of the various parts of the watch are necessary; but not until you come to the barrel in which is the spring do you find where the force is in that watch. Now, it is the household that is the spring in many a man's heart.

174. **Family Prayer.**—I would rather have, as evidence of piety in applicants for church-membership, the assurance that they have daily household prayer than the assurance that they are right on every point in the whole creed. That is soul-evidence. In the prayer of the household I think our affections have, as it were, a celestial bath, where they cleanse and purify themselves.

175. **Heavenly Associations with Earthly Loves.**—Father and mother and children, around the daily altar, learn to love each other with some of those tendencies that make love immortal. When our love is painted upon the horizon of time, it fades and dies out, and is but a fresco in water-colors, that we soon cease to behold; but when we learn to associate our affections with the divine and eternal they grow immortal from the very beginning. For father and mother and children every day to twine together their affections for each other, is to consecrate their hearts one to another for all eternity.

176. **Sharing Home-Happiness Outside.**—Generosity is generally the spirit of horticulture. If a man has fine fruit, he is crazy to give it away, and he runs all over the neighborhood to find somebody to enjoy it with him. If a man has an abundance of choice flowers, he is not stingy with them. He enjoys them by giving them away. You say, "That is a *natural* feeling." Well, what is a religious feeling but a natural feeling raised up and spiritualized and sanctified? I would have your homes made, not less, but more; but in making them engines of happiness, see that other people participate in that happiness as well as you.

VI. HEALTH AND SICKNESS

177. **The Healthful Man.**—A man in health is a fountain, and he flows over at the eye, at the lip, and all the time, by every species of action and demonstration.

178. **Health, Mainspring of Civilization.**—A watch will keep time if it is broken in the wheels, and all the way through, provided you will keep your finger on the pointer and push it round all the while; but of itself it cannot keep time. So a sick man may be kept up to a certain average of virtue, but it can be done only by a continual series of volitions; whereas it is health which makes volition unnecessary, that is the proper foundation for right action in life. And it is more and more so as civilization goes on.

179. **Action a Health-Giver.**—Activity, whether of mind or body, is as indispensable to health as motion to the purity of water, or to the cleansing of the air.

180. **Eating is Engine-Running.**—Eating is to the work of the human body just what the firing up of an engine is to traveling. Eating is a means to an end. It is not a habit nor a social custom merely. It is not a question of luxury. Do men eat stupidly, and simply because they are hungry? You eat to make working force; and as the engineer keeps his eye all the time on the steam-gauge to know the number of pounds of pressure, and to regulate it: so does a man eat, or so ought he to eat, all the time gauging himself.

181. **Marvels of the Body.**—God made the human body, and it is by far the most exquisite and wonderful organization which has come to us from the Divine hand. It is a study for one's whole life. If an undevout astronomer is mad, an undevout physiologist is madder. The stomach, that prepares the body's support; the vessels, that distribute the supply; the arteries, that take up the food, and send it round; the lungs, that aërate the all-nourishing blood; the muscle-engine, the heart, which, without fireman or engineer, stands night and day pumping and driving a wholesome stream with vital irrigation through all the system, that unites and harmonizes the whole band of organs; the brain, that dwells in the dome high above all, like a true royalty;—these, with their various and wonderful functions, are not to be lightly spoken of, or irreverently held.

182. **Duty of Health.**—We are first to take care of the body, as the most precious gift that God has given us, aside from the soul; and a man has no more right to squander his body, and waste it, than an heir, coming into his father's estate, and finding beautiful pictures on the wall, and magnificent statues in every niche has a right to deface the one or to slash the other.

183. **Degrees of Health.**—I have often seen what are called over-shot wheels, where they have a very small and weak stream. They get a wheel of large diameter, and the buckets are made in a peculiar form, sloping from the mouth up. Then comes a little trickling stream which pours down into the big buckets its slow accumulation of water weight, and it begins to turn the wheel very moderately and gradually, and so it goes. That is about the condition in which average men are working, with just enough power to turn an over-shot wheel. But if you have a great, full, strong

stream, the mere impact of which on the wheel is enough to turn it, then the wheel is made under-shot, and the water comes dashing against the breast and bottom of it, and around it goes, promptly and rapidly. The miller says, "What do I care? I have got the whole stream. There is no use in economizing my water; I will let it flow," and the water runs all the time. There are very few men that can afford to run on an under-shot wheel.

184. **Care of the Body.**—I like to hear an engineer talk to his engine. I think the next things to men are machines like locomotives. If they should, by some accident, be transmuted and become endowed with thought and intelligence, they would make grand men! When I am traveling, the cars hardly ever stop for wood and water that I do not go out and see what the engineer is doing with his engine. I notice how closely he inspects the machinery. I have sometimes crept under the wheels myself when something had given away and the damage was being repaired, and seen with admiration, how clean the very bottom of the engine was where nobody looked at it; how all the axles and boxes, and other parts, were cleansed and in order; and I have often said to myself, "I wish I could make my people take as good care of their bodies as this man has taken of his iron horse to-day."

185. **Vital Functions Agreeable.**—The functions on which life itself mainly depends are clothed with the greatest amount of enjoyment and pleasure. No man forgets to eat, to drink, or to sleep. All of them come flowing with pleasure; they please us. God gives the example of pleasing men. The eye and the ear are over against a constitution of nature which tends to give pleasure. It may be said that this, by a process of evolution, is a mere conjunction of things; but the tendencies of evolution originated in God, and so through these mediums, it may be said, the eye has adjusted itself to like beautiful forms and colors, and the ear to take on sweet pleasure in sounds.

186. **Eating on Principle.**—When riding on a locomotive, last week, and talking with the engineer, as I had the privilege of doing, I could not but think how much wiser men were about iron and steel machines than about fleshy and osseous machines. The relation of the pump to the capacity of the boiler; the relation of the furnace to the size of the flues; the relation of the cylinder, or of the steam generated, to the work to be done—all these things were in the engineer's mind. He was continually watching every part, and opening and shutting valves on every side, so as to keep every part in its proper condition. The stoker, or fireman, was applying or withholding food, so as to keep the engine in just that state in which it would work best, according to whether we were running on an up-grade, on a down-grade, or on level ground, and according to the number and weight of the cars being drawn.

How many are there who watch their furnace to see that they get in neither too much nor too little fuel? Men shovel in food without any regard to what it is going to do! If it is the Sabbath day, when they are quiescent, when they have less air and exercise than on other days, and when their stomachs are not in a condition to digest as much food as on other days, they eat a double portion. If it is a day when they are to undergo severe taxation and work, and when they can least afford to go without food, often-

times they become anxious, and neglect to eat because they are so. Our food is a means to an end. It is simply the fuel with which we are to raise steam for carrying on the purposes of life. A man should eat on principle as well as pray on principle.

187. **Importance of Stomach to Head.**—Your head is a machine, while your stomach is the furnace by which to generate steam, and if you do not take care of the furnace the machine will not work to any purpose. No machine, however exquisite may be its construction, is of any account unless the motive power by which it is to be carried is adapted to it. And the motive power of the head is that which the stomach does for it.

188. **Physical Retribution.**—In that salvation propounded by Christ Jesus, there is amnesty for the past, in so far as it is related to the mind and will of God. The pardon of sin never extends to those transgressions that take hold of natural law. If a man, in drunken fury, has hewn off his hand, the penalty is not averted. If a man in a quarrel has had his face scarred, there is no pardon that restores the comeliness of his countenance. The violation of natural law is inevitably followed by a corresponding penalty.

189. **Limited Forgiveness in Nature.**—The principle of repentance, in its ruder forms, runs through even physical things. A man may in regard to a great many matters transgress the law of health, knowing that if he stops and turns about, nature will forgive him. For instance, a person, through misconduct, has brought on indigestion, and he puts himself on a rigid diet; and taking, day by day and hour by hour, his penalty, he gets back to a state of health, and by and by comes to feel as though he had not transgressed. Thus, there is to a limited extent forgiveness in physical and material laws, prefiguring the larger sphere of forgiveness in personal matters, as between us and God, or between us and each other.

190. **Sureness of Causality.**—Penalties are often so long delayed, that men think they shall escape them; but some time they are certain to follow persistent violation of law. When the whirlwind sweeps through the forest, at its first breath, or almost as if the fearful stillness that precedes had crushed it, the giant tree with all its boughs falls, crashing, to the ground. But it had been preparing to fall for twenty years. Twenty years before, it had received a gash. Twenty years before, the water commenced to settle in at some crotch, and from thence decay began to reach in with its silent fingers towards the heart of the tree. Every year the work of death progressed, till at length it stood, all rottenness, only clasped about by the bark with a semblance of life, and the first gale felled it to the ground. Now, there are men who for twenty years have shamed the day and wearied the night with their debaucheries, but who yet seem strong and vigorous, and exclaim, "You need not talk of penalties. Look at me! I have reveled in pleasure for twenty years, and I am as hale and hearty today as ever." But in reality they are full of weakness and decay. They have been preparing to fall for twenty years, and the first disease strikes them down in a moment.

191. **Moral Teaching from Physical Pain.**—The cramps following the administration of strychnine are a medical lecture. The pains resulting from intoxication are a temperance lecture. The troubles which come from riotous debauch all of them speak in the

nomenclature of God's moral law, and all of them teach virtue, more or less taking suffering for their text.

192. **A Living Sacrifice—the Body.**—A patriot may perceive that his country may live by his dying, and he may offer himself for the welfare of his country, and the offering is a most noble one. Nothing can be conceived that is more noble than the despising and treading under foot the body under such circumstances. Nothing is fit for a gift except that which is worth keeping. By as much as the body is beautiful and powerful and noble in its right uses, it becomes fit to be offered up to God, in one's country, or in one's household.

But what a wicked thing is the other kind of sacrifice which men make of their bodies! What an awful thing it is for a man to count himself only fit to associate with the animal kingdom! How many men there are who are burning secret fires of death within them! How many men there are whose passions are poison! How many whose whole system has been unstrung! How many who gluttonize life away! How many who consume their lives with intoxicating drinks! How many men there are who, by various excesses, are taking out the pabulum of their bodies and destroying themselves! And by as much as it is noble to make a living sacrifice of the body for a noble cause, by so much, it is despicable to make a living sacrifice of the body to lying courses and wicked ways.

193. **Appetites and Passions.**—We often inveigh against the passions and appetites; but they are God's fundamental forces in this world. You might as well take the spring out of a watch as to take the appetites out of a man. All society would collapse and be worthless without them. Regulation, not annihilation, is what the passions and appetites want.

194. **Bodily Health for Mental Vigor.**—Never outrun health. A broken-down scholar is like a razor without a handle. The finest edge on the best steel is beholden to the services of homely horn for ability to be useful. Keep an account with your brain. Sleep, food, air, and exercise, are your best friends. Don't cheat them, or cut their company.

195. **Stimulants.**—The best fire in winter is exercise, and the poorest is whiskey. He that keeps warm on liquor is like a man who pulls his house to pieces to feed the fireplace.

196. **Wrecked Health.**—When health has given away everything is gone. The man is like a ship that has been driven ashore. It may not have broken one single timber, but it lies high and dry. The voyage is done, and the ship, as a ship, is dead,—only it cannot fall to pieces, but lies shrinking and warping on the sand. Such are multitudes of persons in the matter of health.

197. **Out-door Life.**—You might dispense with half your doctors, if you would only consult Doctor Sun more, and be more under the treatment of these great hydropathic doctors, the clouds!

198. **Ventilation.**—An audience gathered together in ordinary assembly-rooms not only have no considerable portion of air which they should have, but in about fifteen minutes the fresh air has been all used up once, and as there is very little resupply it will very soon be breathed over twice, three times, four times, five times, and in less than an hour every man, woman, and child in this assembly will have in him something of every other man, woman, and child. This vaporous intimacy with each other's

interiors is not wholesome, and yet it is almost universal. The filth of it never seems to have struck anybody at all. If you sat a man down to your table, and told him that ten men had eaten from that knife and fork and plate before he came in, he would not tolerate it for a moment; yet they will go on breathing each other over and over and over again without the slightest reluctance. But nobody thinks about it, and of all creation the men who think less about it than any others are architects. They make clean the outside and beautify the house, but within it is full of dead men's breaths, or the dead breaths of men.

199. **Recreation and Work.**—Relaxation is oftentimes more productive than work itself. There be those who attempt to augment business by cheating their sleep; but nature always asserts her rights. There be those who undertake to perform tasks without any intermediate relaxation; but amusements and relaxations are the very things that make our hours profitable. For he who carves so steadily that he has no time to sharpen his knife, works with a dull tool, and cannot make much headway.

200. **Wrong Use of Pleasure.**—Pleasure ought to be like a bath. One of the rules of hydropathy is, "No use of water that makes you feel worse is to be allowed;" and no indulgence in pleasure that makes a man feel worse is allowable to him.

201. **Moderation in Work and in Play.**—As to the matter of waste of time, I do not think there is any more waste of time in amusement than in business. A man who works eighteen hours a day wastes time as much as a man who plays ten hours a day. I see men in my congregation who, I believe, are spendthrifts, not of money or property, but of their own vital economy. They are burning up in twenty years might and influence which God meant should last forty or fifty years. They are carrying in their lamps quadruple wicks which will not last long. So if excess is an argument against amusements, it is also an argument against business. But the rule is this: *Judgment, conscience*, and *moderation in all things*.

202. **The Death of Sleep.**—Personal influence as developed in man is in its lowest form, on account of the smallness of our nature and its undeveloped and unregulated condition; but what an amazing power it must have when it is the being of God that exerts it! So small is man that it is not safe to let him burn on, and he stops to die that he may live again. Every twenty-four hours there are deaths and resurrections, as it were, by sleep, resting and cleansing the old life, to bring in the new life of the next day.

203. **Use Through Waste.**—It is remarkable how the principle of the use and waste of one thing for another pervades creation. One third of our time is thrown into the sea of sleep. It dies, that the other two thirds may live to be of worth. For every two hours living, and full of strength, there has been one sacrificial hour that laid itself down for them.

204. **Sleep, a Forgetting.**—God has made sleep to be a sponge by which to rub out fatigue.

205. **Sleeping.**—Never gauge the duration of your sleep by the time any one else sleeps. Some men will tell you that John Wesley had only so much sleep, Hunter, the great physiologist, so much, and Napoleon so much sleep. When the Lord made you, as a general thing, he did not make Napoleons. Every man carries within himself a Mount Sinai, a revealed law, written for himself sepa-

rately. You must administer sleep to yourselves according to your temperament, your constitution, and your wants. Something you may know presumptively, but principally you must learn by experience.

206. **Bodily Exercise.** — Because Paul, looking upon that idea of manhood which consists in throwing the javelin or the disc, in wrestling, etc., thought "bodily exercise profited little," they don't believe in pampering the body, or taking exercise ; they say "the body must be put under." Yes, you have got to put it under, just as a man puts a horse under himself when he wants to ride well and fast and far. But the body is part and parcel of God's gift to man, encasing the soul. The soul itself depends a good deal on what the body is.

207. **Recreation Necessary.**—When the clock, performing day by day its duty, has ticked off six days, and the seventh day comes, it still measures the remaining time that is in its machinery. Each of the ticks with which it continues to resound is almost nothing ; and yet one hour elapses, and another, and another, and another, and another, until, by and by, the last hour is reached, and the last half hour, and the last quarter of an hour, and the last minute, and the pendulum swings irresolutely, and ticks on one side, and ceases ; and the clock has run down. It did not need that one should throw a cannon ball at the clock, to destroy its timekeeping power ; it did not need that a club should strike it on its face : it ran down, tick after tick, by second-strokes.

A man's life is going out in the same way ; and men need to wind themselves up by recreation.

208. **Physical Means of Grace.**— Prayer, meditation, singing, social religious meetings, activity in doing good to others—these are eminent means of grace, and are to be observed by all with thanksgiving and assiduous fidelity ; but horseback riding, gymnastic exercises, walking, climbing, boating—these, too, may be means of grace. They may not be, but they may be if they are properly used. They give health, and health gives an easy performance to very many of the Christian duties and Christian graces. There is many a man that by the help of the Bible and the saddle has gone to heaven with comparative ease, who would not have gone there easily by the help of either alone. It is taking care of the inward life by spiritual instrumentalities and taking care of the outward life by physical instrumentalities that is to make the whole man, and the whole man's life.

209. **Clean Athletics.**—There ought to be so many clubs under moral and Christian influences that it shall be the fault of every young man if he joins a bad one. And that is true of all athletic games, of all gymnastic associations, of all clubs for ball playing, of bowling alleys. The time has come when, if a man goes to a bad place, it is because he chooses to associate with bad company. There is not more natural thirst in rolling tenpins than in hoeing in a flower-garden. There is no more necessity of dissipation in connection with this pastime than there is in connection with work on a farm. If intemperance is the danger, it is to be met by having places where intoxicating drinks are excluded.

210. **The Body for Earth.**—It is born for the dust. Its nature was stamped upon it when it was framed. The tomb can never be overleaped by any one in his body. The sepulcher stands as a sieve to sift the world, and no man shall bear flesh and blood

through it. Every man bids farewell to the physical part of himself at the bounds of the grave.

211. Spiritual Poverty.—He is rich who is inwardly rich. He is poor who is inwardly poor. They that care for the body only, are like gardeners who fill their conservatory with flower-pots, and these with compost, but forget to put seeds therein, or flowers. Dirt and pottery are all the flowers they have.

212. Illness.—God's flower-bed is oftentimes your sick bed. Joy, patience, and faith that looks beyond the visible, are better than any outward achievement.

213. Pain by Divine Intention.—Sensibility is the evidence of the existence of nerve; and nerve-life is the distinguishing difference between the vegetable and the animal. As you go down and nerve decreases, so capacity, and so quantity of existence, decreases. Or, taking the reverse, as you go up from the very lowest development of life, you will find that you come to a new development of that existence which we call *nerve*, but which is the ground and root of sensibility, whether of pleasure or of pain. Pleasure and pain are the two factors of sensation; and they grow first to consciousness; then to volition; then to character; and so to final ripeness.

Pain is not, then, a discord, nor an accident. It is a part of the original constitution of things. If you imagine a being, as the world has been made, that has no pain, you imagine a being that has no existence as a sentient or possibly intelligent creature.

214. Teaching of Sickness.—There are many men whom nothing will humble so quickly and completely as sickness. Take a great, square-built man, who, with his immense broad sides, sweeps like a frigate down the street, and scorns help, aiding everybody, and receiving help from none,—and let him fall a prey to disease, and hang like a rag without power to open his mouth, or to knock a fly off his face when it alights there; let him find himself so reduced that he is absolutely like a child, and it humbles him. It makes him feel that he is reduced to nothing. Sometimes sickness is better than sermons or reflection to make men feel how little they are, after all, and to teach them the necessity of falling back for strength upon some power higher than themselves.

215. Teaching of Physical Pain.—It teaches men patience; it teaches men to bear valiantly. Many and many a man has been burned at the stake without so much suffering as a man has had in his bed through ten or fifteen years' suffering and pain, and if during all that time while the body anguished, the soul is learning self-control, endurance, bravery, faith, even physical pain becomes a missionary and a minister of grace. Cheerfulness under physical suffering is a wonderful victory, repining is a defeat. I suppose that there is more martyrdom of a quiescent kind than there ever was of a flaming. I would rather be broken on the wheel outright—horrible as it is, yet it has this benefaction in it, it is immediate and you get through it pretty quickly—than have the gout. A gouty man is broken on the wheel through days and nights with no terminable period before him, again and again with recurrent anguish. A man who being a martyr in suffering for a principle is inspired with heroism, and can go to the stake and bear torments is not so great as the man that without publicity and without any great moral end in view nevertheless has courage and

endurance to bear up under these various bodily tortures.

216. Sickness, Remorse of Body.—With very few exceptions sickness is the testimony of God to a man that he has violated natural law. Sickness is a punishment for the abuse of the body, just as remorse of conscience is punishment for the violation of any known law of conduct. God meant that the world should be full of healthy men, and it is a flagrant sin for a man to fall from obedience to the laws of health.

217. The Temple of God.—Far be it from me to say that all sickness is disgraceful. Much of it is honorable. They that have made a living sacrifice of their body to love or patriotism have offered up the noblest thing that one can well offer. As in our streets there are many men whom we almost envy because they limp; as there is many an empty sleeve that fires the heart as no physically perfect man could; so there are those who have broken down in the service of love and the cause of humanity, for whom we feel reverence, and whom we honor. But they that are prematurely old by reason of an unnecessary waste of life; they that by neglect, by defilement through the passions, have unroofed this temple, and broken its fair cornices, and shattered its beautiful statues, and cast down its pillars, have indeed degraded the temple of God.

218. Love-Light in Darkness.—When the mother gives away her daughter at the altar, she does not feel towards her half the motherliness which she does when she is trying to save her on the couch in the trial of death. It is in darkness that love flames, and has wondrous power.

219. Heroism in Sickness.—Some of God's most heroic soldiers are the bed-ridden. Look at that sweet child of eighteen, full of aspiration and hope, to whom has been denied, not loving father, not loving mother, not sisters and more than anxious brothers, but health. She has made a weary fight for one year, for two years, for three years, and at last she says, "If God has planted me to grow as a nightshade here; if I am to be a flower in the forest, that knows no sun; if it is here that God wants me to show patience and zeal, then I am content with my lot; I accept it, and I will ask and expect nothing more. Let this be my sphere of duty, and let my life be spent on the bed, the couch, the cot, if God wishes it. If sickness be God's will, even so. His will be done, not mine."

The time of the singing of birds has come to such a heart. To such a heart spring has come, and summer is not far off.

220. Help, when Needed.—To-day I walked in the rooms of my dear brother and neighbor Camp, where the body of his eldest boy lay awaiting burial, and I put myself in the father's place. I said to myself, "Suppose it were my eldest boy, or my youngest, that lay there?" As I looked upon the lifeless form, I said to myself, "How many things I can bear! but could I bear that?" Then I thought, "Can I turn my eyes up, open, frank, clear, cool and considerate, and say, 'Lord Jesus, do as you please. Here are the boys—take your choice'?" Could I do it? No, blessed be God, I could not. The time has not come; till it comes I cannot; but I have no doubt that if the time does come God will give me grace to do it.

221. Time for Resignation.—My darling child lies sick—my only daughter; and am I, as a minister of

God and an exemplar to men, in submission to the will of my Master, to say that this sickness is unto death? Because the physician says she will not recover, and the nurse says she can not recover, and my own fears say she may not recover, am I to say "It is the will of the Lord she should die; the will of the Lord be done"? No! I will fight death to the last; and when I have made good battle with all the love, and wisdom, and patience, and fidelity I possess, and the shadow has fallen, and I am defeated, then I accept the event; it is proved a true prophet at last; but I would not believe it until I had tested it. Then I say, "It was the will of the Lord she should die; the will of the Lord be done." Not when the storm-cloud first comes do I accept it as an expression of the will of God, but when it has done its last work—*that* is the revelation. Facts threatening are not revelations; facts accomplished are.

VII. BEREAVEMENT AND SORROW

222. **Joy in Grief.**—Sorrows are like seeds planted for a little while, but always breaking up towards the light after a short time. They die first, and then live again; and every sorrow ought to carry in it the germ-form of joy.

223. **Loss of Children.**—I have sent children on before me. Once, wading knee-deep in the snow, I buried the earliest. It was March, and dreary, and shivering, and awful. Then the doctrine that Christ sat in an eternal summer of love, and that my child was not buried, but had gone up to One that loved it better than I, was the only comfort I had. If I thought that my children, dying, went out to wander little pilgrims in darkness, and that they went wandering, they knew not where, in all the realm of spirits, I could not be consoled, and only stoicism could cover the wound which it could not heal; but since I know that God loves my children, that he has said, "Of such is the kingdom of heaven," and that he wants them to be permitted to come to him, though it is with pain and sorrow that I yield them up, I am not without hope and consolation.

224. **Joy in Affliction.**—Some mourners that I see at funerals I am deeply sorry for. Their rain is turned to ice. This chilled grief may be beautiful, as in winter ice-clad trees are beautiful, when the sun shines upon them; but it is dangerous. Ice breaks many a branch; and so I see a great many persons bowed down and crushed by their afflictions. But now and then I meet with those who sing in affliction. Then I thank God for my own sake as well as for theirs. There is no such sweet singing as a song in the night. You recollect the story of the woman who, when her only child died, in rapture looked up, as with the face of an angel, and said, "I give you joy, my darling." That singular sentence has gone with me years and years, down through my life, quickening and comforting me. If it had not been spoken, or if it had not been reported, it would have been lost to you and to me.

225. **Present Grief, Future Glory.**—Sorrow and pain and disaster are woven in the loom of God; and in the end we, too, shall be permitted to discern the fair pattern, and understand how that which brought tears here shall bring righteousness there.

226. **Tears.**—"May not I cry, then?" Yes, just as the night does,

and in the morning it is dew. There is not a flower that does not look sweeter for it. True tears make souls beautiful. True sorrows are, after all, but the seeds out of which come fairer joys.

227. Bearing Afflictions.—Many, when they lose their children or friends, are made bitter by their bereavements, and say, "Why was I robbed? What have I done that God should strike me?" They complain of God's dealings with them. They are vulgar; they are low; they are insensitive. Afflictions, in the cases of such persons, oftentimes leave them worse than they find them. But others, instead of being like clay which is made harder by fire, are like wax that is made softer, and when afflictions visit them, oh, what wondrous truths come out of tears! what precious lessons come out of aching hearts! They learn things that they never knew before, and can walk in a humble way behind the psalmist, and say, "Yea, Lord, it is good for me that I have been afflicted."

228. Relief of Tears in Sorrow.—At first, grief was too great. They were winter-stricken. The very rigor of their sorrow would let nothing flow. But as warmth makes even glaciers trickle, and opens streams in the ribs of frozen mountains, so the heart knows the full flow and life of its grief only when it begins to melt and pass away.

229. Enrichment by Trouble.—"Man that is born of a woman is of few days, and full of trouble." It comes to us all: not to make us sad, but to make us sober; not to make us sorry, but to make us wise; not to make us despondent, but by its darkness to refresh us, as the night refreshes the day; not to impoverish us, but to enrich us, as the plough enriches the field,—to multiply our joy, as the seed is multiplied a hundredfold by planting.

230. We Shall Know Hereafter.—I shall not forget, while I have conscious being, the look of grief and reproach which my little child gave me, in his anguish, when he was dying. He had always run to me for relief, and I had given it; but now, when mortal anguish was on him, why did I not help him? What could I say? What could I do, but stand by and tremble in agony? I could not tell him that he was not old enough to understand; and if he had been ever so old I could not have told him why I could not relieve him, and act the part of a father. So I think Jesus stands by, often, and is absolutely unable to let us know why it is that he is dealing with us as he is. He cannot impart it to us. We are not susceptible of receiving instructions respecting the great beyond, the infinite and eternal, in which he is acting, and which is prefigured by the part which our life is performing, and with reference to which the events of our earthly career are arranged and conducted. All that he can do is to say again, as he has said before, "What I do ye know not now, but ye shall know hereafter."

231. Departed Children.—Do you ever notice the dandelion when it first comes up in the spring, and is nothing but a mat of little, flat and notched leaves lying snugly on the ground? A few days of summer sun will bring out the plaited bud, nippled in the soil. In a few days more it will lift itself higher, and open its golden circle. It is now born; and so are our children born to us. Wait yet a few days, and that blossom is shut up. Its beauty is gone. Wait a few days again, and out it comes once more. But now it is an airy globe, white as pearl, and

exquisite in form as no compass could score it. An ethereal globe it is; the wind could blow it away. And such are our children who have died; they have gone from us, beautiful to the last. Through all ages they shall live, and bud, and blossom. They have been wafted away to the celestial sphere.

232. **Joy After Sorrow.**—After the storm has brooded all day long, and hung low, so that the clouds shut out all forms, and there was but gray and haze, you have often seen the wind shift, and roll away the clouds, and the clouds bank themselves up and sweep out, so that at last the sun, towards sunset, struck them at the proper angle, and all that had been so dark and gloomy through the day began to light itself up, and stood like a heavenly portal glowing wide, and the glories began to flash out on those banks that now had lifted themselves up into the very brightness of heaven. And yet it was the same thing that at one time made the darkness, and at another time seemed to be the glory of heaven itself.

The sorrows and trials and mischiefs of this world are dark enough in the passing and in the brooding; but the time is coming when the light of God's countenance shall be so let in upon them that they shall be marvels and magnitudes of glory and of beauty.

233. **Suffering, the Test of Love.**—To-day we are called on for a renewed expression of fealty and fidelity. The taking of this bread and the drinking of this wine is emptiness itself, unless we can quicken our faith and our thought by some such identification with Christ as shall give meaning to these materials. Are you broken as a loaf is broken? Is your heart wrung as the cluster of grapes is wrung out into wine? Is the very blood, almost, of suffering wrung out of you? Christ the Sufferer, Christ the Burden-Bearer, Christ—though he first crowned himself least and lowest—is your master; and are you willing to follow him in the way of suffering, in the way of strife, and make proof of what love is, not by the joyousness of a flaming love, but by the power of love to bear, to endure, to suffer?

234. **"Not Joyous, but Grievous."**—God is not like foolish parents, who take the spoon of noxious medicine, and put it to the lips of the child, and say, lying, "Take it, my dear: it is sweet and good." God is like an honest parent, who says to the child, "It is very bitter, my dear; but you must take it, for it will make you feel better by and by." So it is of bereavement and of all such sufferings.

235. **Revelations of Grief.**—Astronomers have built telescopes which can show myriads of stars unseen before; but when a man looks through a tear in his own eye, that is a lens which reaches to the unknown, and reveals orbs which no telescope, however skilfully constructed, could do: nay, which brings to view even the throne of God, and pierces that nebulous distance where are those eternal verities in which true life consists.

236. **Christianity not Stoicism.**—Some seem to think that a man, to be a Christian, ought to be able not to suffer when suffering comes; but the ache of suffering is a part of its medicine. You might as well say that manliness requires that a man should drink bitter draughts, and not taste them, and call them sweet, as to say that Christianity requires that a man should bear suffering, and say that it is not suffering. It requires no such thing. It does not even require that we should illumine suffering so that for the present it shall seem joyous.

The Christian, when his companion is taken from him, is not required to say, "I am so wonderfully strengthened that I have no suffering." A mother is not called upon, when she has given up her child to God, to say, "I suffer none." You have a right to suffer.

237. **What Sorrow Does for Us.**—A vine planted in a rich soil tends to outgrow its fruit. It grows rank, and runs and rushes over the trellis. Then comes the vintner with his pruning-knife, and cuts it back. He will not suffer it to bear leaves alone, but compels it to bear grapes. And so, when, according to the tendency of our nature, we grow rank, and bear leaves in abundance, but no fruit, we are put upon a course of discipline, we are cut back, and are brought into some sort of proportion. We need to be cut back, and suffering is the pruning-knife that does the work.

238. **Earthly Sadness, Heavenly Joy.**—All day and all night for two long weeks I lay stretched in my wretched berth in the steamship, making my hideous, purgatorial passage from Europe to America. The berth was so short that I could but just straighten myself therein, and so narrow that I could but just keep myself thereon. The concomitants were all after the same scant pattern. And do you suppose I ever stretched myself out there that I was not reminded, by my limitation, of that which I had been used to, and which I was seeking in my own home? Do you suppose I ever looked through that bull's-eye window without thinking of my own ample window that overlooks the bay? Do you suppose I ever smelled the damp, sticky furniture of the close cabin that I did not think of my own airy chambers, and the sweet breath of heaven in my own halls? There was not one discomfort that did not suggest a comfort. There was not one unpleasant thing that did not suggest something pleasant.

And as it is in a voyage upon the ocean, so it is in the voyage across the sea of life to the heavenly land. Our experiences and sufferings are but so many hands that point us to the other world, saying, "There it shall not be as it is here; for here it is imperfect, there perfect; here sorrowful, there joyful; here weak, there strong; here crumbling, there undecaying; here sinful, there holy; here exiled, there children at home."

239. **Affliction, and its Comfort.**—I have known a woman who, because her children were taken from her, went forth to embrace and adopt within the wide margin of her heart children that had no parents. She multiplied her household and filled and filled again the places that were left vacant in her own cradle. Pouring out thus her divinity, she rose towards the origin of divinity in man towards God. He that afflicts also consoles and comforts. Some of the greatest works of charity, in the form of hospitals, of monuments in cemeteries, and of mighty colored windows in cathedrals, have been testimonies of hearts that have been pierced and have sought to come out of their sorrow by doing something to benefit or console other men. The moment men begin to feel that affliction is sent to make them comforters of others who are in affliction, the remedy in themselves has begun, their wound has commenced to heal, and their ache diminishes.

240. **Sorrows Intermittent.**—Our troubles are not at all times alike troublesome to us. Even the sea ceases its motion at times, and its surf forgets to murmur. Griefs and cares, bitter memories, and heavy troubles intermit their

tyranny, to come again with redoubled oppressions. Like tides, sorrows seem sometimes to flow out and leave the sands bare. But again they sometimes rush in upon us like tides, as if they feared that something should have snatched from them their lawful prey.

241. **"Blessed Are They That Mourn."**—For perfect beings sorrow is not needed; but to creatures like men, seeking to escape the thrall and burden of animal life, sorrow is helpful. As frosts unlock the hard shells of seeds and help the germ to get free, so trouble develops in men the germs of force, patience, and ingenuity, and in noble natures "works the peaceable fruits of righteousness." A gentle schoolmaster it is to those who are "exercised thereby."

242. **Praise Lightens Trouble.**—You will say, "How shall a man praise God who seems to himself to be in continuous trouble?" Look at the history of David, and see how you will do it. You will find that in some of the Psalms the soul begins in a minor key, and by and by rises to the major key, and then flies away. If a man is in trouble, let him go to God in his trouble, till he gets a sense of the Divine loving, pitying, sympathetic nature, and see if there does not spring up in him a spirit of praise.

243. **No choosing of Losses.**—There is many a man who builds his house as the old Egyptians built their pyramids. Nothing should shake them—no, nothing. But what was in the middle of them? Coffins, and the dust of royalty. And there is many a man whose fine house contains only coffins and the dust of departed loved ones. Where is that wife? Where are those children? Where is that brother or that sister? Where is that friend? The man's heart has been desolated; and he says, "If God had taken everything else, and left them, I would not have called it affliction." That is it; he did not ask you what you would rather part with. You had been going on, and building up, forgetting that there was a point where your career came within the bounds of the divine government; and when the finger of God was laid upon that which was precious to you, you thought that the day of judgment had come, such was the pain and anguish which you experienced.

244. **Meaning of the Sepulcher.**—Christian brethren, do you know how to be glad, and to make others glad, in the midst of trouble? Do you know how to be peaceful in the midst of deepest bereavements? Do you know how to seek Christ in the very tomb? Do you know how to employ the tomb as the astronomer employs the lens, which in the darkness reveals to him vast depths and infinite stretches of created things in the space beyond? Do you know how to look through the grave and see what there is on the other side—the glory and power of God? Blessed are they to whom Christ hath revealed the meaning of the sepulcher.

245. **Softening the Heart by Trouble.**—They used to engrave, you know, on copper-plates; but these wore out so quick that there had to be something invented to take their place. So Perkins, our countryman, introduced the practice of engraving on steel plates. But steel was so hard that it was with great difficulty that pictures could be cut upon it. The consequence was, that the plates were softened by a chemical process, and while they were in that state, the picture was cut upon them; and then they were put into a furnace and hardened. So when God wants beautiful

pictures, he softens a man with trouble, and etches all over him; and when his nature has received and solidified the pictures as of his own substance, he is in a condition to print from. This process, which is so beneficial in its results, is one of the most disagreeable blessings that ever come to us.

246. Assassination of Lincoln.—Never did two such orbs of experience meet in one hemisphere, as the joy and the sorrow of the same week in this land. The joy of final victory was as sudden as if no man had expected it, and as entrancing as if it had fallen a sphere from heaven. It rose up over sobriety, and swept business from its moorings, and ran down through the land in irresistible course. Men embraced each other in brotherhood that were strangers in the flesh. They sang, or prayed, or, deeper yet, many could only think thanksgiving and weep gladness. In one hour, under the blow of a single bereavement, joy lay without a pulse, without a gleam, or breath. A sorrow came that swept through the land as huge storms sweep through the forest and field, rolling thunder along the sky, disheveling the flowers, daunting every singer in thicket or forest, and pouring blackness and darkness across the land and upon the mountains. Did ever so many hearts, in so brief a time, touch two such boundless feelings? It was the uttermost of joy; it was the uttermost of sorrow;—noon and midnight without a space between!

247. Sorrow a Revealer.—In so great a congregation as this, where there are so many thousands that by invisible threads are connected with this vital teaching-point, sorrow becomes almost a literature, and grief almost a lore, and we are in danger of walking over the road of consolation so frequently that at last it becomes to us a road hard and dusty. We are accustomed to take certain phrases, as men take medicinal herbs, and apply them to bruised, and wounded, and suffering hearts, until we come to have a kind of ritualistic formality. It is good, therefore, that every one of us, now and then, should be brought back to the reality of the living truth of the Gospel by some heartquake — by some sorrow — by some suffering.

248. Effect of Sorrow.—Sorrows work upon the soul as late rains do upon vegetation. All night a cold rain falls, and in the morning the leaves are gone. The coverts are no longer shady, trees hold up bare branches, and the air with every puff of wind is filled with leaves, languidly descending to the ground. After the first shock and excitement of grief, which sometimes carries the soul high up towards serene experiences, comes the reaction. The nerve of pleasure is paralyzed. All objects report themselves to the senses in somber colors. Values are changed or destroyed. Life is empty and effort useless. In thoughtful natures next arise anxious questionings. The breaking up of the heart seems, for a time, to overturn the conclusions of the reason itself. Men doubt their most settled beliefs, and bold skepticisms invade the secret calm of Faith. While the nobler sentiments are silent and torpid, there spring up in their place sudden repulsions and capricious disgusts.

The valley and shadow of Death is not dreadful to those who pass *through* it, but to those who follow after but may *not* pass through!

249. Persistence in Sorrow.—There are those who think it is wrong to let their sorrows die out. If they find that their pain is becoming alleviated, they blow the embers again, and rake

out the coals from the ashes that threaten to hide it. They are almost alarmed at themselves when now and then some old joy breaks out. They seem to feel that there is a sacred duty of sorrow, and that midnight ought to be their symbol and signal.

250. **Limited Value of Sorrow.**—The ascetic doctrine of Christianity, while it did a certain good work in a certain poor way, as a type of universal Christianity was a wretched thing.

Sorrow is very much like the acids which men use to make etchings with. They take a plate, and, covering it with a wax film, mark the lines of the picture with a little scratcher through to the copper, and they pour acid on, and then leave it just long enough for it to eat in a little bit, and wash it off; but if they let the acid stand all day and all night it makes a great black blur, and no picture. In the spirit life God etches pictures on us by biting sorrows, here and there; but if we think, "It was sorrow that did me good, it was because I was made sorrowful that I was blessed, and if a man would be a Christian he must be steeped in sorrow," that is letting the picture stand in acid all day and all night, and there will be no picture.

251. **Recalling Griefs.**—Never remember the past to renew your grief, but only to renew your courage. There be many persons that sit on their grief as miserable fowls sit upon eggs that are spent; and the longer they sit the worse they are. When a grief has had its way, let it go; make no rest for it; warm it with no feathers; abandon it. Sufficient unto the day is the grief and the trouble thereof; and certainly do not cosset your griefs, nor pity yourself.

252. **Sorrow not Typical of Christianity.**—Sorrow and suffering may be made instruments of reformation—nay, of manhood, but, on the other hand, sorrow is not the type of Christianity. When a man is sick by disturbance or interior arrangements, he loathes food, his head swims, fever beats in every vein, and he takes nauseous medicine, a good deal of it usually. Yet nobody wants to have medicine about his table as a dish, as if it were the best thing a man could eat every day. It is good relative to recovery from a worse state, but not to set forth a type. In the ministration of God's providence in this world, tears and heartbreak, and all forms of moral or social suffering are good for what they do to a man who is sick or out of the way, but when he is brought by suffering into some affinity with the right way, not suffering is the type of the right way, but joy, peace, hope.

253. **Benumbing Effect of Suffering.**—Sometimes there are illusory effects of trouble. There is an element of exhaustion, and there is a reactionary element, by which those in suffering are wrongly judged. Frequently, when persons seem to have grown harder, they are not harder. They have merely lost the power of much feeling. A person is not necessarily hard because he does not feel. His want of feeling is often nothing but nature insisting upon suffering no more till it has had an opportunity to recuperate itself. I have known persons who, after great trouble, could not read the Bible, and did not wish to pray, or go to an assembly of God's people. Singing was discord in their ear. And so it was with them sometimes for weeks and months. But it was simply nature attempting to restore their wasted energies. There was no moral character in it.

254. **Joy in Trouble.**—There is a joy that rises higher than any suffer-

ing; there is a happiness that can have an undertone of sorrow and an uppertone of ecstasy; and while there is a great variety of enjoyments—the scale is long—no man has touched the ecstasy of happiness who has not been able to find it while under great sorrows and crushing griefs. No man ever made wine until he had crushed the cluster, and the heart-wine never is expressed till after the affections have been crushed.

255. Between Sorrow and Gladness.—It overwhelms me to baptize children bearing the names of my own children that are in heaven, although many years have rolled between their going and my present thought and feeling. When the bereavement was fresh upon me, I was as one that stood half-way in darkness and half-way in the light. With my upper nature I felt, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord;" I loved God, and thanked him and blessed his name; there was nothing that I could not say easily and sincerely in his praise; but I dropped out of that feeling every moment. It was as though I were beating hither and thither like a pendulum. I vibrated between sorrow and gladness. In thinking the matter over I came to this consciousness: "Heartache is good for you." Therefore I said, "Ache, heart, and take it out in aching." I did not try to stop grieving. I let the tears run down my cheeks as freely as they would. Waking in the night, I had, I was going to say, my sorrow as a luxury. When I saw other people's children, and thought of my own, and anguish took hold of me, I said, "It is good for you to suffer. Christ sits as a refiner, and is trying the gold; and when it is enough refined he will cease trying it."

256. Comfort in Trouble.—It is recorded of the wife of one of our generals in the West—General Wallace, who fell at the battle of Pittsburg Landing—that, hearing that he was wounded, she went forth to seek him, and that not until she reached that dismal and disastrous place, and found his body, did she learn that he was dead. After the body was placed upon the steamboat, and the descent of the river had begun, she gave way to inconsolable grief, from which she was aroused by the groans of the wounded that were on board. Little by little she forgot her own sorrows, and devoted herself to ministering to those poor men in their distress. From that moment during the whole of the hospital voyage she overcame her bitter grief. How? By prayer? By withdrawing herself to her own cabin? She did it by binding up the wounds of the suffering; by bearing the cup to fevered lips; by wiping the brow that was covered with the sweat of death; by pouring consolation into the ears of young men who longed for father and mother to whom to utter their last words. She comforted others, and forgot her own trouble. And yet she was a widow—and that is a word that compasses a world of unrevealable trouble.

257. Mourning for Death.—The very slender hold which Christ has taken of our life is nowhere else shown so much as in the wantonness of our grief and surprise at the death of our beloved ones. Why should they not die? Were they given to us that we might sequester them? Does no one else love our children but ourselves? Are we to employ our love as chains and bonds, that we may bind them forever to the earth? I have never seen any man hanging crape upon trees because the blossoms had fallen,

that the fruit might swell; but I see people putting crape upon their doors, and upon their own persons, because summer had come sooner to their children and their companions than they thought.

258. **Bearing of Trouble.**—True patience always sees, or believes in, some benefit to arise from bearing trouble. In other words, it is a moral exchange, suffering being the price that one pays for a greater good to be enjoyed by and by. The coin which we give for higher elevation is iron, and hard to circulate; but the product is golden. The endurance of suffering is that which turns everything it touches into gold. It is the philosopher's stone that transmutes to a higher form all that is low and groveling in us.

259. **Meaning of Sorrow.**—You do not know what is going on, you do not know all the meaning of your sorrow; God does. Do you suppose that the wool on the sheep's back knows what it is coming to when it is sheared? When it was scoured and washed and spun, and twisted of its life almost; when it went into the hateful bath of color; when it was put into the shuttle, and was thrust back and forth, back and forth, in the darkness, and out came the royal robe, it did not know what it started for; yet that is what it comes to—kings wear it.

260. **Lost Cares Precious.**—Ah! our cares, even, are dear to us, though we may not know it when we are in the midst of them. I remember me when, with impatient voice, I commanded the children to cease the racket of their sport. Could I not be permitted to read? Must my house be as a bedlam?—I would to God that I had children to cry there now. I wish there would something make a noise there now. Was your little babe so troublesome that you sometimes wondered that God should make it fretful all night, so that you must needs rise every hour to nurse it and to care for it? and did you begin the cant of the nurse, and talk about your weariness and great pain in taking care of the child? Peradventure God heard you; for he took it to himself. He never begrudges the care of anything. And then, when you saw the child's little shoe, and its little things that were put away in the drawer, how, in the anguish of your soul, you said, "Oh! if it were a thousand times as much pain and care to me, would to God that I might have it back again!"

261. **Suffering, a Ripener.**—Dr. Spurzheim used to say that no woman was fit to be a wife and mother till she had been educated in suffering. I say that no man or woman is fit for the highest offices of friendship and of life until he or she has had a full experience of suffering. I do not say that there are not admirable people who never have suffered; but I say that they would be more admirable, good as they are, if they had suffered more. I do say that suffering is necessary to turn the acids of life into sugar—to make the saps sweet. I do say that suffering should be to human dispositions what the early frosts of autumn are to the almost ripened leaves, which turn them into gorgeous colors, and fill the whole sky with the tokens of coming death and glorious beauty.

262. **The Lost Baby Kept.**—When the young mother sheds the first glowing leaf in autumn, and the babe is carried from her arms and buried, and she, like some fragrant bush in the morning covered with dew, shakes tears from every twig, because I, too, do not measure every one of her sighs, and every one of her sobs, do I not sympathize with her? For I say to myself, "What is this loss but the

making of a greater nature in you?" She buries the babe to keep it. So only do we keep our children, as children, when we put them away from us in infancy, and see them no more until we meet them in heaven. They remain shrined in the imagination, little children forever.

263. Chastening—Now and Afterward.—"No chastening for the present *seemeth* to be joyous," not only, but none *is* joyous. It is grievous.

"*Nevertheless—!*" That "nevertheless" always seemed to me like a golden door thrown open to a man who stood in a dreary, stained passage, and disclosed to him a gorgeous parlor full of all brightness and beauty. "Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

264. Exercised by Sorrow.—It is said that sorrow *worketh*. Look at some of those exquisite and extraordinarily rare workings in iron at old Nuremberg (one of the most charming, I think, of the cities of Europe), in the cathedral. Do you suppose the iron was just pinched out into shape? How many strokes did it receive? How many hittings did it undergo on the anvil? How was it beaten here and there? How was it bent forward, and backward, and forward, and backward again? How was it distorted and contorted? How was it worked and worked till by and by it was covered with little specules as multitudinous as those in frost-pictures, and more delicate and more permanent? They were wrought out by incessant workings in the fire, and on the anvil, under the hammer. Suffering makes a man, or spoils him. A good many are spoiled in the making.

265. Dear Ones Gone.—I go, in the autumn, and sow my seeds through my garden—for many of them must be autumn-sown; and when the spring comes, and I visit my grounds again, I shall find not what I sowed.

I threw the brown-black seeds into the dirt; there stands the glowing spike all a-blossom. I sowed to the flesh: I shall reap of the spirit. I gave dust to dust. God wrapped in his arms my child. He tended my dear ones. He loved into sweeter beauty my friends. They are nobler than when I elected them. And in the heavenly land they wait. What? How looking? In what occupations? We know not precisely; but this we know, generally: that faith, hope, love, and all that can be evolved out of them in human experience, are forever unchanged, except to grow brighter and brighter.

266. Rejoicing Amid Sorrow.—As in storms, sometimes there are moments when the clouds part and let through the whole gush of the sun, and change in a moment the terror to sublime beauty; so out of anguish, often, the soul rises to a vision of that which sorrow does for men, and of what is its real interior and after nature. In these high moods we look back upon sorrows as if they had been no sorrows.

267. Cleansing Power of Great Troubles.—In the sultry insect-breeding days of summer, how insects abound! Every tree is a harbor for stinging pests. Wherever you sit, they swarm around and annoy you, and destroy your peace and comfort. By and by there come those vast floods of clouds that bring tornadoes, and that are thunder-voiced; and up through the valleys, and over the hills and mountains, sweep drenching and cleansing rains. And when the storm has ceased, and the clouds are gone, and you sit under the dripping tree, not a fly, not a gnat, not a pesti-

lent insect is to be seen. The winds and rains have driven them all away.

Has it never been so with those ten thousand little pests of pride, and vanity, and envying, and jealousy, and unlawful desire, that for days have teased and fretted you, and kept you in conflict with conscience, and affection, and all the higher faculties, until God sent upon you some great searching sorrow, some overwhelming trouble? And in those hours he graciously sustained you, and lifted you up towards himself, so that, although you suffered unutterable affliction, you felt that it had cleansed you from jealousies, envies, vanity, pride, the whole swarm of venomous and stinging insects that had beset you.

268. Maturing Under Sorrow.—There are many fruits that never turn sweet until the frost has lain upon them; there are many nuts that never fall from the bough of the tree of life till the frost has opened and ripened them: and there are many elements of life that never grow sweet and beautiful till sorrow touches them.

269. The Sorrow of Humanity.—The whole creation has been travailing and groaning in pain until now. There is a great deal of joy yet, there is a great deal of success yet; but the wail can always be heard if one has an ear to hear, and will listen to the undertone of sorrow. I remember going down on Long Island a few years ago, and reaching, about sundown, a place where I was to speak. Stepping up to the door, I heard the whole heaven murmur with a deep, wonderful sound. I was thirty miles from the ocean; but my host said, "That is the sea breaking on the shore; we have just had a storm." As the storm subsided, still there was that everlasting moan. Night and day the ocean is not still. And so it seems to me, often, that it is with human life itself. There is an underlying moan and bass to all the melodies of life.

270. Bereavement, Expansion of Life.—There is many and many a man who never knew that there were more than twenty-five thousand miles in the universe until love sent him a mourning pilgrim seeking after the absent one. Then he learned that there was an infinity. For, when a soul stricken through and through, goes mourning, and saying, "Where is it? where is it?" and the sun says, "Not in me," and night says, "Not in me," and the grave mutely says, "Not in me," and God says, "Here," and the Spirit and Bride say, "Come," —oh! then the heart learns circumnavigation and largeness, and has restored to it in the long run, in the augmented sense of love, and in the power of augmented moral being, more than has been taken from it. Absence is for a day, but knowledge is for eternity.

271. The Baptism of Suffering.—O, the cleansing of suffering! God grant that we may have the cleansing, and not the baptism alone!

272. The Night of Sorrow.—Affliction, like the blackness of night, is indispensable to the outshining of the stars.

VIII. OLD AGE

273. Blessedness of Age.—When the burdens of life press us down, and seem to crush us into the very earth, we hear Thee say, Come unto me, all ye that labor and are heavy laden, and I will give you rest. And the very thought of Thy willingness and of thy power brings refreshing rest,

as we wilt under the fierce sun all the day through; but as the evening draws near, and cool breezes come from the sea, as we toil in the midst of the fierce attritions of life, its rivalries and fiery temptations, and our years are consumed, and we draw near to the end of them, there set off from the other land, far beyond our sight, those sweet influences in which is all the strength of God; and out of which Thou hast made manifest what Thou art.

274. **Weakness and Joy of Old Age.**—I have seen the eagle in his own sphere. How strangely does it stir a man's soul to see one of those birds of light lying afloat, as it were, in the upper ocean, slowly swinging, as if but his thought kept him there, and not his wing-beat. And I have seen that same bird tied and caged, caring not to plume his feathers, and his wings all drooping. How utterly unlike that bird of God in the heavens is this miserable bird of man in the cage!

It is pretty much that way with men that have been in the thunder of youth, and in the power and freshness of manhood, and that at last go draggled and drooping and all disheveled into a piping, pining, complaining, suffering, helpless, and hopeless old age. Is that the eagle? That is the eagle! Is it not piteous? "Oh! to die early," you say. No, no! there is a better view than that. Does earthly joy sound far distant, like the very memory of a dream to you? Listen, then, to those sounds that come wafting over from the other land—joys that are undimmed forever at the right hand of God.

275. **Perfectibility.**—There are no perfect persons in this world until very late in life—if then! In early life men are like fires of snapping wood, burning in imperfect chimneys, puffing out a good deal of smoke, oftentimes throwing coals of impatience clear out into the room. And when at last the fire has burned out and gone to ashes or red coals, and the danger is gone, comfort comes. There are persons almost intolerable in early life that, after age comes, and quietness, become very beautiful and very charming. And the other way, there are many persons that are like sweet wine when young, but the fermentation is not checked and they turn out vinegar. We frequently spoil what we have, and then mourn to think we have it not.

276. **A Good Life.**—A noble life, begun early and completed wisely, looks to me like a fair building which taste erects. The left hand is taste, and the right hand wealth. Although when the house is being built men do not see exactly what is meant, beholding dirt thrown out, the materials scattered around, and the workmen's chips and shavings, the mortar and the lime surrounding and the scaffold hiding it, yet, when the building is completed, the scaffolding taken down, the soil and dirt removed, and the household are moved in, and the lights burn in the windows, and there is music in every room, and love consecrates every hall and passage, how beautiful then is that accomplished building! Such is the life of a good man.

277. **Late Maturity in Life.**—The aster has not wasted spring and summer because it has not blossomed. It has been all the time preparing for what is to follow, and in autumn it is the glory of the field, and only the frost lays it low. So there are many people who must live forty or fifty years, and have the crude sap of their natural dispositions changed and

sweetened before the blossoming time can come: but their life has not been wasted; it has been growing.

278. **Work, to the End of Life.**—On the first of January let every man gird himself once more, with his face to the front, and take interest in the things that are and are to be, and not in the things that were and are past. Be in sympathy with the time. Concern yourself with all that is going on. Some persons talk about a man having passed through a stormy life, and sitting now at the end of his life in quiet, preparing himself for heaven. Heaven does not want any such preparation as that. That is the best preparation which a man makes when he is using the whole force of his being in his day and time. I love those streams that run full, clear to the ocean. Some men there are who are like mountain streams, torrent-fed, that boom in the spring, with wondrous glory of fullness and power, and go rushing through the earlier months, but slacken their speed, and by midsummer are only a trickling reminiscence of the river. I like to think of streams like the old Merrimac, that begin work up near their head-waters, and never run a league without turning some mighty wheel of industry, and have no vacation to the end, but go into the sea with the very foam on their surface.

279. **Weakness of Old Age.**—How beautiful is a tree full and round with wide-spreading branches! How beautiful are those evergreens that stand, to-day, in New England, immortal emblems of the old Puritan manhood and love of liberty, and that are green the year round without variableness or shadow of turning, so far as their color is concerned, but whose form changes with every winter. They cannot long preserve their present symmetry. For now, soon, there will come those ice storms, and the overloaded branches will be unable to hold up the weight of snow and ice that settles down upon them; and, stiff with cold, one will crack, and there will be a gap on one side of the tree; and another will crack, and there will be a gap on another side of the tree.

Where is the man that has come to manhood who cannot bear witness that his branches have been broken, sometimes on this side, sometimes on that; sometimes in his property and sometimes in his reputation; sometimes in his loves and sometimes in his friendships? There are few that have advanced anywhere near to old age who can say that the storms of life have not remorselessly wrestled with him, and borne down his boughs. And some men stand all through the latest part of their earthly existence like ragged and disheveled trees on the mountainside, winter-beaten, winter-bruised and winter-cracked.

Now is such a career worth having, if this is all of human experience? If it were all, I should almost feel the latent contempt which the apostle implies.

280. **Obscuration of Faculties.**—After a life of eighty-seven years, my dear and venerable father entered, last night at 5 o'clock, into his rest. He has lived far beyond the average life of man, and lived the whole of his life as simply virtuous, as nobly Christian, as heroically active as any man, I think, of whom we have had any account in history.

For a year and a half his mind has been greatly impaired, and at times entirely obscured. As men, prepared for a voyage, pack up their things, and, being detained, dwell in unfurnished apartments, desolate—so he sat, his rarest and noblest faculties

sealed up. It was, therefore, a contrast all the brighter and sweeter when these faculties, unused for so long a time, opened again in the transcendent glory of the heavenly state. His future life is in heaven: his earthly life is in the churches.

About two years ago, recovering from a sickness, he called to those about him to read him *that passage*. After reading numberless ones—for he could not indicate which it was—after long tryings by one and another, they fell, in God's good providence, upon this:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course: I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

And then they went on to read, "and not to me only" when he interposed, in his energetic way: "I have nothing to do with the rest—*that* is mine—that is my testimony—write it down—that is my testimony!"

That was his last substantial testimony; and I think he was as worthy to make it as the one who first uttered it.

281. **Right Standards.**—An old man, who began enthusiastically with high moral sentiments and purposes, whom life has hewn and maimed and diminished and soured like a worn out fruit-tree, and made censorious and deprived of all impulse for virtue, for beauty and for disinterestedness; the man who began with all the sentiments of youth bright and glowing, but has vulgarized himself and stands in his old age indifferent, morally, gravitating and gravitating down—there is not under the broad heaven another sight or scene more pitiful than that, except it be a young man, without impulse, in the spring and freshness of life, with no sprouting, and no aspiration, and no romance, without outburst, without generosity. If he begins so, how will he end? Our standards of life should begin right, and they should grow more and more as we come up to them.

282. **Hope of Heaven, in Old Age.**—How desolate must old age be to the man who has no heaven beyond; who stands trembling with infirmities, declined in ear, and eye, and tongue; his hand palsied, his memory gone—looking back across the dreary stretch of life that he has just passed over, and forward with fear to the life of which he thought so little! How glorious for an old man to stand, as Moses stood, upon the top of the mount, looking across the Jordan into the promised land, and viewing the fair possessions that awaited him! Moses died, and did not go over; but the old man shall die, and go over, and shall find it in that day a land rich, beautiful, and glorious.

283. **Approach of Age.**—Old age comes as autumn and winter come. Then the trees grow thin and bald at the top, as men do, and one by one, all things retreat to the root; the fields become bare; the hillsides take on a russet color; all nature strips herself. As one casts aside his raiment for sleep, so all things betoken the advance of autumn and the coming of winter. We know these things in respect to the year and the things beneath us; we do not recognize them as true in respect to ourselves. But they are as true of us as of the year.

284. **Beautiful Age.**—I have seen the aged linger, so round, and rich, and bright, and beautiful, as to make youth seem poor in treasure when compared with old age. It is a great thing so to have lived that the best

part of life shall be its evening. October, the ripest month of the year, and the richest in colors, is a type of what old age should be.

285. **Complete Life.**—Old age is a part of the scheme of life, which was designed to be beautiful from beginning to end. It is the close of a symphony, beautiful in its inception, rolling on grandly, and terminating in a climax of sublimity. It is harmonious and admirable, according to the scheme of nature. The charms of infancy, the hopes of the spring of youth, the vigor of manhood, and the serenity and tranquillity, the wisdom and peace of old age—all these together constitute the true human life, with its beginning, middle, and end—a glorious epoch.

286. **Approach of Death.**—Autumnal days are the most beautiful days of the year, and they ought to be the most beautiful days in a man's life. In October things do not grow any more, they ripen, they fulfill the destiny of the summer, and the thought of autumn is that it is going down, going forth. When all things in nature know and feel that death is coming near, do they sheet themselves in black as pagan Christians do? Do they turn everything to hideous mourning as pagan Christians do? They cry: "Bring forth our royal garments," and the oak puts on the habiliments of beauty, and all the herbs of the field turn to scarlet and yellow and every color that is most precious; and the whole month of autumn goes tramping towards death, glowing and glorious. It is only men that make death hateful and gloomy and black.

287. **A Lovely Old Age.**—Have you never, in a summer morning, seen the sun come nimbly up only to make battle with the clouds? It is obscured when it first rises; but by ten o'clock it is seen again. By eleven o'clock it is obscured once more. Through all the forenoon it is stormy and cloudy by turns. All the afternoon there are dense vaporous clouds which shroud the sun's glory. And yet, as he draws near to the horizon the clouds lift, and with full-orbed majesty he descends into the open space, and looks back across the whole earth; and he is never so radiant as just before he sets. Having triumphed over the day, having come out victorious over the storm, he goes down in wondrous beauty.

So have I seen men and women go through sorrows and conflicts, through storms and suffering, during their mortal life, with here and there an experience of joy, till they came to their last years, when God said to them, "Stand a little while, my child, and shine;" and they stood, luminous, to teach men how real is the transformation of the soul, by love, into the likeness of God; and how beautiful was holiness as exemplified by them!

IX. DEATH

288. **Death, a Grade.**—When a man emerges through the gate of death into the other land he is not perfect. No miracle is wrought on him. He goes from the school to the university.

289. **Uncertainty and Certainty of Death.**—There is not far from youth that hidden certainty of death. I am speaking to some that I shall never speak to again. You are marked. You are going away, and my eye shall never rest on you again. There are some of you now within a handbreadth of the grave, and yet it doth

not appear who it is. If I were to say that some sharp-shooter, hidden, would launch the fated bullet into the midst of this assembly, with what terror would the whole of you rise! and yet Death stands with bow drawn back to the uttermost, and that arrow is just on the string that will speed to some of you. You seem strong to-day. To-morrow you shall be weak.

290. **Wholesome Thinking About Death.**—Some of you will die soon, and some of you will live to be forty or fifty years old; but you do not know which will go nor which will remain; and it is good for us all, once in a while, to stop and listen to the beat of the surf on the shores of eternity. It is well once in a while to cleanse ourselves of the fascinations and allurements of this world by bathing in the still and solemn waters of imagined death. Oh, what coolness it will give to the fever of men! Oh, what a check and restraint it will be to heated passions! Oh, what moderation it will impart to over-excited imaginations and desires!

291. **Near to Death.**—Suppose word should come to us to-day, "Put thine house in order," what would we do with our house? What changes would we make? There are some men's houses that are like newly-built dwellings, all of whose chimneys smoke. There are their unsubdued passions, their selfishness, the creations of their pride, their unreasonable demands, their unregulated dispositions, and one thing, I think, would open the windows and let all the smoke out—"Put thy house in order, for this day thou shalt die."

292. **Appearing Before God.**—If, to-day, there should come flying hither a messenger who should say, "One hundred members of this congregation, now assembled, are to die this year," no matter whether any designation of persons was made, no matter in what month, or in what part of the year it should take place, every man would say, "It may be I." There are some of you that will unquestionably go before the end of the year. No man can tell who. . . . To learn suddenly, when we are engaged in a sultry summer-day, that some great and honored personage is, without warning, about to come to our dwelling—what haste! what change of garments! what hurried preparation of the household! But when it is no man, however honored, but God, into whose presence we are soon to go, how natural that we should look at the habiliments of the soul, and at everything within us and without us, as we never would at any other time—as perhaps we never could at any other time! What new measures and tests should we apply to ourselves!

293. **Forethinkings About Death.**—It is not desirable that we should live as in the constant atmosphere and presence of death; that would unfit us for life; but it is well for us, now and then, to talk with death as friend talketh with friend, and to anticipate the experiences of that land to which it will lead us. These forethinkings are meant, not to make us discontented with life, but to bring us back with more strength, and a nobler purpose in living.

294. **Refreshment in Thought of Eternity.**—You are, after a long, weary summer's day, suffocated with heat, grimed with dust, covered with perspiration, and fretted of skin. You are permitted to go down to the shore of the ocean, and bathe in its translucent waters; your body is cleansed, and cooled, and reinvigorated; and you return along the shadow of the

evening, grateful, and stronger than you went.

God's ocean of eternity is so near that the soul moiled with trouble may cast itself in, and bathe its troubles away, and return to its life again, bright, clear, inspired, strong.

295. **The Hope in Death.**—I am not sorry when my corn is cut down in autumn. It is one of the most beautiful of crops. There is no more pleasing sight in the world, I think, than a field of Indian maize. Yet, when it begins to wither, to shrink up, and the wind makes harsh whistlings through it, I do not feel bad. Why? Because the ear is there, and it is ripe, and I have my grain. And if I want to, I can plant it again the next spring, and have another harvest the next autumn.

And when a man is all withered and shrunk, and dies out of the refuse heap of life, if I am sure that the corn is in him, and that in the other life it will be planted again, and will spring up, and grow and ripen, then there is no occasion for me to feel bad.

296. **The Natural Death.**—A true man should keep time like a clock, that goes on through a whole twenty-four hours, and until the very last beat: and when at last the weight touches the floor, there is no explosion; there is no disruption; the pointers are there; the dial still shows its fair face; every wheel is still in its place; the clock has simply run down, and silently, quietly, it stops. All the fair framework is left just as it was. Such should death in old age be—only that the soul ceases to keep time here, that it may begin to keep time where there is no running down, and where eternity shall be marked by hours of joy and minutes of pleasure forever and ever.

297. **The Act of Dying.**—Dying is like the folding of the flower. It is a gentle wind dropping away. It is a tide flowing out to the depths beyond. It is a taper going out. It is a spark extinguished. It is a silent bird at twilight shooting through the sky, half rosy-lit, to its nest.

298. **Beauty of Death.**—To me, the gate to the grave is the pearly gate. Death, to me, is no slamming door of darkness, behind which sprites gibber, to frighten men. I abhor a death that looks black. I abhor all the monuments which represent grief as a child of midnight nursed by sorrows that the night breeds. Dying is translation.

299. **The Ease of Dying.**—I look forward more and more, of course, every year, to dying. Death is no longer a disagreeable topic to me. On the contrary, life is not half so attractive as it once was. I suppose I know just how an apple-stem feels when the apple is ripe and ready to fall. It feels all the time that the apple is letting go. And I feel many fibers of my stem letting go. Sometimes I have been almost superstitious in the thought that the emotions I have experienced in this regard were foretokens and indications of approaching dissolution. If it be so, blessed be God. It is better to depart and be with Christ, than to live even here and with you. I cannot conceive any ministerial life to be more happy or to be more eminently favored than mine has been and is. If there is another place that can be better than such a one as mine, surely it must be heaven, where Christ dwells in all his glory.

300. **Repose of Death.**—You cannot find in the New Testament any of those hateful representations of dying which men have invented, by which death is portrayed as a ghastly skeleton with a scythe, or something equally revolting. The figures by which death

is represented in the New Testament are very different. One of them, which I think to be exquisitely beautiful, is that of *falling asleep in Jesus.*

301. The Peace of Dying.—When a little child has played all day long, and become tired out, and the twilight has sent it in weariness back to its mother's knee, where it thinks it has come for more excitement, almost in the midst of its frolicking, and not knowing what influence is creeping over it, it falls back in the mother's arms, and nestles close to the sweetest and softest couch that ever cheek pressed, and, with long breath, sleeps; and she smiles and is glad, and sits humming unheard joy over its head. So we fall asleep in Jesus. We have played long enough at the games of life, and, at last, we feel the approach of death. We are tired out, and we lay our head back in the arms of Christ, and quietly fall asleep.

302. Jewish View of Death.—In reading the Old Testament we are impressed with the mournfulness which was felt, in the early times to which it refers, with regard to the death of all except such as were gloriously slain in battle, or such as were old, and went out like a burnt-out wick. There was then no illumination of the act of dying. Men did not die with the rising sun; they died, as it were, with the setting sun, when darkness rolled towards midnight.

303. Glory of Death.—Is not dying as much a part of God's mercy as being born? When the apple-tree blossoms you laugh, and you do not cry when you pick the apple; but when man blossoms man laughs, and then, when God picks the fruit, he cries. Fool, that understands so little! When will you recognize that which constitutes your highest good? Glorious is the hour when God says, "Come up hither;" and yet you look upon that hour with fear and dread.

304. Solitariness of Death.—Moses on Nebo stood alone; and who, dying, does not stand alone? That is the one act in which there can be no companionship. Though a million are around about us, the moment comes, in passing away, when we are as solitary as if we dwelt in the great desert of Sahara, or in the very midst of the ocean itself; and if Moses had given up his breath to God surrounded by myriads of his people he would have been as much alone as when he stood upon the summit of Mount Nebo on the top of Pisgah, to deliver up his soul.

305. A Hope for the Death-hour.—As birds in the hour of transmigration feel the impulse of southern lands, and gladly spread their wings for the realm of light and bloom, so may we, in the death-hour, feel the sweet solicitations of the life beyond, and joyfully soar from the chill and shadow of earth to fold our wings and sing in the summer of an eternal heaven!

306. The River of Death.—When engineers would bridge a stream, they often carry over at first but a single cord. With that, next, they stretch a wire across. Then strand is added to strand until a foundation is laid for planks; and now the bold engineer finds safe footway, and walks from side to side. So God takes from us some golden-threaded pleasure, and stretches it hence into heaven. Then he takes a child, and then a friend. Thus he bridges death, and teaches the thoughts of the most timid to find their way hither and thither between the shores.

307. Preparation for Death.—As in autumn the very earth prepares for death, as if it were its bridal, and all the sober colors of the summer take higher hues, and trees and shrubs and

vines go forth to their rest, wearing their most gorgeous apparel, as ending their career more brightly than they began it; so let our spirits cast off somber thoughts, and sable melancholy, and clothe themselves with all the radiancy of faith; with every hue of heavenly joy. "Blessed are the dead that die in the Lord."

308. **Death Not an Exile.**—Having lived much in the West, I have seen many emigrants arrive there, who, on account of poverty or misfortune, or from the hope of bettering their already comfortable circumstances, were in search of homes in that region. I have seen them piled out on the thoroughfares when the weather was bleak, and where they were strangers among strangers; and I have thought that their reception must seem to them rather a cold one. And if dying was to be thrust out of life, and to emigrate to a land where we had no friends, where there were none that knew us, and where we knew nobody, it would be a sad thing indeed. But if our names are known in heaven; if they are written in the Lamb's book of life; and if Jesus Christ has ever been our Head, our Leader, our Mediator, administering in our behalf, and preparing a place for us, that where he is we may be also, then heaven will be familiar to us, and dying will not be so much to be deplored after all.

309. **Death is Life.**—O! lift up your eyes and look beyond. If you are afraid of death, dismiss from you the fear. Silence all these echoes of paganism. Let death have its own appropriate colors. As the sun goes down it banks the heavens around about it with most radiant colors, and the sun going down here, is rising always somewhere else, for sunset is sunrise. When we look upon death, do not let us disfigure it by speaking gloomily of the tomb. I am not going into it, God forbid! You cannot get me under ground. What you will put there is not I. When I leave the cars that bring me from Boston hither, I do not leave myself behind; I leave the vehicle that brought me here. I belong to the body by the earth life, but by the ministrations of society and the subtle, invisible spirit of God that hovers everywhere as the sunlight, there has been developed in me something higher and nobler. I belong above.

310. **Death, Going Home.**—By such glorious images as these God is pleased to represent our departure from the present life. The Lord Jesus Christ shall come to our poor old weather-stained school-house in this world, and say to us, "Vacation time! Come home; you are wanted there!"

311. **Living and Dying.**—To live, is to try to be a man; to die, is to become one. To live, is to be in the twilight; to die, is to find the morning breaking into noon. To live, is to be in the ore; to die, is to be stamped with the image and superscription of God.

312. **Transplanting of Death.**—Long before winter would let me plant out of doors, I planted under glass, and depended upon artificial heat, and waited for the time when I might remove my early plants; as soon as I dared I set them in the open air, in some sheltered nook where the frosts should not touch them; but now in these June days, I have taken them into the broad, exposed garden, and put them where they are to stand and blossom; and they did not weep when I put them there. God has raised us under glass, and nurtured us here, that we might bear transplanting to another and better sphere.

313. **Sudden Death.**—When one is ready to depart suddenness of death is

a blessing. It is a painful sight to see a tree overthrown by a tornado, wrenched from its foundations, and broken down like a weed; but it is yet more painful to see a vast and venerable tree lingering with vain strife against decay, which age and infirmity have marked for destruction. The process by which strength wastes, and the mind is obscured, and the tabernacle is taken down, is humiliating and painful; and it is good and grand when a man departs to his rest from out of the midst of his labors.

X. IMMORTALITY AND HEAVEN

314. **The Background of Life.**—When a man took his son to Joshua Reynolds, or some other English painter, to have him learn the art of painting, he said that he hoped the boy might be of some assistance to the painter by painting his backgrounds for him. The painter replied, "Anybody who can paint my backgrounds for me needs no instruction from me; for the background is the foundation of the whole picture." Now, eternity is the background on which everything beautiful or right is to be painted, even if we desire to have it in the fullness of its earthly fruitfulness.

315. **Love Teaches Immortality.**—We can imagine without violent shock the decadence and sleep of every faculty but love. If a man does not believe in immortality, let him apply his doctrine to reason, and he says, "Stars go down, and why not the reason? It may go down into darkness, or it may rise somewhere else in another personality." All the faculties of the soul might come up in order, and one after another might be imagined to be consigned to the sleep that all shall find if there be no life hereafter. But no man ever loved his mother, and consigned her with any tolerance to an everlasting sleep. No man ever loved his wife, and buried her, saying, with any composure, "There is no immortality for her." No man ever bore his child to the grave, though it were one that he could carry in the palm of his hand, that everything in his nature did not rise up, and say, "Let me find it again!" No man ever proudly loved a heroic father, and consented that that father should go to extinction. The flame of love, once shining, no one can endure to believe will ever go out. Love, therefore, teaches the soul to long for, and to believe in, a better land.

316. **Worth in the Other World.**—No man can afford to invest his being in anything lower than faith, hope, love—these three, the greatest of which is *love*. If you invest in everything else, presently it is bankruptcy, though it may not be in this hour. Woe be to that man who freights his ship, and sends her across the sea to a distant port, to find out that his wares are not marketable; that they lie a dead loss on his hands. Woe be to that man who freights himself, and comes at last into the port above, to find that all that he is, and all that he has, is worthless in that sphere.

317. **Earth-Judgments in Heaven.**—God will never receive us upon any invoice sent from this world. Every man is to be unpacked, examined, reappraised, mostly thrown away; and that which is least esteemed here is to be measured most and judged most, and the reverse; so that the last shall be first, and the first shall be last. The ten thousand who go without a procession to the grave, whom no man

knows to have died and no man misses, may have their procession on the other side, and armies in triumph shout them home ; while men who are followed to the grave by a long procession, who are buried with much state, and who fill the world for a time with the sound of their fall, may be received on the other side silently and without procession. And happy is it for them if they do not rise to shame and everlasting contempt.

318. **Perils of the Future.**—A man wants to go from Scio, in Greece, back to New York. His heart aches to see his father, his mother, his family, his wife, or his sweetheart. Here, bound right to the port of New York is a swift ship, with a good commander, and all on board healthy, who urge him to go with them. "Well," he says, "I must go, but I am going round by the way of Constantinople ; and then by the Italian coast." "But they have got the plague there!" "Yes," he says, "but I have reasonable assurance that though I may be stopped in Constantinople by the plague I shall get over it. When I get on, and go round into the Italian cities as far as Venice, very likely I shall be taken down again with chills and fever, and shall lie by there with mortal pains, for, it may be, a year ; but in the course of five years I hope to get back to New York." In just such a way there are a great many men who, when I say, "There may be a probation after death," say, "Well, then, I shall get to heaven finally, shan't I?" Yes, you may, through purgatory ; but why do not you take ship and go straight there? Why endure suffering? Fools! to treat your souls so! Fools beyond all other fools that live upon the face of the earth. You would not treat your bodies so. You would not treat your merchandise so. You would not treat a brute beast as you treat your soul in such matters as these.

319. **Heaven-Sickness.**—The child at school at the beginning of the term zealously prepares his little bow and arrows, his traps and springs, his riddles and puzzles, and what not. Then they are choice treasures to him, and he mourns if anything befalls them ; but when the last days of the term come, how generous he is in distributing them! He tosses them to one and another of his companions, saying, "Here, you may have them if you care for them : I do not want them any more." He is glad to get rid of them. The things that a month or two ago he guarded sedulously in his treasure-chamber now have no value to him ; for the hunger of home is on him. What homesickness is to the child away at school, that to the soul is heaven-sickness, which sets us free from the ten thousand joys and sorrows of this world, if we really are heaven-sick.

320. **Immortality Enlarges Horizons.**—A man without a belief in the future is like a man who does not breathe more than half an inch in his lungs ; he is short of breath, as it were, like a man with the consumption : but the moment he believes in endless existence he is like a man who breathes freely and fully. A man who has no belief in immortality is like a man in a prison ; but a man who believes that ere long the stroke of death which shatters him will shatter the material elements by which he is confined in this life, and make his horizon boundless—how large a manhood there is in him! What a refuge to him is the thought of the everlasting!

321. **Visions of the Invisible.**—We thank Thee both for those things which are making the stature of our life, and

for those evanescent experiences which come as the morning breaks on the night with overwhelming light. For those joys that come upon us as far-off music that wakes our slumbers, for that conscious nearness to the invisible which at times almost brings sight itself, and for the victories of later years, as well as for the hope of yet greater revelations of life in immortality, how can we enough thank Thee! We are sons of God; it doth not yet appear what we shall be.

322. **Intimations of Heavenly Joys.**—All the things we would know of heaven are hidden from us, because we are not yet able to understand them. Not that Thou dost not reveal them; but the revealing falls upon us as the sunlight on the stone that hath in it no seed and no life.

Yet we thank Thee that at times there come glimmerings; and, as they that in the twilight summer evenings hear afar off the dying swell of music, and yet may not know whence it comes, nor what makes it, nor what is the theme, so there come to us, waiting and watching, wafted notes; and we love to believe that they belong to the great symphony that chants forever more above our heads.

323. **Earthly Preparation for Heaven.**—When men in earlier days went westward (and my boyhood remembers the flow of emigration to Ohio—the long train of white covered wagons, the teams long strung out, the multitudinous articles of household ware)—if a man went with nothing, walking all the way, he could scarcely expect when he reached his destination to have very much to begin on. Every man that was at all prosperous, thought, "Let me take enough to set up my house, and to begin my life in the distant land, with some degree of comfort and prosperity." It is wise in an emigrant. Now, every noble trait, every noble habit, every heavenly disposition which you can attain in this life, you are carrying across the wilderness, and into the new settlements above; and the man who is there with much to begin with will be more gloriously happy than he who goes in there so as by fire, escaped, but with nothing in his hands.

324. **Conceptions of Heaven.**—Bring me, if you please, one of Titian's most magnificent pictures—the Martyrdom, or the Assumption, or any of those masterpieces on which his fame stands. I look at it, and say to my companion, "What is that?" "That," he says, "is the Virgin." "What is that deepest and most glowing of reds?" "That is her gorgeous robe." "What is that exquisite blue farther up, on her shoulders?" "That is her scarf." "What is that green that I see behind her?" "That is a tree, with leaves on it." "What is it that I see through the tree?" "That is the sky." No, it is not. I go up to the picture and scrape it, and that red is nothing but pigment; and that blue is nothing but a little metal and oil. There is no robe and no scarf there at all. I scrape off one of the leaves, and there is no juice in it. It is metal and oil, and that is all. And that sky—you can pinch it, and scratch it, and crumble it in your hand. It is all dirt—nothing but dirt. And yet, out of these base substances, by the cunning hand and imagination of the artist, is wrought a picture such that, when you look upon it, you never will think of what it is made up of—you will not see the pigment, nor the metal, nor the oil. These things, to the looker-on, are garment, are face, are flesh. They seem to be a living being clothed in beautiful garments, though in reality they are but dead matter.

All the world is a vast pallet, and all human experiences are so many pigments, and the method of teaching which God pursues, in the New Testament, is that he, as the sublime Artist, takes this pallet of universal experience and draws in gorgeous colors the lines and lineaments of the heavenly state. The things which he uses are all earthly, and are not to be reproduced in heaven, though the things which they represent to us are heavenly. The materials out of which our conceptions spring are earthly experiences; but the effect of the conceptions, when combined with the Spirit of God upon the imagination of man, is to reveal to him, and bring him into sympathy with, the invisible and spiritual life, as it could be done by no philosophical process. He who knows aught of heaven, therefore, knows it altogether through the experience and interpretation of his imagination.

325. **"Abundant Entrance" into Heaven.**—St. Peter, speaking of men who are pursuing all the Christian virtues, says that if these things abound in them, an exceeding abundant entrance shall be ministered unto them of God's glory; and by that latent figure (for there is a latent figure expressed in the Greek, which is not shown in our translation), it is declared that men who do a great work in this world, when they come up to the gate of heaven, will have a conqueror's reception. When the warrior returned from illustrious victory, when the monarch returned from some provincial subduing, and drew near to the city, all the bands went out, and the whole body of citizens went crowding forth to meet him, far along the road, to give him the most illustrious reception, with sounds of music. So, says St. Peter, men who are rich in the great Christian virtues, when they go back to heaven, shall have a triumphal, a conqueror's entrance.

326. **The Heavenly Welcome.**—Lord, we are traveling home. Let not the watchman sleep at the gate when we come to knock. Give us an exceeding and abundant entrance into the kingdom of thy glory.

327. **A Prophecy of Future Life.**—We are perpetually receiving seeds in our temperate zone, from foreign zones: seeds from South America, and seeds from the Orient. They have great promise in them; some of fruit, some of esculent vegetable, and some of blossom: and the torment of our summer to those who are enthusiastic in regard to such things, is that it is not warm enough nor long enough to bring forth their excellence. The flower will not blossom; the fruit will not develop its saccharine nature. Men plant these seeds, and nourish them till they begin to develop all the habits of their respective species, and throw out buds which give promise of fruit, and excite confident expectation. With great care the gardener protects the plant from the first frosts, hoping thereby to enable it to come to maturity. But at last winter smites it before it has even blossomed, and he cannot but say, "The growth of this plant was not completed; it was susceptible of further development; but I could not carry it any further because the season was not long enough nor warm enough." And all the reasoning in this world could not convince him that God created that plant to stop growing where it did. He says, that it stands to reason that this partly developed plant was meant somewhere to have a summer long enough for its full development. Human life in this world is a seed whose development here stops far

short of those possibilities which are foreshadowed in its experiences.

328. Growth in Earth and Heaven.—There will be another climate, another soil, and a nobler growth; but there will be *growth*. That which you have not learned here, you must learn there.

In Labrador, the missionary, at the beginning of a short summer, sows the seed of the vine. It comes up, and gets a little start, and is taken out of the soil and husbanded during the winter, to be put out again when the next brief summer sets in. But in the course of the ten years of this missionary's life in that cold region, the vine does not get more than three or four feet high, and never shows any symptom of bud, or blossom, or cluster. The soil is too cold, and the summer is too short. At length, the missionary is recalled to his native land, and he takes this vine, the pet of his leisure, and brings it down into our southern latitudes, and plants it. It is now the same vine; it has the same root; but it is not the same sky that is over it. Look long, O Summer! Look warm, O Sun! Search and find where the hidden things in the vine are. Behold, how it begins to shoot up! See what a stately growth it is having! Look at the branch upon branch which it is throwing out! Observe the smell in the air! See the blossoms, and after the blossoms, the clusters which the autumn shall see hanging impurpled and ripened! But it took another soil and another sun to produce it. It never would have reached that state in Labrador.

329. Happiness of the Immortal.—We hail and bless the good fortune that hath been vouchsafed to our loved ones who have departed. While the world walks with heavy tread, they move with a light step; and though our hearts are sometimes sad, they rejoice as the angels of God.

330. "Not Unclothed, but Clothed Upon."—Are we marching only to the grave, and have we no consolation except that of the Thanatopsis of Bryant—that we go not as slaves driven, but as those that lie down to sleep? I marvel how one could have written only that, stopping just short of the magnificent thought of the Apostle—"Not that we would be unclothed, but clothed upon." As if men had been beggars here and had worn tattered garments which still they were willing to wear, if need be; but beholding the other robes—the celestial apparel—they longed for it, and made haste to be unclothed; disrobing, not for sleep, but for glory!

331. A Resurrection Type.—Have you ever watched the dandelion as it lay with golden blossom snugged in the grass of the meadow? If you pluck one, how coarse the stem is! If you examine the blossom, the crowded congregation of golden petals, it is not beauteous, it is coarse, though the effect is at a distance bright and beautiful. But when it has perfected itself as a blossom, and all its petals are shed, and the seed begins then to spring up, how in one ripening hour do you see the fairest, the most airy and evanescent globe of seed, following the blossom, that you can find in the whole vegetable kingdom! I never see a dandelion that I do not think, "There you are, man, living in the world;" and I never afterwards see that airy and exquisite globe of seed that I do not think, "There you are resurrected." That is the man when he is here on earth, and this is the man when he is perfected. How, in a moment, is he translated from the coarse, low form of the blossom, into this airy, almost spiritual beauty of the seed!

332. **Heaven in the Heart.**—You might put a blind man in the Louvre of Paris, and he might walk among the acres and prairies of pictures there, and not be conscious that he had seen the stroke of one artist-hand. You might bring a deaf man within the sound of all the bands of heaven and of earth, and there would be no music to his consciousness. And if a man is not prepared to enjoy the felicities of heaven, those felicities will be nothing to him. Heaven is not heaven except to those who have the initiation of it in themselves. They carry it in their own heart first.

333. **Eternity to Show Earthly Work.**—Many of you seem to yourselves to have done little on earth. You do not know what you have done. God writes you a check, and seals it up, and gives it to you to carry to the bank, and you will not know how much it is till you are paid, and then you will be surprised. You do not know what you have done in your own family, or to the poor, or for those that live next door to you. You may teach your servant to read the word of life, and he directs his attention to the salvation of his poor heathen fellows, and through him many are saved, and in the other world how your work will open up!

334. **Future Joy a Present Help.**—It was a whole lifetime that we lived in those four years of the Civil War—yea, a hundred lifetimes. A man might live twenty centuries, and not in all of them have as much experience as was crowded into those dark four years. And yet, when the tidings of victory came, all the past was as nothing; and ever since, the thunder of cannon, the clash of swords and the groans of the wounded have been dying out and receding further and further, till they have well nigh gone. Wounds that could not well be healed have become less and less sensitive, and our whole land is steadily coming together, and being knit together, in spite of hindrances, and in spite of the many things that would better not have been; and before ten years have rolled around the great flame of war which has passed over us will have been well nigh forgotten. So, only let me know that after the conflicts of every kind in this life—all jarrings, all disputes, all superstitions, all cruelties, all idolatries, all unfaiths or unbeliefs, all crimes, all vices—only let me know that after these, I shall stand and look back upon time, and shout, "Thou art worthy, Lord God Almighty, because thy judgments are just and true, and all nations shall be gathered under thee," and I am content. The darkness shall be but as a troubled night. The day comes, and where is the night? where are its dreams?

335. **Disclosures of the Future.**—Have you never seen how when they were finishing the interior of buildings they kept the scaffolding up? The old Pope, when he had Michael Angelo employed in decorating the interior of that magnificent structure, the Sistine Chapel, demanded that the scaffolding should be taken down so that he could see the glowing colors that with matchless skill were being laid on. Patiently and assiduously did that noble artist labor, toiling by day, and almost by night, bringing out his prophets and sibyls, and pictures wondrous for their beauty and significance, until the work was done. The day before it was done, if you had gone into that chapel and looked up, what would you have seen? Posts, planks, ropes, lime, mortar, slop, dirt. But when all was finished the workmen came, and the scaffolding was removed. And then, although the

floor was yet covered with rubbish and litter, when you looked up it was as if heaven itself had been opened, and you looked into the courts of God and angels.

Now, the scaffolding is kept around men long after the fresco is commenced to be painted; and wondrous disclosures will be made when God shall take down this scaffolding body, and reveal what you have done.

336. **The World not Our Home.**—It is only when a man considers this world as a schoolhouse, and not a dwelling, that it will serve the purpose it was intended to serve. The academy is not a place to live in. We go into it that in due time we may come out prepared for a higher sphere.

337. **Contentment with Mortality Unnatural.**—It does not make any difference to an apple-blossom whether there is an apple behind it or not; but it does make a difference to a man whether he is anything after this life or not. It does not make any difference to the insects, to the ephemera of creation, whether they perish or not—there is too little of them; but for a man who is full of sublime qualities, whose sphere in this life has already become sovereign by the attainments which he has achieved, whose thoughts soar above the earthly realm, whose emotions belong to another sphere, whose conceptions are of a volume, a vastness, a grandeur and a dignity which take hold on things spiritual and heavenly—for him to look upon himself in this incomplete state and say, "I am willing to go back to dust," is unnatural.

338. **Annihilation, Unnatural Idea.**—Harriet Martineau said that she could conceive, with perfect tranquillity and even with a species of enjoyment, that she might go out, and have no longer individual memory or identity, existing simply as material to be reconstructed in the form of other beings; but I think that by this very expression she put herself apart from her kind. I cannot conceive of anything more colorless, anything that touches the mind so little, in so few places, and yet so painfully, as the belief that when we have wound up our short existence here that is the end.

339. **The Earthly and the Heavenly.**—We behold how the precious seed is sown in this life, and how it is harvested, and taken to the granary above; but what it shall be when it is sown again under fairer skies, and in a better clime, we know not. This we know, that we are sons of God.

340. **Joy in Helpful Work.**—If he that gives a cup of cold water to a little child in the name of Christ shall not fail of his reward, how much less he that opens springs in the desert, that strikes the rocks in the mountains so that they gush forth, that digs wells from which men through generations can drink. Do the little that you can; do more if you can; and when at last you return with joy upon your head to enter in at the gate, there shall throng forth from it so many that you cannot count them of those who were refreshed in the hours of sorrow and weariness of the way by your labor, and they shall come with rosy hand and joyful lip to greet you and to bring you before the throne of the Saviour.

341. **A Thought of Future Life.**—While man is living in this life subject to all its ailments and down-pullings and hindrances of every kind, who can conceive what he will be when his spirit wings its way upward, and leaves these encumbrances behind which have had so much to do with sinning in this life? The body, and all that belongs to it, will sleep in the

grave, and the spirit will go forth in might and symmetry, and will indeed be a "new creature."

Consider, too, the social element. Consider what a power there is in it of development. How much music inspires music! How easy it is for the current to go where single drops could not move! Men tend, I think, in all great periods of development, to go forward by a certain enthusiastic movement of the whole. Now, transfer that quality to spirits whose elementary faculties have been developed and perfected, who are cut loose from the hindrances of the body, and who are translated to another sphere where all of society is alike—where there is a common intelligence, a common moral sentiment, and a common social life; where there are none to molest or make afraid; where none sin and none attempt to sin; where the whole public sentiment in which the soul lives and moves is one of rectitude, and purity, and love, and aspiration, and glorifying worship.

342. **Hunger for Continuance.**—There are mute, inexplicable feelings connected with the mere extension of time which belong to the higher development of manhood in us. Frangible things are of less value than things that are infrangible. Things that last are of more value, on the same plane, than their congeners are that do not last.

Who can equal the pictures which are painted on the panes of glass in our winter rooms? Where can you find a Lambineau, or any painter who can give mountain scenery such as we have for nothing, every winter morning, when we wake up, and such as the sun outside, or the stove inside, destroys before ten o'clock? These pictures are not valued as are those which are painted on canvas, and which are not half so good; but the element of enduring is with the latter, while the element of evanescence is with the former. Though the pictures on the pane are finer than those on the canvas, they lack the element of time, on which value so largely depends. The soul craves, hungers for, this quality of continuance as an element for measuring the value of things.

343. **Life Without Immortality.**—We are building a crystal character with much pain and self-denial; and is it to be built as bubbles are blown? What is finer in line than the bubble? What is more airy? Where are pictures more exquisite, where are colors more tender and rich and beautiful—and where is there anything that is born so near to its end as a bubble? Is the character which we are building with so much pain and suffering and patience, with so much burden of conscience, and with so much aspiration; is the character which we are forming in the invisible realm of the soul—is that but a bubble? Is that only a thin film which reflects the transient experiences of a life of joy or sadness, and goes out? Then, what is life worth? The finer men are the better they are, if they are forever: but the finer men are the worse they are, if they are only for a day; for they have a disproportion of sensibility to suffering over and above present remuneration and conscious enjoyment.

344. **Mortal and Immortal Vision.**—At midnight, undertake to examine a landscape with a candle, carrying it around to each particular thing, and try thus to get an idea of the whole scene. That is the way we are exploring in this life. But let a thunder-storm come up, and a flash of lightning open the whole country—hill, valley, cliff, every part—to instantaneous view;

and we see it instantly. That is the way we shall think, in the other life.

345. **What we Shall Be.**—Consider the force of human reason, by which the whole physical universe is being now unbarred; by which the most distant orbs are being searched, weighed, analyzed; by which we are unwrapping the sun, and taking off coat after coat; by which we know more about the sun itself than oftentimes men do of the province in which they live on earth. What an education! What an outstretch of thought! What development of the reasoning, searching power of the mind! Who could have suspected it in the days of barbarism? No man could then have told that. And who now can foretell what new development the human reason is capable of? As from the lower stages you could not suspect the higher, so from the present stages you cannot anticipate those which are yet to come. Now we think; but in the higher forms of thinking there is the intuition, the jump, as it were, the flash of thought, with which our present thinking is not to be compared. We call it *intuition*, we call it *inspiration*, we call it names; but names are not things. There is evidently the hint of a wondrous disclosure of power in the direction of reason "in the ages to come." We do not see it here. We cannot know it. We can only know what is the perpetual suggestion of it.

"We are the sons of God; but it doth not yet appear what we shall be."

346. **The Soul's Anchor.**—Here is the anchor: The hope of immortality through Jesus Christ, which is "as an anchor to the soul, sure and steadfast, and which enters into that within the veil"—into the very holy of holies.

With this central and controlling power established, any soul may safely swing in any circuits it pleases, within due measure. Once let a man's soul get anchored upon God, and he may swing round in wide circuits of speculation and doubt, and he will not be materially hurt. He has an anchor that brings him up in due time. But a man that has no faith, a man that is without God, a man that is destitute of an anchor, and that drifts a wanderer in God's universe—woe be to him! How helpless is a man that has no faith in himself, and not much trust in men, and no definite belief, and no God, and no hope!

347. **The Hereafter.**—What eagle ever went sorrowing after its shell when once it was born? While it is an egg, the shell is its protection, and in the walls of that little globe it has its safety; but when once it has broken the shell, and come out, and become an eagle of the heaven, it never goes sorrowing back to the nest again, though when it was but an eaglet, and unfledged, it hugged it so.

In all your thoughts of this life, where God has nested us, and where we are fed and developed, remember that the things which are now dear to you, while they are things good and desirable, are many of them transient; but that part of your nature which sorrow is meant to develop, that part which love is ripening, that part out of which comes the truest joy, that part which leads to all that is sublime in character, and is transcendent and divine, and allies you to God—remember that this grows apace, and waits in those that have gone before. How beautiful it will be when we shall find, not what we have lost, but that which has been saved and nurtured for us!

348. **Earthly Conditions Forgotten in Heaven.**—When freshets sometimes surprise villages, and threaten to

overwhelm them, happy are they that can go in boats to the further shore; and happy, also, are they that can get there even by swimming upon planks and logs, for to escape from their peril is what they seek. Though the short voyage on a plank or log, with many changes from solid to liquid, is not particularly agreeable, yet he that makes it forgets when he has reached the shore, and abandoned his plank or log, how he got across. And in this life it makes much difference what our body is, but when this life is ended we shall not remember whether we were homely or handsome, stalwart and strong, or weak and effeminate.

349. **Future Disclosure of Character.**—If you go into the great manufactories at Lowell and Lawrence, that which you see is that which you never see elsewhere; and that which you see elsewhere is what you almost never see there. You see there, not colors, but dirty dye-vats; wool rather than thread, or thread rather than fabrics. Instead of seeing rolls of finished carpeting or cloth, you hear the rattling of looms, spinning-jennies, and other machinery. These things, which absorb your attention, you leave behind you, when you go out; whereas it is in New York, in London, in the great commercial mart, that you see the fabric which is produced by them.

Now this world is a great rattling manufactory, and all these physical things are but the stationary engines and looms. They are the things that men never carry with them from this world. And yet, how important they are! Our life, as it were, is placed in a loom, and woven by these things. It rolls up, and is hidden, as fast as it is woven; and it is to be taken out of the loom only when we leave this world. We shall see the pattern of it only when we abandon the things which act upon us here.

350. **Man's Need of Another Life.**—How can you bear the infirmities of life, the sufferings of the body, and the chafings of the soul, which it is impossible to escape here below? These things are so many light-fingered robbers, that filch perpetually something of our being; and, if I have nothing but this life, spare me from it. It is not long enough, if this is all that there is to me. It but kindles expectation; it but sharpens sensibility; it but renders me capable of greater misery. It cannot satisfy my capacity for enjoyment. But, O, if I have another life; if God is mine; if heaven is mine; if all the noble redeemed in heaven are my elder brethren; if every step here is carrying me nearer home—what to me are burdens and troubles?

351. **Earth and Heaven.**—When a man is on the sea, and is seasick, he says, "I would not go through this another day for ten thousand continents, if I could help it"; but when he reaches land and sees one thing that is worth seeing, he says, "I would go ten voyages for the sake of seeing this." It is not wise for a man to put too much emphasis upon the incidental experiences of this life.

352. **The Lost Shall be Found.**—Whatever we lose here that is worth weeping for we shall find again. When man reaps there is something for the gleaner's hands behind him. He shakes out many kernels for the soil, and drops many heads of wheat for the gleaner. But when God reaps he loses not one kernel, and drops not one single heavy head of grain. And whatever that is good has been taken from you—every straw, and every kernel, and every head—shall be garnered. Only that will remain in the earth which you would fain give

to the earth, while that which the heart claims, and must have if it live, awaits you. Great are the joys that are before you, but they do not lie level with the earth.

353. **A Token of Love.**—These two uses of precious stones—that by which monarchs conferred honor upon their favorites, and that by which lovers gave token of their affection for each other, with names inscribed, and known only to love—are here blended. And this, I apprehend, is the origin of the figure of our text, "To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." What is meant by *a white stone* I do not know, but I prefer to think that it was an opal—the most human of all stones. The diamond is the more spiritual—there is less of color and more of suggestion in it; but the opal has in it more sympathy, more feeling, more wondrous beauty, more of those moods that belong to the human heart; and of all the stones that are worn to signify human affection, none is to be compared to the opal. And methinks, when God makes this promise of the white stone, it is as if he said, "I will cut your love-name in an opal, and as your King and Lover I will give it to you, and no man shall know the meaning of that name but you yourself."

354. **Things Hoped for in Immortality.**—We may hope that when we bid adieu to our mortal life, we shall leave behind some things which are necessary to the exigencies of our condition here, but which will not be necessary to our state there. Our imagination, our reason, our affections, and our moral sentiments, we shall doubtless carry with us; our identity will remain; and I suppose all our faculties will be substantially the same: but the conditions of our life will be so different that we shall be like men taken from poverty into abundance; from winter into summer; from a cold climate and a frozen soil, into a soil never locked by ice, and skies that never know frost. Our life there shall be ampler, fuller, nobler, than it is here.

355. **"Things Which God Hath Prepared."**—The darkened sphere of this terraqueous globe lies or moves within a vast spiritual sphere which is filled full of extraordinary developments and phenomena. There is a glorious kingdom which human language is inadequate to describe; and we are the heirs of it. We are heirs of God jointly with Jesus Christ our Elder Brother. It is something too large to be depicted, far beyond any eye, or ear, or mental conceptions.

No man ever looked into the stellar universe, however strong a glass he might have, who did not feel that there was distance upon distance, distance upon distance, and that though there might be a glass that could resolve and define the hitherward planets, none ever was built or would be built that could probe the universe to the utmost bound, and know what this vast thing meant—whence it came, and whither it went. So it is in regard to this thought of the apostle. There is that going on which is beyond our senses, beyond time, beyond matter; and though faith may get glimpses of it, though the imagination may as it were flash out something to show us what is taking place, no thought can resolve it. We shall find it out when we get there, but never before with any fullness of vision or any ample power of interpretation.

356. **Splendor of the Future.**—Imagine an Esquimaux striving to form

some idea of the tropics from the missionary's description. What has he to form an idea from but the moss and stinted shrubs that scarcely grow higher than his feet, and the flowers that blossom in the midst of northern glaciers? Would he form a conception of the brilliant fruits of the tropics? He must grub the ground for berries, which are all the fruit that the frigid zone knows. And from the creeping vine of the wintergreen-berries, from the huckleberries, and such like things, he is to form his ideal of those magnificent parasitic plants which fill the tropical forests. These little berries are his oranges and bananas and pine-apples. He attempts, shivering in the midsummer, under the iceberg, to form a conception of the everlasting pomp and glory of the equatorial region. And when he has formed a conception of it, he cheers himself, and sighs, and wishes he could see it. But what does he know of it?

And that which is to be when you shall have left these mortal bodies, when you shall have experienced the sensations of the new life, when you shall have unfolded and come into the realm where things are no longer symbols but realities; when the physical shall have ceased, and the spiritual shall have been ushered in—that will surpass any ideal that your highest imagination has ever pictured.

SOCIAL LIFE

BEECHER AT FORTY
Photograph by Whipple, 1853

SOCIAL LIFE

XI. MENTAL, EMOTIONAL, AND MORAL QUALITIES

I. Mental Qualities.

357. Effects of Life on the Soul.—Nothing moves in this world that it does not exert an influence on the universe in some degree. The flight of a bird, the falling of a leaf to the earth, the vibration of a note, anything which causes the least impact, changes the whole universe, as streams that run to the sea and empty themselves into it change the sea, and change the channel from the top to the bottom. The sea roars and murmurs, and then wipes its brow, and is calm again; but it is never the same sea. The waves striking the shore, and retreating, never leave it as it was.

Now, if it is so in hard matter, if it is so in visible and physical things, how much more is it so in such mobile and subtle elements as those which constitute the soul's life! How much more is it so with the soul which changes at a glance or a thought, which is more mobile than a thermometer, and which is more sensitive than any barometer! Yet men are not conscious of it.

358. The Man of Few Talents.—If I had been made a firefly, it would not become me to say, "If God had only made me a star, to shine always, then I would shine." It is my duty, if I am a firefly, to fly and sparkle, and fly and sparkle; not to shut my wings down over my phosphorescent self, because God did not make me a sun or a star.

359. Self-Judgment.—If all other men were but four feet high, a man of five feet would be considered a giant. If he puts his standard low enough, a man always can judge favorably about himself.

360. Common Sense Better Than Uncommon.—Although cake is decidedly better than bread, once in a while, yet for every day eating bread is a great deal better than cake. God never made anything that was so good to drink all the time as cold water. If it be milk, if it be any of the long catalogue of artificial drinks, still the best taste for all the time is no taste at all, in the mouth. Water gives that, and nothing else does.

And so it is in regard to the economies of the mind. The best sense for all work and for all time is common sense. Discrimination, quick judgment, just judgment, in minute things, operating all the time—that is the best.

361. Intellect and Emotion.—We come into the knowledge of truths of fact and matter by the mediation of our senses; but there is a higher realm than that of fact and matter. There is an invisible realm where emotion, where sentiment, where spirituality reside. We come into communion with that realm by the understanding, through the mediation of our personal emotions and feelings.

Take a little air, or strain, which an organist may give you. Let him, by and by, after playing it on one or two small stops, introduce another stop—a hautbois or a wood-flute, for instance; and you will see that while the air remains, there is a new quality in it. Let him introduce another stop, and another; and you will see that it

is still the same melody and harmony, but that something additional has made it richer, sweeter, stronger.

Now, it is so with the human mind. The intellect is looking at things; and if all the emotions were shut off, and were not allowed to color them, how barren, how unrich they would be! But you draw one emotion, and instantly the things perceived through the intellect are affected by that emotion. As in playing a tune, every additional stop that is introduced adds a new quality to the sound, so the understanding is modified, changed, enriched, by this or that emotion.

When the intellect is thus electrified, magnetized, polarized, it comes to a recognition of the greater truths of affection and sentiment. For instance, a man who is absolutely without love for children or pets will sit in a nursery where children are playing, without any sort of feeling; but put me where those children are, and I am a-sparkle all over, because I love children. The moment my perceptive reason and my reflective reason are shot through with the magnetism of this emotion of love for children, I become competent to perceive thoughts and feelings and relations which I never could have perceived by any ordinary process of thinking. It is the thinking power, waked up and acting through the color of an emotion, that brings one into relation to truths belonging to that emotion.

362. The Image of God.—If one should send me from abroad a richly carved and precious statue, and the careless drayman who tipped it upon the sidewalk before my door should give it such a blow that one of the boards of the box should be wrenched off, I should be frightened lest the hurt had penetrated farther, and wounded it within. But if, taking off the remaining boards and the swathing-bands of straw or cotton, the statue should come out fair and unharmed, I should not mind the box, but should cast it carelessly away.

Now, every man has committed to him a statue, moulded by the oldest master, not of Cupid, or Venus, or Psyche, or Jupiter, or Apollo, but the image of God; and he who is solicitous only for outward things, who is striving to protect merely the body from injuries and reverses, is letting the statue go rolling away into the gutter, while he is picking up the fragments and lamenting the ruin of the box.

363. Human Spirit Unequally Developed.—In point of fact, not one-fifth part of the average of the mind of man is developed at all. If the human body were to be developed as the human mind is, we should have monstrous feet, and monstrous legs, and monstrous hands, and a monstrous stomach, and a little button of a head surmounting them. We have all the basilar instincts in power among men. Whatever implies appetite, or passion, or force, or executiveness—all cunning, all deceitfulness, all those tendencies by which the lower animal nature either conserves or defends itself—these elements are strong in men without schooling. The social instincts are next strong, but irregular; they are without any systematic development. The intellect is comparatively feeble here. Only parts are developed; and those are parts that have some relation to physical and profitable uses. But the moral nature of most men is almost *terra incognita*. That part of the human soul which lies the most nearly in communion with God is the most desolate.

364. Mind Should Dominate.—We do not blame a man, when a sliver enters the flesh, and excites the nerve,

and the inflammation extends throughout the whole system, if he is fevered; we do not blame him, under such circumstances, if the distemperature of the whole nervous system makes him insensitive to pleasure,—for what if the sun does shine to him who has the gout? What if showers do descend, to the man who suffers from neuralgia? What if the flowers bloom on, and the seasons send forth all their treasures, and the morning and evening are made glorious by the shooting of splendors along the horizon, to a man of a diseased nerve? They bring him no gifts, and they have no joy for him. This is true of the body; but ought it to be true of that which is superior to the body—the mind itself, that is meant to be master of its own economy, and the commonwealth of the soul?

365. Impulses to be Guarded.—While I sit writing, I say to myself: "The moment I have finished this sentence I will take the blotting paper and prevent, as I turn the leaf over, blotting the other page;" and in finishing the sentence I quite forget it; and yet, as I am about to turn over the leaf my hand goes out for something. What it is I do not know; and I stop and think, "What did I reach my hand out here for?" I feel that there must be some reason, and I attempt to recall it; and at last it dawns on my mind, and I say, "Why, I thought when I was writing that sentence that I would put the blotting paper on here." I had forgotten it in my mind, but in my hand I had not. What has my brain done to my hand? It has, as it were, made a brain in it, so that when detached from the fountain and center of thought it would seem to have in its feelings a sort of subordinate repeating brain-power. The hand tends to do what the brain impresses upon it. Be careful of brief impulses: they may come to mischief.

366. Trained Perceptions.—I was in the Stock Exchange in New York one day, and twenty lunatic asylums let loose would not have made more racket; but when the confusion was going on I stood by the side of the secretary, and I saw him writing in a book, as fast as he could, definite things. There were the bellowing bulls of Bashan, shouting, hallooing, yelling, in every direction, and I could hear nothing but a terrific crash of sounds; and I said to him, after the Babel had subsided a little, "How can you understand that?" Said he, "I have got accustomed to it, so that I know just what is said—who buys, what is bought, and how much. These proceedings will be heard from, and you will see that my record is correct." He said, "You can understand it a little if I illustrate it by a familiar instance. Suppose a mother is at a party, and her babe is in the adjoining room; and suppose, by and by, in the midst of the great buzz and hum of conversation and laughter, that babe cries, that one sound will be heard by her above all the noise in the room, and she will go immediately to the relief of her little one. I have trained myself so that one sound in this tremendous noise weighs in my ear more than all the other sounds, and I put down the thing that I know is important."

367. Trained Calmness.—A man is like a horse. An unbroken horse will run away on some fright. An intelligent and well-broken horse will not. And a man that is well-trained, in time of trouble stands still and holds himself steadily. A man that is not well-broken just at that time breaks the halter, and rushes down the steep precipice, it may be, or sticks fast in

the morass, and does damage to himself and all that he carries. There are very few men that have ever been well-broken.

368. **Lower Powers in Higher Life.**—Just as you might conceive of a steam-engine running in the basement of a building, and, by bands and straps, turning one wheel here and another there for the carrying on various kinds of business in the rooms above, so we may conceive of combativeness and destructiveness as producing effects in the higher realms of life. If you find a man without combativeness—which gives vigor of attack, and destructiveness—which furnishes continuity of effort, then you find a man like grain which has not enough stiffness in the stem to enable it to stand up, and which will break and fall and rot on the ground.

369. **Mind-Hunger.**—I sometimes ask a driver who has gone almost every day for years past conspicuous buildings, "Will you tell me what that building is?" "I cannot," he says; "I do not know what building it is." "Did you ever ask anybody?" "No." "Did you ever see it?" "Yes, I have seen it." "Did you ever feel any curiosity to know what it was?" "No." He has been so busy looking after passengers and taking the pay that he has never thought or had the curiosity to ask about such a thing as that! Old-fashioned drivers in New England knew every fence-post, every stone in every fence, every house, every man, and his father, and his grandfather, and how they married, and how much they were worth, and all about them; and no man could ride with him that he did not squeeze him like a sponge, and get out of him everything that was in him. It is called *curiosity;* but blessed be curiosity! I like it when it is the result of hunger—thought-hunger and mind-hunger.

370. **Mind-Force and Muscle-Force.**—Here was Esau, who represented brute force, which is always at the moment strongest, but at the end weakest. And here was Jacob, timid, cautious, politic, and thoughtful. At the first, such a man always seems to be inferior; but in the end he always comes out ahead. So it was with these two patriarchs. To the end of his life Esau was a man of valor; and if Jacob had resorted to force Esau would have swept away all his possessions: but Jacob managed him. When he returned from his uncle Laban's with flocks and herds, Esau came with bands to meet him; but Jacob was too much for Esau. If they had gone to battle Esau would have smote Jacob hip and thigh; but diplomatic Jacob fixed it all right. He talked so smoothly that he conciliated Esau, they made up their quarrels, and one went down to Edom, and the other went back to Palestine.

Now, in the history of the world does not strength of muscle perform an inferior part? Is it not thought, is it not foresight, is it not connected thought, is it not persistent thought, is it not brain, that in the end governs? Muscle is very good, but it takes the second place. It may be first-born, but its birthright is gone just as soon as the brain has a chance to manage and contrive. It is thinking-power that governs.

371. **"We Know in Part."**—I was struck with a remark that a man once made to me. To my mind he was a marvel of learning. He seemed thoroughly educated in every direction. As now there is not a tree in the forest which, if you tap it, will not run sap, so there was not a side on which you could touch him where his knowledge

did not seem complete. I said to him one day, "If I knew a tithe of what you know, I should think myself very fortunate." Said he, "Henry, I seem to myself like a basket in which are being carried away the fragments of a hotel—a bit of this, the fag-end of that, and all sorts of things jumbled up together. I do not know anything except little fragmentary parts of this, that, and the other." This remark made a deep impression on my mind, lodging there like a seed in the soil; and I have learned, not by knowing so much myself, but by seeing how little they know who know a great deal, that no philosopher, no scholar, no poet, no inspired priest, no man of any considerable understanding, ever lived who did not feel in the end, "I have opened the faculties of my intellect a little way; but I have not developed their full power."

372. **Genius not to be Suppressed.**—A genius may be defined to be a man full of tendencies that are not only of a kind but also of a strength which shall enable them to burst the external shell or the rind, and grow; and when you talk about an undeveloped genius you talk about an unhatched egg, that very soon turns the other way! Men that have genius have power to develop that genius. There are a great many persons who think they are geniuses, though they stand like unlighted candles on the shelf. If they were lighted and gave out a light, you might call them so; but as they neither give out light nor can kindle themselves, and are nothing but tallow and wick, they represent a great many persons that think they might be geniuses if they only had been born rich, or if they only had education. Thousands of people mistake susceptibility to the effects produced by genius for the power of producing those effects themselves. When a man has genius he knows it, and the world knows it, too.

373. **Obligations of Genius.**—Genius, so far from having its prerogatives, its inspirations and its rights alone, has its duties, too. How contrary to this has been the public sentiment of the world! Men refuse to lay the law of Christian integrity upon such men as Byron. He was a great genius. All the more corrupt and wicked was it that he employed genius in such a way as to disturb the purity of mankind. If men were to do to-day the things that Goethe allowed himself to do, how many there would be to rise up and say, "You are not to expect from a great genius such a narrow way of living." We ought to expect from genius a nobler way of life than from anybody else. In the proportion in which men of genius surpass their fellow-men, they must be the nurses, the guardians, the teachers, the example and the inspiration, of their fellows.

374. **Influence, Independent of Circumstances.**—Go into that little closet-room, not as large as this platform, in which Jonathan Edwards wrote his Treatise on the Will, in a cane-bottomed chair (a man promised to give it to me, but did not keep his word), and would you say that in such a room, about eight feet square, with no furniture but a chair and a table, it was not possible for a man to write an immortal treatise? You would have him sit on a meeting-house steeple, and write under the broad canopy of heaven. You would have the place where he worked bear some proportion to his magnificent treatise. But what a man can do does not depend upon the place he is in. His head and heart determine this. You may put him where you please, he does not care. It does not make any difference

whether a bird sits on the highest or on the lowest bough of a tree, his song fills the air all around about. He sits, to all intents and purposes, wherever his song goes.

375. Imperfection of Great Men.—"But, father," said Rose, "is it not a pity that one so good should not be better?"

"Certainly it is. What then? We are glad to gather thirty bushels of wheat from an acre of ground, but there were two tons of straw and chaff required to grow the wheat. Would you have a man all grain? Yet, worshiping is natural; and our first drift, when one affects us well, is to begin shaping him in our thoughts to an ideal perfectness. Then comes the shock of disclosure. Everybody is imperfect; and strong natures, strong enough to overturn old errors, and fight great battles, are likely to be too strong to walk safely in harness and drag our phaetons and chaises!"

376. Selfishness of Culture.—The burglar is at the door. The children lie asleep. Treasure is scattered about the house. The householder, peering down and seeing the burglar, hurries on some scanty garments, and slips out at the back-door, and takes himself off, for fear that something might hurt him! Are there not men who are so refined, who are so cultured, that they have the very attar, or at least the very concentrated essence, of selfishness, and live in a perpetual negation of risk, and in continuous indolence? They hazard nothing. All they do is to keep themselves respectable. It is base, it is cowardly.

377. Dangers of Refinement.—As a man wandering up in the Swiss mountains out from the lower and warmer valleys, finds that he is leaving population further and further behind him, and that it becomes snowy and cold as he rises; so there are men in society who become as cold as a glacier or the ever-snow-clad peaks of the mountains. And though these men are in a hundred respects superior to those with whom they compare themselves, yet there is one fatal point in their case, and that is, that they have taken all this superior culture and all these refining influences, and the result of them in their lives, to separate between themselves and God. And I say to those who are the most delicately organized; who are the most susceptible to taste; who have an eye that in a day sees more beauty than the clown sees in an age; whose lip is full of rapture over the marvels of antiquity; who have commerce with that which is rich, and fine, and noble; but who leave out from their view God and their fellow-men—I say to them, The publican and the harlot are more likely to be changed, and to return to God, than you are.

378. Equivalents in Temperament.—Nobody is without his equivalents. If a man is very impulsive, he says, "O, if I could be as cool as that man is!" The equator is always talking about icebergs, and icebergs are always talking about the equator. If a man is very phlegmatic, he says, "It takes me longer to get a-going than it does my neighbor to get through. I wish that I was quick." The other says, "I am like powder and I go off like powder. I wish I was cool like this man." Nobody, I say, is without his equivalents. If you are phlegmatic, you have disadvantages which an impulsive man has not; but you also have advantages which he has not. You have your platform, and he has his; and you are not to stand looking and coveting each other's peculiarities.

379. **Imagination.**—The imagination—divinest of mental faculties—is God's self in the soul. All our other faculties seem to me to have the brown touch of earth on them ; but this one carries the very livery of heaven. It is God's most supernal faculty, interpreting to us the difference between the material and the immaterial, and the difference between the visible and invisible ; teaching us how to take material and visible things and carry them up into the realm of the invisible and the immaterial, and how to bring down immaterial and invisible things, and embody them in visible and material symbols.

380. **Human Experience Transitory.**—The mind itself, the noblest work of God on earth, appears to run through periods, just as flowers do. It is in the bud, and is weak because it has not yet come to itself ; then it blossoms, and comes to maturity ; and then it seems to fade out again, or to pass back into that great nothingness from which everything appears to come forth. Our thoughts come, and crease time as meteors crease the sky, and then disappear in the darkness again. Our very affections seem, like lamps, to burn out. And if we look back upon the sum of the experience of just one generation, nothing seems so fugacious, so unsubstantial, so utterly unsatisfying, as the unrecorded life of thrice ten myriad hearts that throbbed, and loved or hated, feared or hoped, trusted or mourned betrayal, only one generation ago.

381. **Complexity of Man's Nature.**—Put a partly trained workman in the midst of that great city of sounds, the organ. Some of those mighty pipes are so large that he cannot tune and manage them. There are so many, and he is so ignorant of them, that no sooner does he go in and work at one, and come out to the key-board to try it, than, though that may be proximately correct, when he draws another there is discord elsewhere. When he finds that there is a clashing and battling of sounds in the instrument, back he goes to rectify the fault of the offending pipe ; and in doing that he produces conflict somewhere else. So, as soon as he gets one stop right, others are deranged. He is incompetent, with his want of knowledge and experience, to manage this complex instrument, which is the fruit of ages. It is only by long years of study and practice that he can become familiar with it in all its parts.

Man is vaster and more complex than any cathedral organ. His faculties are more potential than any sounding pipes. His nature, above and below, is more capable of infinite expansion. He learns himself slowly. And now, after we have learned for five or six thousand, and it may be for ten or fifteen thousand, years, we have but just begun to learn what is the capacity of the human mind, and what are those relations which are increasing as fast as we increase.

382. **Complexity of Life.**—There is many a man who could play a tune on the organ with one finger, picking it out, as it were, who is not able to take a very complicated harmony, requiring both hands and both feet, and carrying all the parts on successfully to the end ; and life is so vast and complex that though a man is competent to any individual part of it, yet if he has to take the whole of it to-day, to-morrow, in sickness, in health, when pressed by business, when beset by temptations, when under the influence of excitements in the community, when stimulated by joy or depressed by sorrow, when carrying burdens or when buoyed up by prosperity, when sub-

jected to all the moods and tenses of human life—then can he do it?

383. **Inharmonious Faculties.**—Some people's heads are mere lodging-houses of faculties; each lodger minds his own business, and meddles as little as possible with others. After a whole life, it cannot be perceived that the social affections have derived the least influence from the moral sentiments by whose side they have lived scores of years. And the reverse, also, is witnessed, when the affections have neither softened nor warmed the moral sentiments, nor seemed to have had any intercourse with them. Many men's passions act without curb or influence from the reason, and are limited and restrained only by their own selfish interests.

384. **Hidden Thoughts.**—The thoughts which you hide are the most precious. The shells which the sea rolls out on shore are not its best. The pearls have to be dived for.

385. **Ineffective Thinking.** — How much men think day by day that is only thinking! In my orchards to-day there are, I believe, on single cherry-trees thousands of blossoms; and probably all but about a hundred or two of those will drop without a cherry having formed under them. Men are like such trees. They breed thoughts by the millions, that result in action only in the scores and the hundreds.

386. **Empty Meditation.** — Meditation is largely a running of the mind-mill; and it does not do any good to run the mill when there is no grist in it. Yet many "meditate" who have nothing to meditate on. The great majority of men are unable to supply themselves with food for continuous reflection.

387. **The Soul to be Protected.**—We protect the eye, the nerve-woven skin; we learn to be vigilant without volition for the body, and even when absorbed in thought there is yet a subtle piloting of the body by the mind, I know not how; we see the stone without seeming to see it; we avoid the ditch without knowing that we noticed it; we lift the foot with a regulated gradation to meet the varying surface of the road, quite unconsciously; we instinctively discern the qualities of things, and accommodate ourselves to them.

But the soul is more sensitive than the body. It has a greater surface, it has more branches, it has more arms and feet, it has more nerves, it has more injurable attributes, than the body. It carries them, too, amidst flying missiles countless, endless in succession. When the fire touches gauze, it is too late then to interfere; you must not let it touch it. When the rap is given to the crystal vase, it is too late then to save it; you must keep it free from the blow. When the frost has struck the flower, watching is then remediless; you must keep it where the frost cannot reach it. We must keep sensitive things free from rude contacts. That is true wisdom in practical life. And so of hundreds of moral things. We must keep them away from evil, so that it shall not overtake them. A man must carry himself, not so as to repent of harm, but so as, by constant vigilance and forethought, to prevent harm from befalling him.

388. **Clear and Cloudy Mental Weather.**—The execution of a delicate task depends chiefly on the fine condition of a man's faculties. On some days the mind comes up out of sleep, like the sun in a clear October morning. There is neither cloud nor haze. The thoughts and feelings move in unison, and the tongue, touched from within, like a magnet, draws to itself fitting words and sentences.

Then come the cloudy days. Ill-assorted thoughts procure for themselves a disagreeable utterance. We spoil whatever we touch. We do nothing lightly, deftly, wisely. The astronomer must defer his observations when clouds are in the sky. In some of the more delicate operations of mechanics, the workman will not touch a tool on days when, as he says, "his hand is dead." What lawyer has not lost cases because he came before the court and jury with his head wearied and his whole body jaded by long-continued and exhausting excitements? What doctor has not lost patients by being called, after sleepless nights, with a stupid brain, to a case requiring insight, precision, and instant action? What minister has not spoiled a good subject by a poor sermon, because the Sabbath had come round and he must preach, in spite of catarrh and influenza?

389. **Faculties Brighten by Use.**—As in the body the muscles which you are accustomed to use most come to have a spontaneity, while those that have been little used are comparatively slow and clumsy, so in the mind. The parts which you use most you use the best and most skillfully, while those which you use but little or not at all, you use the worst and least skillfully.

390. **Compensation in Character.**—We usually stretch the skirts of one good quality to cover the blank made by the absence of a dozen others.

391. **Multiplicity of Thoughts.**—It would be easier for a man to count the drops of a river that flows by him, deep and rapid, than to count the thoughts and feelings and fancies that make the river of life which proceeds from the soul.

392. **Mind-Work at Night.**—There is a reason why students prefer the night to the day for their labors. Through the day their thoughts are diverted into a thousand streams; at night they settle into pools, which, deep and undisturbed, reflect the stars. But night-labor in time will destroy the student; for it is marrow from his own bones with which he fills his lamp.

393. **Thinking and Praying.**—Did you ever know a person who could pray down an arithmetic? Did you ever know one, who, going to school and finding himself puzzled by a tough problem, could get it solved by asking God to solve it for him? Did you ever know anybody to accomplish anything intelligently except by intelligent head-work?

394. **The Fertile Mind.**—Natural genius is but the soil, which, let alone, runs to weeds. If it is to bear fruit and harvests worth the reaping, no matter how good the soil is, it must be ploughed and tilled with incessant care.

395. **Thinking in a Murk.**—The old-fashioned way of preparing a sermon was when a man sat down with his pipe, and smoked and "thought," as he called it; and after two or three hours, in which he has been in a muggy, fumbling state of mind, he at last comes out with the product of it for the pulpit. It is like unleavened bread, doughy, dumpy and heavy; hard to eat, and harder to digest. There has been nothing put in it to vitalize it.

396. **A Noble Thought.**—A man might frame and let loose a star to roll in its orbit, and yet not have done so memorable a thing before God as he who lets go a golden-orbed thought to roll through the generations of time.

397. **Wise in His Own Conceit.**—The opinion of Solomon is not shared by men very generally. Conceit is very much in repute. People who are

conceited by no means think they are fools: they think that Solomon was one.

398. **Self-Absorption.**—Do not be a spy on yourself. A man who goes thinking of himself all the time, with critical analysis, whether he is doing this, that, or any other thing,—turning himself over as if he were a goose on a spit before the fire, and basting himself with good resolutions,—is simply belittling himself.

399. **Mistakes.**—As the axe is made sharp by that which it loses on the grindstone, so men are made sharp by that which they lose through blunders that fit them for the next encounter.

400. **Self-Examination.**—Men pull down their hats when they don't want folks to recognize them, and sometimes men want to disguise their own familiar faults, not to recognize them; but after all there are hours when every man is honest with himself, and sits in judgment on his courses. Is not this, the end of a year, time for a change?

401. **Self-Revelation.**—There will come a time when what you spent your life in thinking will appear upon the canvas. Every day your hand dips the brush, and every faculty that you act under, and every motive, gives the color, and though you know it not, every man is thinking his own portrait. The canvas is above; the man is working beneath. There will come an hour when every man shall stand in the presence of the all-revealing light, and shall see himself—*as he is*.

2. Emotional Qualities.

402. **Thought and Feeling.**—There is much contention among men whether thought or feeling is the better; but feeling is the bow, and thought the arrow, and every good archer must have both. Alone, one is as helpless as the other.

403. **Belief With the Heart.**—The great bulk of the questions about which men are to believe or not to believe have reference to a kind of truth that you never can judge by pure, cold intellect. In other words, all social and all moral truths depend upon the affections. A man who carries a purely mathematical mind to the reading of John Milton is a fool. A man who should read Tennyson as a microscopist would examine an insect, to see just what and no more is there, how preposterous his conduct would be! In investigations of matter, quantities and qualities of matter, close and careful intellectual research is necessary; but in matters of imagination, poetry and art, cold intellect is as dead as a mummy three thousand years old.

In the largest department, then, belief depends upon the feelings. I do not mean that it excludes the intellect. I do not mean that intuition and feeling are evidence alone. I mean that the investigating intellect is obliged to be in harmony and in communion with the feelings that dominate the department where the truth lies. There is a great deal of mathematics in the science of music, yet music itself cannot be appreciated by the mere man of science without the sense or faculty of music in him.

404. **Faults of Full Natures.**—As all good soils naturally run to weeds, so all rich natures naturally run to faults. It has sometimes been said that we cannot help loving men because they are full of faults; and there is more in that than we may at first suppose. Activity with mistakes is better than inactivity without mistakes. Life with the steam hissing all the time is better than death under any circumstances. Life carries with it the liability to error; and so men that are alive are continually at fault. If the

water in a bucket is shallow enough, it will never spill over, but if it is full to the brim it will spill over many times—for an even bucket of water never spilled over one side that it did not spill over the other side also.

405. **The Heart Uses the Head.**—When any single feeling is strong in us, and kindled to white heat, the intellect perceives the truths which that feeling interprets, with a clearness and amazing accuracy which nothing else ever gives. The understanding is to the heart just what a field-glass is to the man that stands behind it and looks through it. In regard to all truths which begin in the feelings, the intellect is a mere medium. For instance, all questions belonging to taste depend upon the *feeling* of taste, and the intellect only interprets that feeling. All truths of justice depend upon the *feeling* of justice, and the intellect merely interprets that feeling. All truths of worship depend upon the *feeling* of veneration, and the intellect only expresses that feeling. All truths that spring from love and benevolence can be expressed by the intellect only so far as it has been imbued with these feelings. In the department of social and moral truth, the intellect knows nothing except what it has been taught by the feelings.

406. **Sordid Sense, Judging Sentiment.**—The disciples were sitting about—those strange men who, having consorted with Jesus for so many months and years, never could understand anything which was not right on the surface. They had Judas for spokesman; but it is represented here as being the action of them all. These were practical men, men who had good sense. These were men who would laugh at sentiment. These were men who believed in *things;* and as to *feelings*, they thought no more about them than the farmer thinks of the birds which fly around through his trees and in the air. They are of no account to him. They do not lay eggs for him. They cannot be sold at market. They do not sing for him. They are all very well; but what are the birds to him? So the disciples sat there and looked on at that [action of Mary Magdalene]; and the only thing they thought of was money. There was a royal heart doing obeisance to a royal heart; and it was done, too, with wonderful suggestiveness to any one who had the sensibility to perceive it, and who could be in sympathy with any such act; it was felt and honored by the Saviour himself, in a grand and glorious recognition. But here sat these very men whom he had been teaching on the mount and by the sea, in sermon and by parable, and by his own conduct; and they came down stupidly to this, occurring near the end of his mission, and could not understand it at all. They judged it from the standpoint of merchandise.

407. **Feeling Before Reason in Higher Truth.**—In regard to the truths of matter, it is certain that the less emotion there is, the more undisturbed will be that process by which, facts having been observed and coördinated, the relations of those facts, or the deductions of them, will be secured. In the lower category of truth, then—that of facts of matter and their relations to each other—the emotions are a disturbing force in reasoning.

But in the higher forms of truth, relating to thoughts of the mind and things of the spirit—moral, social, affectional, esthetic truth—conviction depends far more on the feelings than on the presentation of reasons or dynamic qualities. . . . What is just, is not apprehended by reason of an intel-

lectual statement of what it is, but from a peculiar experience of conscience. A thing is beautiful, not according to rules and statements, but according to an esthetic experience in the man himself. You cannot make a man laugh because he ought to laugh. You may analyze a jest, or a flash of wit, and present it to a man, saying, "Here are the elements of mirth; and these being presented to you as I now present them, if you are a rational being you will accept the statement of them, and laugh;" but nobody laughs so. People laugh first, and afterwards think why they laugh. The feeling of mirth is first excited; and afterwards the intellect analyzes that which produced the laughter. It converts into an idea that which was first an emotion or an experience.

408. The Power of Feeling.—As streams of water turn mill-wheels, night and day, themselves slender, yet powerful in their accumulation, so trickling heart-streams turn the great wheel of life's purposes.

409. Delicacy.—Delicacy is a spring which God has sunk in the rock, which sends its quiet waters with music down the flowery hillside, and which is pure and transparent, because it has at the bottom no sediment.

410. Emotion and Motion. — Although emotive men are sensitive to feeling, the unemotive men never use their feeling as a cascade to fill the air full of flying drop and vapor; they use it rather as a mill-stream with which to turn the wheel of purpose and activity.

411. Extremes of Emotional Natures.—The liability of men to have moods will never change, any more than the liability of the ocean to have tides will change. If a man is so made that his blood courses in his veins like tides in the Bay of Fundy, how can it be otherwise than that when the tides go out he shall be on the sand?

412. Unwritten Realities.—If all the emotions that rise in every soul through one single livelong day could address themselves either to the eye or to the ear, how many dramas that are never written would there be! How many concerts that are never heard would play in the air! What hope, what fear, what sorrow, what joy, what tenderness of love, what rudeness of anger, what despotism of pride, what throngs of ever-weaving fancies, what strange thoughts of things, or qualities of imagination, what faith, what enormous productiveness there is in the silence of every human soul, and how the unwritten realities of human life put to shame, whether in fearfulness or in grandeur, all that literature ever indited! We lose, we waste the most precious part; and human life, like an unstopped vase of effervescent and perishing quality, exhales and throws off into the absolute and the eternal the very best portions of itself.

413. High Feelings Transitory.—I have walked for hours in the red and yellow sea of the Louvre galleries, feeling a kind of sacred intoxication such as to render me almost unconscious of my bodily state; but being too much to last, it soon passed away. . . . In its first form, a feeling, where it is an intense, vivid, conscious emotion, subsides quickly. It is a blaze, not a coal.

414. Evanescence of Experiences.—Where is all that gay plumage which the trees lifted up some six months agone? Where is all that purple garniture of the fields that delighted every eye that looked upon it? The fields are bare and russet, and the trees hold up their branches against the sky, without leaf or blossom of

fruit. Look back upon those ten thousand experiences which you passed through last year. How many of them can you revive? How many of them could you now recite? If narrated to you, how like the history in a novel would they be to you! We are neither as happy nor as miserable as we think.

415. **Shallow Natures.**—There be people who have ripples, but never waves; who have surface feelings, but never depths of feeling. They never have deep convictions or deep emotions; yet they are always shimmering and moving. They are persons that are like farms that have only had surface-plowing three or four inches deep, under which is a hard-pan through which neither root nor moisture can break, so that what is planted thereon has a sprinkling growth, and a meager existence.

416. **Great Feelings for Great Occasions.**—I can understand, how in battle, a son, seeing the fatal stroke descending upon his father, might rush in and take it himself; or how father and mother might go into a burning house to save a child when the chances were ninety-nine in a hundred that they would perish. I can understand how a mother might deliberately calculate that her life will be sacrificed if she nurses her child through a fatal malady, that while the child will barely escape, she cannot possibly escape, and that she may say, "I am glad to lay down my life for my child." Such cases are exceptional, but they may occur. If, however, a person thirteen years old were to be examined for admission to this church and it should be said to him, "Now, my dear young friend, do you think you would be willing to lay down your life for the members of this church?" he might, if he had been taught to answer parrot-like, say, "Yes, sir," not knowing what else to say; but if he spoke truly he would say, "No, I would not." He would not, and you would not. I call for volunteers. How many of you are willing to lay down your lives for the brethren? You all sit still, I observe; and you do right. You have not reached the state in which you feel such willingness. Yet there is provision in you for the development of a feeling like that. It is possible for a man to rise to a state of exaltation and disinterested love in which he could easily give his life for another.

417. **Sharing the Good Things.**—A person says, "I will put this clump of flowers under the parlor window." No, no; put them by the gate. A thousand will see them there, where one would see them in that other place. A person says, "I will put this plant back where nobody can reach it." Well, do; but put two close to the fence, where they can be reached. I like to see little hands go through the pickets and pluck off flowers. And if you say, "That is stealing," then let it be understood through all the neighborhood that it is not stealing. There are some who seem to have such a sense of property that if they had a hundred magnolia trees in full blossom on their premises, they would want the wind to blow from the north and south and east and west, so that all the fragrance would come into their own house; whereas the true spirit would be a desire that a thousand others should be blessed by these bounties as well as themselves.

418. **Deep Emotion not Common.**—I recollect being strongly impressed, on reading the account of an old castle in Germany, with two towers that stood up mighty, and far apart, between which an old baron stretched

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large wires, thus making a huge æolian harp. The summer breezes played through these wires; but there was no vibration. Common winds, not having power enough to move them, split, and went through them without a whistle. But when there came along great tempest-winds, and the forests rocked, and the heaven was black, and the air resounded, then these winds, with giant touch, swept through the wires, which began to ring, and roar, and pour out terrific melodies. So God stretches chords in the human soul, and ordinary influences do not make them vibrate; but now and then great tempests sweep through them, and men are conscious that tones are produced in them which could not have been produced except by some such handling.

419. **Poor Contentment.**—There is a sense in which a man, looking on the present in the light of the future, and taking his whole being into the account, may be contented with his lot; that is Christian contentment. But I tell you, that if a man has come to that state in which he says, "I do not want to know any more, or do any more, or be any more," he is in a state in which he ought to be changed into a mummy! Of all hideous things mummies are the most hideous; and of mummies, those are the most hideous that are running about the streets and talking!

420. **Patience is Self-Control.**—Courage is brilliant, ready to meet and resist, to put on the whole armor of God, and go forth to battle and overcome; or being set upon vehemently, to be able to stand a blow. There is something rather lustrous in that. There is a heroism in it. But patience—what is there in that? Yet it is really the quality by which a man holds himself equal to his circumstances. It is that supreme quality by which a man reins in his forces, places himself willingly where God, by his providence, allots him; where he has that consideration for himself, as a child of God and an heir of immortality, that no condition upon earth can daunt him.

421. **The Patience of the Dull.**—Suppose a man should take a babe and lay it down to sleep by the side of a crocodile, in a place that was infested by mosquitoes and gnats and sand flies; and suppose when the child, bitten by these insects and suffering with pain, waked up and began to fret and cry, the crocodile should say, "My dear child, what is the matter? Why are you so irritable? I do not feel anything. I can keep my patience." Many men are covered with thick shells, and are good natured because nothing hurts them. Such men ought not to be censors of those who suffer at every pore.

422. **Changing Moods and Powers.**—Did you ever attempt to row a boat on the East River when the tide was one way, and you wanted to go the other? I lay an hour off the Navy Yard soon after I came to live here. I thought I was making good progress; but I noticed that there was a great similarity in the appearance of the vessels lying about me, and on looking at the shore I found that in an hour I had not advanced a foot.

I have seen men do the same thing on streams, not of water, but of resolutions. Many a man works hard to keep good resolutions without making a step so long as the tide is against him. And blessed be God for the hour that changes the tide. I ran down from the Navy Yard very quick when the tide turned so as to be with me instead of against me. And blessed are those periods when that tide runs towards heaven which has

been running towards hell, and has carried men far down with it.

423. **Man's Need of Restraint.**—You may take the finest Messenger colt that ever lived, and he never will be valuable unless he goes into the trainer's hands. Pass by the yard. See him with the surcingle tight about him. See him with martingales on, and with his head brought down by them. See him with bit in mouth, and guiding-reins behind. See how fractious he is. He has lost his liberty; but he is on the way to find it. He never would know what he is if it were not for that harness—for a harness is an instrument not for hindering an animal's strength, but for developing it. And as by breaking you keep a colt whole, and have every part of him unwasted, not lost, so it is by being broken in, by having their wildness of nature restrained, that men come to their real selves.

424. **Just Anger.**—A man that does not know how to be angry, does not know how to be good. A man that does not know how to be shaken to his heart's core with indignation over things evil, is either a fungus or a wicked man. "Abhor that which is evil" is the divine command, just as much as "Cleave to that which is good." High and gusty passions that sweep through the soul are sometimes like fierce summer storms that cleanse the air, and give the earth refreshment by strong winds and down-pelting rains. Men are better for knowing how to be angry, provided the sun does not go down on their wrath, and provided it is justified by the occasions of it. If a man hates meanness and dishonor, he may be angry at them; if it is men's sins, and not their faults, not their foibles, not their unintentional offences, not their piques of his pride and vanity that make him angry. Soul-destroying wickednesses among men—these should excite your anger. I would that men were fretful less and angry more.

425. **The Passions.**—When they were storing that great cavern of Hell Gate with explosive tubes for clearing away the rocky obstructions in the channel, there were to be three thousand handled by two hundred or a hundred and fifty men; and they all knew that if any man dropped one the whole would explode in a moment and they would perish; and with what care and circumspection did every man of them labor! If it did not turn the hair of the superintendent gray it ought to have done so, to watch the work! But skill and great care accomplished all safely. If men felt that they were bearing explosive materials within them, if they had a sense of the training that is needed in certain parts of their nature, and if they joined training to prayer, then they might hope to have some answer to their petitions when they prayed.

426. **Lustful Fires.**—Many employ their time in fostering passions and malign desires, which are to turn their life into a volcanic region scorched and burned.

427. **The Torment of Revenge.**—If Dante were here, and he wanted to go to hell, I think he would go down into hearts that were built large for love, but that are closed by the crater of revenge, where love has turned, not to hate, but to a kind of subtle torment. Right there you will find a gate which, if you open it, will disclose to you hell below.

428. **Training of Character.**—When a steed is first brought into the ring to be broken, he is wild and fiery; he snorts at the sight of the bridle and saddle; he is restless under the rider;

there is nothing at which he does not shy; his gait is irregular: but patient, firm, diligent training by and by subdues him, so that he becomes docile, and his original frantic efforts become nimbleness and fine action. He is not changed so that he has other than a quick, sensitive disposition; but his quickness and sensitiveness are disciplined to such an extent that he is steady and easily manageable. He is "broken," not in his nature, but in the way in which he carries that nature. You must learn how to direct the elements of your being aright, and then you must make your physical, intellectual, social and moral powers coöperate.

429. **Training Untractable Natures.**—A hot, irritable nature may not be converted into an even and calm one, but a man who has a great deal of nerve, who is like a flame of fire, who is constitutionally quick and imperious, can teach his faculties to work in such a way as to make his quickness and imperiousness a benefit, not a curse.

430. **Man's Faculties to be Regulated.**—In the stalls of the human soul, in all the lower range of faculties, there is not one steed for which there is not harness or bridle, and which, being bitted and trained, a man cannot ride and drive.

431. **Formative Influences.**—The most noisy and ostentatious influences of summer are not those which chiefly shape its destiny. It is the sum of small and even inconspicuous things, acting in gentle continuity, that gives tone and character to the year. Frosts, that in summer become dews; dews, that in winter are transformed to frosts; tiny mosses and silken grasses; the up-sucking of moisture by hidden and silent roots; the fall of outworn leaves, and their conversion to mould; the silent power of remote orbs, that sheet the earth with light, pierce it with heat, that move the tides, and swing the globe itself around its circuit—these undemonstrative and modest influences—silent, precious, invisible attractions—are the great workers of Nature. Nor is the analogy wanting in the soul of man. The influential agents which determine destiny are often so soft and subtle that the very touch is not felt, nor the presence discovered of things which change or fix the mind's moods, and, with constant recurrence, fashion the character.

432. **Self-Portraiture.**—That motive which is all the time inspiring you to work is the chisel that is cutting out your portrait. The higher the motive, the finer becomes the sculpturing hand which is fashioning your features. If the motive is the highest, the lineaments are being formed to represent all the beauty of divine nobility.

433. **Self-Recognition.**—At a friend's house lately, I saw what was apparently a little book lying on the table, and I took it up. On the outside was *The Portrait of an Angel.* On opening it, I found that it was a mirror. And O, what an angel I saw in it! If a man takes the mirror of an ideal Christian manhood and looks at himself in it, what he sees himself to be is not exactly his pattern of a man in Christ Jesus.

434. **Energy of Goodness.**—A man may have a mild and languid conscience like an autumnal October day that just shines and ripens nothing; but if he have combative energy it will give to his conscience an edge and a cutting power that will make it regent. A man may have a sweet good nature that is full of nothing but moonshine; but if he is energetic the informing power underneath it may make his benevolence walk to and fro

up and down the earth in the midst of mercy and benefaction, like the effulgent sun of June.

435. Power of Intensity.—These higher moods are those in which one mind dominates another. Love and faith at white heat are irresistible. One reason why the Apostles had such power wherever they went was, that, having no fastidious taste or thought about the form or proportion of anything, they had this lunging power, and they were hot all over, all the time, and everywhere men caught fire at their sacred touch.

We see this exemplified in society. Hundreds of men, who are rich in learning, ponderous in mental equipment, ample in philosophical power, admirable in proportion, who are at a low degree of temperature, and who labor all their life, achieve but little. And you shall see right by the side of them men who have no comparison with them in native power—certainly not in culture—but who have simplicity, straightforwardness, and above all *intensity*, and who are eminent for their success in accomplishing results. It is the fervidness of their spirit.

436. God, the Mover; Man, the Actor.—If God inspires you, he inspires you to use your faculties. He does not use your faculties for you; he does not tell you what to do with them; he wakes you up to use them for yourself; and you are responsible for the character of the results which are produced by their use. And you are not to confound the impulse with the results to which that impulse leads you. Not every mill brings out good fabrics that has a good water-power turning the wheel, or a good engine carrying the machinery; God supplies the motive power for the machinery, but you are the spinners and weavers. The pattern that comes out of the loom—the fabric—is yours. That which stimulates is Divine.

437. Influence of Soul on Soul.—When, in the hour of battle, the leader fills his followers with an enthusiasm that seems like a secret fire, it is said that he infuses *himself* into them—and it is near enough to life to be acceptable as a figure or as a mode of speech. What is it but this: that he has in him the power of piercing the souls of men with the enthusiasm which is in himself, and developing in them what was there before, but what they had not the power to develop in themselves, or would not develop? It was there, or he could not have developed it. An enthusiast has the power to excite enthusiasm. He *excites* it. The creative force is in the mind itself, which was preadapted to all its own exigencies; and all that the enthusiast does is to kindle the fire, the fuel of which was already prepared in your soul.

438. Universal Desire of Excitement.—Men are conscious that in their higher moods the faculties excite them deeply, and open up ranges of power, and create experiences which they would never have suspected, judging from the average experience of ordinary life. Men seek this exhilaration. It may seem very strange to say that dissipation itself, and the revelries of life, wild and corrupt, are only blind and stupid reachings after this higher life; but it is so. Men are conscious that there is more in them than is brought out by ordinary things; and they are all the time seeking in a blind, and crude, and often mischievous way, to touch that hidden inward power, and bring it out. They seek, it may be wrongly, to bring out the lower power in its inflammation, or they may seek to bring it out by wrong agencies. At any rate, they bring it out in unregulated ways. But

the strife after it shows that there is in man this mysterious, hidden, inward power, greater than that which belongs to common everyday life. This is the motive of the chase. This is the motive of war.

439. **Energizing Power of Excitement.**—All men are conscious of the opening up in some of their faculties of great powers which do not belong to their ordinary exercises. For example, there are few of you who have not known what swell and energy there is in anger, and how much more every part of a man's nature seems to be intensified under its influence. A man in the ordinary drawl of a good-natured life seems half the time not a man; but when he is roused up with indignation that touches him to the very bottom, he feels as though he had in himself the being of at least twenty men. Such is the energizing power of even so low a passion as anger.

440. **Climate and Brains.**—Our climate is stimulating. There is more oxygen in our air. It has some importance in this, that anything that gives acuteness, vivacity, spring, to the substance of the brain prepares it for education and larger intelligence. A dull, watery, sluggish brain may do for a Conservative; but God never made them to be the fathers of progress. They are very useful as brakes on the wheel down hill; but they never would draw anything up hill.

441. **The Law of Feeling.**—A primary emotion will have an influence on the life as long as the exciting cause is present, and no longer; but a feeling in the secondary form is diffused through life, and works in it perpetually. It is less pleasurable in the secondary state than in the primary state, but it is ten thousand times more efficacious and useful. The law of feeling, then, is that it has two states, in the first of which it is a mere emotion, and in the second of which it harnesses itself as a motive power to a practical purpose and becomes an efficient laborer in daily life.

442. **Emotion in Action.**—Here are in a great battle thousands of men wounded and scattered all over the field, and the calmest, the coolest, the most unfeeling men on the whole ground are the surgeons. Pale, cold are they. They are perfectly collected. Their voice does not tremble. They are decisive, and at times almost fierce. What is it? Do not they feel humanity? Probably there is no man on the whole ground that feels it so much. But the intensity of their feeling transmutes itself into instant activity. And the sign that they feel is what they are going through, or what they are doing. There is no room for more feeling. They change it into the better form in which right feeling should always seek to develop itself—action.

443. **Reaction of Feeling.**—Dana relates of himself that when, after having been absent from home about three years, before the mast, on a perilous voyage, the vessel was nearing his native land, he fed deliciously on the prospect of soon seeing those he loved; but that when she came into port, and a boat was sent to take him to the shore, he could hardly prevail upon himself to go off and meet his friends. He had passed the acme of feeling, and was under the influence of that reaction, with its accompanying numbness, which comes after an excess of emotion or excitement.

444. **Happiness and Nerves.**—Men of a phlegmatic temperament and who live in indolence, are measurably happy; they experience a low degree of enjoyment. But how much happi-

ness can belong to such a mood as they must be in—essentially torpid, with no resiliency? If the tow is corded and strained tight, and then struck, it gives forth a tone; but if you strike the uncorded tow as it lies in a heap, you get no sound from it. The nerves of some men are, as it were, flaccid, and they have no power to vibrate or respond to the touch. The human mind is in its best condition for producing enjoyment when it is intense.

3. Moral Qualities.

445. **Neither Good nor Bad.**—Men are afraid of extremes. They think the "golden mean," as it is called,—and oftentimes it is *mean* enough,—is the safest. It may be, where the question is one of mere expediency, where no moral principle is involved. But where is it a mean that stands between right and wrong, where it is a mean that stands between honor and dishonor, where it is a mean that stands between courage and cowardice, where it is a mean that stands between selfishness and benevolence, where it is a mean that wants the benefits of both sides without the responsibility of either, then it is a point of unmanliness. Zero begins halfway between right and wrong; and when a man stands on zero in moral things, you may understand about where he is. He is in that point in which—changing the figure—God is pleased to say to him, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." So much for a man's popularity in heaven who takes the "golden mean" between moral extremes!

446. **Duty and Destiny.**—He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

447. **Good in Every Man.**—If a tree bears wholesome fruit, we do not eat the entire tree; we only eat the fruit. So it is with men: we do not eat them all. There are no perfect folks in this world; or, if there are, I have never met them. Men's lives are to be taken in their best and highest form; and there is something that is good in each one.

448. **Rough Outside, Sweet Inside.**—There are people of all degrees and classes of goodness and badness, but nobody is perfect. And among these there is a very large class whose outside is bad, and whose inside is good. Like chestnuts, they are hard to deal with, but are excellent when they are out of the burr.

449. **Moral Training.**—Most men, I think, in respect to questions in life, are as I am in counting money. I count only for confusion. The first time going over, the amount is a hundred dollars; and, to make it sure, I count again, when it is a hundred and ten; and, as there must be an error somewhere, I count again, and it is ninety-five; and the longer I count the more utterly uncertain I am what the sum is. So it is with men in reference to their moral judgments of affairs. They go over, and over, and over them, because there is a fundamental want of moral accuracy, arising from a want of training and right habit in that regard.

450. **Regulation, not Destruction.**—Imagine a dove saying, "I dislike this glossy green on my neck," and trying to remove it. It may rub the feathers off, but they will speedily come green again. It cannot eradicate the color from its feathers. The sunflower will be yellow, however much it may prefer to be violet. Everything will have its own peculiar form, its own peculiar color, its own

peculiar juices, its own peculiar odors, and its own peculiar constitution. God meant that it should be so; he watches to see that it is so; he holds things down in their places, and you among them, and your faculties in you. He gives you liberty to control one faculty by another, but he never gives you liberty to rub out one figure. The problem you are to work out in life requires that you should use everything put into you.

451. **Variations, and Steadfast Purpose.**—It is no small thing for a man to have a rule in his mind by which to judge every part of his life, even though every part of his life may not always conform to that rule.

If you have stood by the pilot of a ship, and watched him as he steered it, you know that such is the build of the ship, such is its equipoise, and such is the unequal motion given to it by the waves and winds, that no man can hold it exactly to its course. No sooner is it brought into steering line than it is carried to the right or to the left. One minute it is too far inland. The next minute it is too far in the opposite direction. The pilot is obliged to be constantly turning the wheel to meet the various forces that oppose him. The steering of a ship is marked by a succession of imperceptible zigzags; a man's life certainly is, whether a ship's steering is or not; but where the voyage is as wide as the breast of the Atlantic, where it is the whole of our earthly existence, and where a man has a definite purpose which constitutes his steering-line, and he comes to that in the end, it amounts to a straight voyage.

452. **Mutual Judgments.**—There are some men whose thinking powers are preponderant; they think as easily as a bird flies: but when they would apply their thoughts to practical things, they are like birds that try to walk, and only hop, making little progress, and that with fitful awkwardness. There are others that think very little, but feel a great deal. Their great hearts, filled with emotions, are like full reservoirs or swollen streams. Their life proceeds from feeling. There are still others that have not much power of thought nor of feeling, but great passional power. Then there are those who are characterized by great energy—who have rude, quartz-crushing, pile-driving natures. It is the supremest conceit for one to assume his own disposition and temperament as the measure of other men, judging their conduct, not by the influences which the actor felt, but by the motives which the critic would have felt.

453. **The "Personal Equation" in Moral Judgments.**—You will take notice how careful men are in forming their beliefs on scientific subjects. . . . When a star in transit passes a given line, and a man records the time exactly of its striking the line, it will happen that a dull brain did not see it for a measurable period of time after a sensitive and quick brain. Some men are quicker, some men are slower, some intermediate; and the astronomer is obliged to have a "personal equation" of his own peculiarities of quickness or slowness, according to rules that have been established, so that in making the additions or subtractions, he always takes it into account as a part of his calculations.

This is for the sake of physical observations. Who ever thought of making a personal equation in the judgment of men on great moral questions or questions of art? Men go blundering into these great departments, every man thinking he can understand as well as every other man.

454. **Moral Intuition.**—Where any faculty exists in great strength, or where under particular excitement it is carried above the level of its ordinary unfolding, it becomes luminous in this sense—that it throws a light before reflection upon the path of reflection. Before thought it guides thought, so that all the way through life we find that there is this intermingling on the part of superior organizations or on the part of ordinary organizations in their superior moments—revelations made to them. Take the case of music. A man who has in him the genius of music, standing in the midst of an orchestra of one hundred performers, discerns discord—a half tone, or discord even less—and he not only sees it in the vast measure and movement of various instruments, and in the progress of the thought through sound he not only perceives it instantly, but he sees where it came from; he knows the very instrument that produced it. *I* might stand there years, and never dream of it. . . . That which to a common man seems as if it was not very rude, to a sensitive and exquisitely loving nature is painful to the last degree. It is the higher intuition, the higher judgment of the finer and the larger faculties of the mind or in the larger organization, —it is out of these that come what we call intuitions, and in the lower forms they pervade society. It is from practical experience and teaching when we are young, coming to a state of mind in which we can apply a principle to courses of conduct and moral intuitions, the highest of all—it is from these sources that the intellect knows and teaches the emotion or conscience what is right and what is wrong.

455. **Measure of Achievement.**—It is not right to measure a man who is far down in the scale of endowment and privilege by one who is far up in these regards. Every man must be measured by what he himself is. In the spring, I take a rose that seems to have lost almost all its vitality, and to be struggling for shoots; and I carry it to Mr. Turner [Mr. B's Peekskill farmer], and say, "Give it a fair chance to grow." And he opens the ground, and gives it a generous quantity of rich earth, and it begins to throw out shoots, and it grows through the summer and reaches a height of six inches, and by autumn it is really blossoming. But suppose I should look down at this stunted rose, and then up at the large one, and say, "This is no rose at all, compared with that one which has grown nearly six feet, instead of six inches"? You must measure those roses by what they were when they started, and by the chances which they had for growth, and not by what others have accomplished under better conditions.

456. **Credit for Effort Rather than Result.**—Here is a man who has been living all his life long just on the edge of swearing. Oaths have been perpetually hissing in him like steam repressed in a boiler; and he has kept them under. There is a man who never thought of an oath. And I think, as God measures, that there is more credit due the man who did not swear when he wanted to all the time, and held in with pain and watching and self-exertion, than to the man who did not swear only because he did not want to. The former man has expended more power to maintain an average decency than many men who stand far above him do to maintain their higher estates. I do not say that he is as good a specimen of manhood as they are; I am now speaking of the quality of merit, of the kind of measure, which is involved, and which de-

pends upon us, and not upon what we have received—not upon our original endowment.

457. Imperfection. — An orchestra that should play through the whole of Beethoven's Eighth Symphony and only chord five or six times from beginning to end, would hardly be considered first-class performers. An occasional discord can be tolerated, but such an absence of concord that perfect harmony is touched but five or six times in the playing of the whole piece, is intolerable. Now, our life touches concord only once in a while, and all the rest of the time it plays in discord.

458. Grades of Motive.—A waterfowl can walk on the land ; and it is a very good way to get along, as distinguished from a stone's way of getting along—which is to stand still. And yet, when a duck's legs are in the water, they become the wings of the sea ; and how much more graceful a duck is in the water than on the land ! The swimming is no prejudice to the walking ; it is more graceful and potential than the walking. But when the hunter's cry is heard, and the bird drops the one and the other, and tries the upper ocean, and rises far above the fowler's aim and reach, and wings its way whithersoever it will, then flying is better than either swimming or walking. And yet, flying is no prejudice to swimming, as swimming is no prejudice to walking.

Now, there will be a time when men will act by the highest development—moral intuition ; but that will not be to the prejudice of acting by the next lower — principle. And acting by principle is not to the prejudice of acting by the lowest guide—that of customs or rules. They all cohere, or adapt themselves severally, in their functions, to the varying wants and conditions of human life and human development.

459. Moral Sense Taught, not Intuitive.—Homer's hero is Ulysses, the cunning, the slippery, the deceitful. That in that time was considered one of the qualities of a true manhood, but to-day no man should dare call himself a man who voluntarily or intentionally deceives anything or anybody. In Sparta it was a virtue to steal if you could do it without detection—it was a kind of dexterity. And so the child is taught what is right and what is wrong, and, for the child, that is right which it is taught to be right, and that is wrong which it is taught is wrong, and there is no moral sense that is acting in his mind in the earlier periods and before reflection qualifies instruction.

460. Physical Beauty and Moral Depravity.—What a painful contrast we often see where whatever can be done by the architect's hand, well paid, is done to rear the mansion, the palace ; where whatever taste can do is done to collect all books and all pictures ; where whatever the upholsterer can do is done to cover the floor with picture-carpets ; or where whatever the artist can do, is done to the ceiling to make it, if possible, as beautiful as the floor of heaven ! But if the man who walks in the midst of all this treasure is himself selfish, carnal, grasping, hating, jealous, unlovely, the outward form of physical beauty stands in an eternal contrast to the walking homeliness of a man that has developed his animal life, but not the spiritual, efflorescent higher life.

461. Artistic Goodness.—There is an esthetic element in the development of moral character which is to the ethical just what art is to fine physical development. I mean that in the development of the higher

forms of human character there is the beauty of fineness, of harmony, of symmetry, of proportion, of that which, in manufacturing, we call *finish*.

Give without grudging. It is not enough that you simply give. You must do it beautifully. Your generosity must not be clownish, but fine.

When the cutler brings his goods to market, he may have the best of steel in the blade, and the best of horn in the handle, and every part may be riveted strongly; but if the blade has not been polished; and if there be no finishing work on the handle, he cannot sell his stock. It is just as good for practical purposes as though it were finished; but people do not want it. They want their blades polished, and their handles finished; and they are so used to having goods sandpapered and burnished, that they will not take them unless they are so. There must be art in them. This is carried so far that when articles are good for nothing, art is put on the outside to make them seem good for something. And men buy things for the sake of their looks. The idea of perfection lies in the direction of the esthetic—and as much so in social and moral elements as in physical things.

462. Moral Quality of Heroism.—The heroes of the world have been like early pictures. If you look at the pre-Raphaelite pictures in the galleries of Italy, and what I think to be more significant, the early Flemish and German pictures—for the German nature was more sincere and deep than the Italian nature; the northern nations of Europe were more highly developed morally than the southern—you will see that the artists were feeling after a beautiful thing. Although the drapery looks like tin for stiffness and angularity, and although the postures are some of them excessively stiff, and the grouping childish, you cannot stand before Van Eyck's pictures—I could not—without tears in your eyes. They were beautiful, in spite of all the infelicities of an early school of painting. And so it has been with the heroes of every age of the world. Go back to those men whom nations have reverenced, and set aside the bad painting, and you will find that their characters turned on some moral quality, and that the nation was thrilled, and history was made radiant by it; because the heart answers to every exhibition of moral excellence or moral truth.

463. Superiority of the Moral Element.—In a civilized community, when all excitement is gone, when time has been given for men's feelings to settle, he rises to the top, he stands highest, who exhibits the most of the moral elements.

In our own history, Aaron Burr was a keener thinker than George Washington. He was a far more ingenious man, a far more active man; and if he had been a moral man, and had maintained normal relations with himself, with his fellow-men, and with the laws of rectitude, he would have been an abler man. Washington was a man of good sense, but he was not a man of genius in any direction except that of conscience. He was a man of singular equity, of great disinterestedness, and of pure and upright intent. Sagacious he was, by the light which comes from integrity. He endured, having faith to believe that right was right, that right was safe, and that right in the end would prevail. That which made Washington the greatest hero of our Revolutionary struggle, was the light of the moral element that was in him—not any intellectual genius which he pos-

sessed ; not any peculiar social endowments ; not any rare tact in administration, nor any remarkable executive power. And if you look back upon those names in our history that have best stood the test, you will find that they have been men who were fruitful in the highest moral elements. And as time goes on, those men who lack these elements sink lower and lower till they set below the horizon ; and those men who possess them rise higher and higher, till they reach the meridian, with undying splendor to shine upon history and the world.

464. **The Earth-View of Moral Truth.**—I consider a mole's opinion of the structures and uses of my hyacinths to be very much like most folks' notions of moral truth. The moles see the bottom and nothing else. Imagine a mole forming a philosophical theory of my bulbs. In mole's language, whatever that is, he would say : "A hyacinth is a vegetable creation put underground for the benefit of moles. It is round, of a sweetish taste, quite juicy, and wholesome for moles. It has been held by some moles that a hyacinth has an existence above ground, and speculatists have gone so far as to say that this root is only a kind of starting point, while the best part of the plant is above ground. But there is no evidence of that, and it is doubtless a vagary of the imagination."

465. **Taking Account of One's-Self.**—The wise business man, with a complicated system of departments of business, keeps each department separate, and then every year he knows whether that department is going back or forward, or is standing still. There is no business that has so many departments in it as a man's own nature ; and it is every Christian man's business to know whether, on the whole, he is gaining by training, by using, or whether he is stationary, or whether he is going back. The law of growth is not a permission, it is not optional ; it is a duty.

466. **Insubordinate Mind-Servants.**—Suppose a man should neglect his business, and give unlimited power to his clerks, and they, in his counting-room, should go on signing papers, filling up checks, running him into debt, tying up his affairs, and he should know nothing about it ? You have not less than forty clerks ; and there is not a day in which one or another of them does not use pen and ink that carry judgment in God's day of reckoning. They are writing what they please. Many of them are confidential clerks. One is Pride ; another is Vanity ; another is Lust of Power ; another is Greed of Gain ; another is Self-Indulgence. If they go on unrestrained, those clerks will break you, as sure as there is a God in heaven. Your eternal affairs are becoming involved, your spiritual interests are being hazarded, and you know nothing about it.

467. **Truthfulness.**—Truth is the backbone of honor, of trustworthiness, of manhood itself. A man who does not care for the truth is no better than a jelly-fish. He has no stability ; no firmness ; no integrity ; no organizing substance.

468. **Steadfastness.**—The anchor is useless to the ship in summer and in calm days : yet there comes, by and by, a time when the heaven is full of storms, and the sea is boisterous and cruel ; and then on casting out the grasping anchor to the bottom of the sea the chain holds, for there was not one flaw in it. One bad link in it and it would part, and the whole would go with a rush, and the ship would be destroyed. So men are built, link by

link, virtue by virtue, quality by quality, and each of them is bound, as it were, inseparably to the other. As the old proverb has it, no chain is stronger than the weakest place in it.

469. The Durable Character.—A ship, in a heavy gale, strains, and springs a leak, and founders. Men say, "The gale which caused that ship to founder began in the shipyard. It would not have strained and sprung a leak if it had been properly built." Those timbers that were put in because they were cheaper, were elements of weakness that weakened the whole craft. The defects were covered up with paint and putty, as defects usually are; and she looked as well, in the harbor she lay as well, and in a calm she went as well, as any other ship. But when the hurricane came down, the well-built craft went safely through the gale, while this one that was poorly built foundered. The trouble was not that this one was not handled as well as the other, but that she was not built as well.

One man lays out his life-plans with moderation—that is, with relation to his own capacity; with relation to what a man ought to want, ought to do, and ought to be; with a keel of equity, and with ribs of truth and righteousness—and he is always building as under the eye of the eternal Father. Another man, not meaning to do wrong, lays out his life-plans under the inspirations of overeager desire of greed: not of stealing and lying and dishonor, but of greed, of the immoderate use of his secular, worldly feelings. By and by comes the period of trial and suffering. Five, or ten, or twenty years may elapse before it comes; but however remote that period may be, the weakness that in the one case was incorporated in the original plan, inheres in the structure, and it falls beneath the storm, while the other that was properly organized survives.

470. Single Traits No Test of Character.—A man dwells in his house in the plenitude of his wealth and refinement, and every child loves him; all the servants admire him and are won to the greatest fidelity towards him; and his neighbors know how good he is—for they have experienced his bounty; and yet when a burglar undertook to break into this man's house he was met by the owner with a pistol in his hand. But would it be right to take your idea of the character of that man from the burglar's opinion of him? If you were to go to the prison and say to the burglar, "What do you think of him?" He would say, "He is a grim old devil; you think well of him; but you ought to see him as I saw him. If you had seen the fight between him and me the other night I guess you would have seen what the old hypocrite was." The man in his conflict with the burglar developed a trait in his character that had lain latent, and that might have lain latent all his life long. It was alternative, occasional, special; and would it be right to draw the portrait of his character from that single attribute and development in him? Would it not be right rather to judge of that man's character from all his relations, and from the sum of various traits, including his self-denial, his bounty, his helpfulness and his overflowing kindness?

471. Disproportionate Natures.—They have just launched their new-fangled battery at Charleston. It is said that it settles down seven feet on one side; and it will settle seventeen before they have done with it! The way they are attempting to fix it is by putting ballast on the side which is highest. So it is with men. One is sunk

down at the bow, and lifted up at the stern; another is lopped over on one side, and keeled up on the other; another is top-heavy, the spars being too much for the hull; and *vice versa*. Men are born with great disproportion. Some have immensity of physical force, and comparatively little brain force; while others have an overmastering brain, and a slender body. Some have easy and powerful digestion, while others have almost none at all. Some have great caution, while others are entirely destitute of caution. Some have strong moral tendencies and no intellection, while others have large intellection and no moral tendencies. And who, looking at these facts as they are portrayed in life, does not see that men are born disproportioned, without symmetry? Now the problem of Christianity is to equalize this disproportion.

472. **Varieties of Daring.**—When one is strongly inspired by any emotion, affection, or sentiment, and follows its leading without regard to consequences, he has the courage which belongs to that feeling. There are a great many feelings that exist in great power, and inspire men with daring. There is a generosity-courage; there is a love-courage; there is an honor-courage; there is a courage of approbativeness; there is a conscience-courage; there are spiritual courages many. These not only differ as between themselves, but they differ in different individuals. There is many and many a man that would lay down his life without fear, and turn out his heart's blood as easy as he would turn water from a goblet, who would stammer and blush in giving adhesion to a simple truth, or to a faith not believed by his associates.

473. **Physical and Mental or Moral Courage.**—Courage is a noble trait. There is not another quality which has as much honor given to it in the world. When a man cheerfully puts to risk his life and limb, his being, for the achievement of a worthy end, the whole world instinctively admires him. Even his enemies praise him. There is no other one that is so universally esteemed as the truly courageous man.

And yet, physical courage is only the lowest form of courage. It holds the same relation to the higher forms of courage, that physical qualities do to mental qualities. Hercules and Socrates were the two most courageous men in antiquity; but one was a courageous brute, and the other was a courageous man. And the courage of Socrates was as much nobler than the courage of Hercules as mind is nobler than body. If it be noble to follow the lower impulses—and it is, where they lead in the right direction—how much more noble is it to dare to follow moral sentiments against danger! The lower impulse, where the body is put in peril, is noble—let us not take anything from that; but how much nobler it is to dare to follow against risk the affections and higher feelings, wherever they may lead! I would not discredit the lower form of courage; nor would I supersede it, even by the higher. The perfect man has both bodily courage and mental courage.

474. **Men Judged by Their Own Standards.**—A man who is a rollicking good fellow, good-natured and never troubled by conscience, says to his soul: "I have much laid up; I have pulled down barns and built greater, and am ready to make merry;" this man, living for the flesh and for the current time, is not censured by the community. He is permitted to go through society and is called a good fellow, a very nice fellow. And if he

does not die in debauch, but dies respectably, he has a respectable minister to his funeral, who will beflower him all over with the graces and one thing and another. We embalm men when we bury them. But let a man who professes to walk with religious fervor and zeal do half these things, and one would think that a monster or dragon had infested the community. Men judge their fellows by the various standards which they themselves desire and set up for their own walk and conduct in life. So that a selfish man is not ordinarily condemned for selfishness. That is his measure.

475. **Importance of Basilar Elements.**—When the painter lays on the first and foundation colors, they are not to stand there crude and rude. He goes on with a thousand fine strokes, overlaying and overlaying them. What for? To wipe them out? No. They are the foundation which is to make the final picture stand. They give body to it; and, shining through, they give it a sort of subtle luster which the surface-colors alone could not give. And so it is in true manhood. We rise higher than the basilar elements; but we never want them destroyed. We want the hidden power which they shoot up through. We want them to give energy, and breadth, and color, and warmth to all the moral sentiments.

476. **Toughness of Fiber.**—If you were to hear some men's experience, you would think that they grow as the white pine grows, with straight grain, and easily split—for I notice that all that grow easy split easy. But there are some that grow as the mahogany grows, with veneering knots, and all quirls and contortions of grain. That is the best timber of the forest which has the most knots. Everybody seeks it, because, being hard to grow, it is hard to wear out. And when knots have been sawn and polished, how beautiful they are!

477. **Nobility Before Decoration.**—The habit of acting from the highest considerations is that which makes a man noble. The recognition of nobility may be conferred upon men, but not nobility itself. The king lays a sword on a man's shoulder and calls him a knight; but he was a knight before he was knighted, or he would not have received the title. It was the heroic endurance, the death-defying courage, the skill and coolness with which he achieved his notable deeds, that made him a knight. He was in himself royal and noble, and the king said to all men, "I see it," when he laid his sword on his shoulder.

478. **Achievement Demands Further Achievement.**—We are like men that travel in mountainous countries. That which seems to be the topmost hill is no sooner ascended than there is seen beyond it one that is still higher; and no sooner is that reached than, behold, another that is higher yet looms up in the distance. So life is one perpetual series of ascents; and no man ever gets beyond the necessity of self-denial. He enters upon it, not only more frequently, and under more difficult circumstances, but more complexly. It is the condition of everything in life which is desirable, that it must come with effort.

479. **Three Tests of Character.**—It is very hard to find a man of good sound timber that will stand the pressure of circumstances, that is without a flaw, that cannot be shaken, that will bear the stress of *opportunity*, *temptation*, and *impunity*. A man that can resist these three things and stand proved in truth and honesty is beyond all price.

480. Character-Building.—We read in fairy tales of how cities have been built in a single night; and we imagine to ourselves how, while we sleep, ten million constructing fingers might carry up the walls, and surmount them with golden domes, and how whole cities might stand in the morning where the night before there was only a wilderness. But something more strange than that would be, is actually going on in you. There is not a thought that is not striking a blow; there is not an impulse that is not doing mason-work; there is not a passion thrust this way or that way that is not a workman's thrust. The imagination in all directions is building. Here is a great structure going up point by point, story by story, although you are not conscious of it. It is a building of character. It is a building that is to stand. And the word of inspiration warns you to take heed how you build it; to see to it that you have a foundation that shall endure; to make sure that you are building on it, not for the hour in which you live, but for that hour of revelation, that hour of testing, when that which hath been done shall be brought out, and you shall be seen just as you are.

XII. JOY AND HAPPINESS

481. Mirth.—Grim care, moroseness, anxiety,—all this rust of life ought to be scoured off by the oil of mirth. It is better than emery. Every man ought to rub himself with it.

482. Wit and Humor.—This world would be a great groaning machine if God had not sent humor to make its wheels run smooth, and sparkling wit by which to light a torch that should guide a thousand weary feet in right ways.

483. Laughter.—No man can explain to another why he laughs. There is is nothing more absurd than to ask a man "what there is funny in that story." Stories, like percussion bombs, must explode when they strike, or they are good for nothing. Stories that don't go off are poor stock.

484. To Surmount Trouble.—Some steamers are built so that they do not rise over the wave; they jam their nose right into it, as if they would plough the ocean. The consequence is, their decks are always wet and everybody is always sick. There are other steamers that lift themselves to everything that comes, and ride over the waves, and are as sweet as a cradle. It is a great thing to teach men how to ride over trouble.

485. The Sense of Humor.—Some men are so organized that as the eye of the feline tribe enlarges at night, and gathers every particle of light, and sees where others cannot see, in like manner, every element of wit and humor around them seems to be taken in by them, and they see it everywhere, and all the time. Blessed are such men! They have springs and cushions under them, while other men go in jolting ways, and find their life a series of bumps and grindings and attritions.

486. Power of Cheerfulness.—A cheerful workman is worth a shilling a day more than one that is not cheerful. Men that have spring and elasticity of spirit make better members of society than men who have not, even in a lower sphere. And if you rise to a higher sphere, the same thing is true. There is not one duty that a

Christian is called to perform, there is not one thing that he is encouraged to undertake, there is not one victory that he is exhorted to achieve, in which he will not find more potency in joyful than in sad states of feeling. A mind-stroke kills the devil, often. You can give a flash of zeal, a stroke of faith, which will annihilate the force of a temptation.

487. Mosaic Provision for Joy.—Wesley said that we had given our best songs and music to the devil, and that he thought it right to make reprisals and get them back again. To a large extent the Church has lost its hold upon the imaginative and social elements of life, provision for which has been universally made in the constitution of men ; largely, religion has lost its hold upon them: but Moses, that wise old man of the desert, wrought them into his system; and not only at these festivals, but elsewhere, the people were instructed to observe them. The people were made happy, they were kept happy, and happiness was inculcated as a duty. . . . Among the Hebrews dancing was made a part of the religious ceremonial in such a sense that it was allied to religious feeling; and, moreover, religious feeling and the whole economy of religion were to produce amusement, gratification, happiness, over and above that which came from mere religious instruction, from general social intercourse, or home life.

488. Outward Show not Inward Quality.—I have seen Cremona violins, brown, black, split and splintered in fifty places, mended again and again, as homely to the eye as anything can possibly be, and yet worth a thousand dollars apiece—not on account of what they are to look at, but on account of the capacity they have of producing extraordinary musical sounds. It is their intrinsic quality of tone that makes them so valuable. Then I have seen violins edged with silver, inlaid with gold, covered all over with mother of pearl, and perfectly gorgeous to a baby's eyes, that had no quality or capacity for producing real musical sounds, and were well-nigh worthless to a musician. So I have seen persons who have attempted to be happy by overlaying themselves with exterior adornments and pleasures, but who were like a violin without music in it, notwithstanding the splendor on the outside.

489. Hunting Happiness.—When men set out to gain pleasures, they are like boys that run after butterflies. When you run after a butterfly, the wind that you make shoves him from you, and the faster you run the stronger is that wind; but, if you are going after something else, and a butterfly passes near you, with sudden turn and down-stroke you can catch him. Now, if a man sets out to be happy, he may as well say, "Goodbye, satisfaction;" but if a man sets out to be a *man*, and to do the things that are noble, and just, and right, and true, everywhere and under all circumstances, butterflies will follow him, and light on his head, and back, and all over him! He will be happy that does not care about being happy. It is the rebound of other people's joy that makes your soul glad.

490. Happiness from Within.—A child may put its hand on a harp that has been chorded and tuned, and music will come out of it; but a giant might smite against the body of an oak tree, and there would be no sound of music. There is no music in it. It is the quality of the thing struck that determines whether it is musical or not. The chords are in us, or nowhere. If you have not the nature in

you which tends to the production of happiness, all the influences which you can bring to bear will not make you happy; pleasure will bring no melody; riches will bring no deep-seated joy; and honors and aspirations will yield no happiness.

491. Cheerless Soul-Culture.—Men take care of their souls very much as some farmers take care of their farms. They need something for their sheep, and they put in food for them; they need something for their oxen, and they put in crops for them; they need something for their pigs, and they raise corn for them; but what do they do for their wives and children that love beauty? They have a little flower-garden stuck away in some obscure spot where they cannot raise anything else, and where are a few marigolds and hollyhocks and other flowers struggling to blossom, and they call that a garden! The farm is covered with vigorous crops growing for the animals, but those things which minister to the love of beauty in their households are neglected.

So religious people often have in the soul a little spot, somewhere hid away, in which there is some love of beauty, some cheerfulness, some hope, some elasticity; but all the rest of their lives is characterized by fear and conscience and burden and toil and suffering and trouble. This is poor husbandry. It is feeding the bottom of your experience and leaving the top to starve.

492. Joyless Religion.—"Rejoice in the Lord." This is Paul's estimate of Christian faith and Christian religion. It is a joy-breeder. But this certainly has not been the result of observation. Multitudes of times children do not feel that religion is a joy-inspiring thing. Men of the world do not look to the church as being the organ and representation of the highest joy.

The fault I find with persons in becoming Christians is that they are so stingy themselves of their own joy, that they partake of so small a portion of the divine bounty which is prepared for them; that they have a harp of a score and more of strings, and are drumming on one, and that this is not anything like a chord. Their harp strings are all slack; and my injunction and exhortation is, develop every faculty, bring it into its legitimate sphere, and thus bring music out of yourself and out of every part of yourself; for a true Christian faith is the most joyful experience in the world.

493. Happiness from Health.—Gardeners know that fumigations of tobacco are inadequate devices for getting rid of aphides that cluster on plants. The truest remedy for these things is to make the plant outgrow them. Give it nourishment so that it shall grow faster than they can take possession of it, and its growth will deliver it from all insect invasion. And there are ten thousand insect, pestiferous temptations, that creep in and trouble the soul, which can be most easily overcome by moral growth, —a thousand evils that do not touch a happy man, which cluster upon an unhappy man.

494. Personality.—I remember that when I was yet in my college days, and had my first recognized sickness, Dr. Gridley came to see me, and sitting on the foot of my bed, told stories about my father and about his experiences, and got me into a frame of laughter and perspiration, and forgot to give me any medicine, and left the room, and I was nearly well. There be men who carry in themselves all the medicine that one's heart needs.

There are those who, coming into the sick-chamber, make a man sicker yet; and there are those that, coming into the chamber of despondency, of care, of sadness, and fear, cause the temperature, one knows not why, to rise, and more light to come in at the window.

495. The Soul's Longing for Joy.—As plants follow the light, and, when they sprout in dark cellars, point their pale cheek towards any single ray that chances to find its way in through some crevice, so the soul reaches towards that which is radiant and joyful.

496. Happiness, Not Having but Being.—The power of being happy does not consist in what you have.

"A man's life consisteth not in the abundance of the things which he possesseth."

It depends upon how many chords there are in a man's heart which vibrate to the touch of joy; and a man who is obese in a lower prosperous life is all the time covering up those noblest chords from which the highest happiness resounds; while a man who lives for a noble end by noble motives, and keeps his conscience clear and clean, has touched in him, by airy hands, chords that give forth music such as is never known to the lower nature.

497. Happiness Made Manifest.—Happiness is almost always like a generous hickory fire—a bank of coals with a considerable flame on the top of them. The coals are the hottest part and the best part of the fire, although they are not the most. We like the crackling of the wood, upshooting a continuous flame; that which aspires, and forms pictures in the chimney's throat, we call fire; but, after all the heat comes from that which lies half covered by ashes.

498. Pleasure.—Simple pleasures as contrasted with what they have had, and want to have, and mean to have, men count as no pleasures; and yet they are thousands of times better than those violent pleasures which, like storms, cut up the ground, and destroy the crops, instead of nourishing them. It is dew which condenses in mere drops, and falls imperceptibly on leaf and flower, and kisses the plant, and touches it with sweet nourishment; it is rain, that comes through long days gently, little by little, as the earth can suck it up and use it—it is these that bring blessings; whereas torrid storms bring ripping and rending and destruction.

499. "Joy to the Lord."—I have a vivid recollection of what going to church was in my boyhood on Litchfield hill—especially in winter. It was a bleak place. The winds held jubilee. Tribes of winds repaired to that hill, not three times a year, but at all times of the year. And the church was in some respects a cheerless place. There was little or no provision for comfort or for decoration. Beauty was a thing scarcely thought of. It was not sought to promote joy. The plan of procedure was quite unlike that of the Hebrew commonwealth, which looked upon joy not simply as an accompaniment to religion, but as part and parcel of it. The Jews sanctified joy, and made it serve the Lord.

500. Cheerfulness in Religion.—Many persons suppose that a Christian is like a man who is looking in a dark pit all the time. They think that there must have been a mistake made in the creation of the mind. But God, when he, in infinite creative wisdom, looked round about and selected the traits for the human soul, salient, magnificent among them he put imagination, which

is in the mind what a diamond is upon the bosom, sparkling and throwing its light upon every side. And when he put imagination there, he meant that it *should* sparkle. And wit, with its concomitants of humor, mirth, and conviviality in intellectual things, was likewise placed in the mind by Divine intention; as was also hope. And these three traits—hope, wit, and imagination—go to constitute what we call the buoyant temperament.

Now, God wants the whole soul. If he had not wanted your wit, he would not have put it into you. If he had not wanted your imagination, he would not have put that into you. If he had wanted no stars in the firmament, no stars would have been there. If there is a flower in the world, God wants that flower. And if there is a trait in the human mind, he wants that trait. You may abuse it; you may employ it in infelicitous ways; but that has to do with the question of regulation and education. I aver that the perfect man is the man that has developed all the radiant, joy-breeding, joy-dispersing traits of his nature. It is a shame to let these traits go to the hands of the adversary, and exclude them from Christianity.

501. Joys Awaiting Us.—There are joys which long to be ours. God sends thousands of truths, which come about us like birds seeking entrance; but we are shut up to them, so they bring us nothing, but sit and sing a while on the roof, and then fly away.

502. Happiness-Making.—A little attention makes some people happy. . . . There is many a man in this audience who could make happiness follow him as phosphorescent light follows a ship's wake on the sea: but most of you are so genteel that you do not think it would be proper for you to have to do with others unless you have been introduced; and some of you say, "It is not for us to mix with the vulgar herd"; and others are timid and sensitive, and hesitate on that account. But there is not one of you that is not honored and beloved of God in the proportion in which you let your light shine so that other men may walk in the path which you make luminous.

503. Worldly and Christian Joy.—Worldly joy is like the songs which peasants sing, full of melodies and sweet airs. Christian joy has its sweet airs too; but they are augmented to harmonies, so that he who has it goes to heaven, not to the voice of a single flute, but to that of a whole band of instruments, discoursing wondrous music.

XIII. WORK

504. Industry.—We are born into a world which pays few premiums to lazy men. Providence seems to design that no man shall gather who does not sow and tend.

505. The Zeal of God's House.—Among the last things which that dear old man, my father, ever said in this lecture-room was on the subject of dying. It came up in the midst of some such conversation as we have had this evening. He rose, and stammering for lack of the memory of words, with great tenderness and reverence he said, "If God should ask me which I would rather do, die and go to heaven, or live my life over again"—[then he seemed seized with a qualm of conscience, as if he might be asserting his own will]; "if he should tell me that it was right and proper, and that I might choose be-

tween going to heaven, or beginning my work over again, *I'd 'list in a minute.*" He was an old war-horse; and after he was turned out to rest he never heard the trumpet or the drum that he did not want the saddle and bridle on.

506. **Work the Measure of Man.**—Generally described, work may be said to be mental activity directed to the accomplishment of some definite object. When we speak of man, everything that belongs to him as a sentient creature must be carried back to his mind. A man is what his mind makes him. His body may be ranked as you rank the tools of a mechanic. The carpenter uses his saw, his hammer and his plane; but he may do without them. Being tools they do not constitute a part of him. His hand and foot are only other tools. The physical man may be considered as only a sort of accidental appendage. It is the mind that makes and measures the man, by what it accomplishes. Therefore work belongs to him, first, second and last, as an organization of mental nature.

507. **Genius Needs Industry.**—Genius needs industry as much as industry needs genius. The works of Bacon are not midsummer-night dreams, but, like coral islands, they have risen from the depths of truth, and formed their broad surfaces above the ocean by the minutest accretions of persevering labor. The conceptions of Michael Angelo's genius would have perished like a night's fantasy, had not his industry given them permanence.

508. **The Labors of Genius.**—It is certainly true that men who are organized highly work more easily and more fruitfully than others; but it is not true that they do not have to work much. It is not true that men ever have results, even if they are men of genius, for which they do not labor.

The eagle gets over the ground a great deal faster and easier than the ant; but the ant gets over the ground. And the eagle, although he gets over more ground in a second than the ant does in an hour, does it by work of wing, employing muscular power, just as the ant does. So the highest natures, although they get over the ground much faster than the lower and more common natures, do it in the same way. Their power is greater, but it is under the same laws. And a man who is never so much a genius is not released from the responsibility of study, of practice, of education, and of applying means to ends. A man may be a genius in poetry; but the most eminent poets have been the hardest students since the world began. He may be a genius in military affairs; but no man ever trained himself more assiduously in military affairs than Cæsar, or Napoleon, or Frederick, or any other of the greatest generals. It is *work* that furnishes the fulcrum by which genius labors.

509. **The Value of Training.**—I remember that in Indianapolis I had a house built. I wanted to economize in every way I could, and meant to paint it myself; and I did. I got along well enough until I came to the gable end, which was two and a half stories high. When I began to paint there I was so afraid that I should fall off from the platform that I nearly rubbed out with my vest what I put on with the brush; but in the course of a week I got so used to climbing that I was as nimble as any painter in town.

No man has learned a lesson who thinks of it at all as a lesson. No man has learned a trade who has to stop and say, "How ought I to guide my hand?"

510. Success Exacts Effort.—There is an impression that God gives some men the right to go through without paying toll. No, there are no "dead-heads" in Nature. Nobody rides there without paying. There are no men who run the gate, under any pretence, in Nature. What, not men of genius? No, not men of genius. What, not men of rare endowments? No, not men of rare endowments. Great men are great workers; and men who pretend to know without working are impostors, I do not care who they are.

511. Great-Mindedness in Humble Callings.—There is no man who cannot bring great-mindedness to any calling in which he is embarked. It does not need that a man should be born a United States Senator; for he that is on the shoemaker's bench may make himself a statesman [Henry Wilson, of Massachusetts]. Nor does it need that a man should be born a geologist; for he that works in a stone quarry may make himself one of the most eminent of philosophers [Hugh Miller]. Where a man begins to work is where he *begins;* but it does not follow that that is where he *ends*. The point of criticism is, that a man should suppose his trade to be the measure of what he is to be; that he should look upon himself as shut up in it; that he should admit that he must be no bigger than that trade.

512. Indolence.—The mischief of indolence is not that it neglects the use of powers and the improvement of the opportunities of life, but that it breeds morbid conditions in every part of the soul. An indolent man is like an unoccupied dwelling. Scoundrels sometimes burrow in it. Thieves and evil characters make it their haunt; or, if they do not, it is full of vermin. A house that is used does not breed moths half as fast as a house that, having the beginnings of them, stands empty. Woe be to them who take an old house, and carry their goods into it! A lazy man is an old house full of moths in every part.

513. Quid Pro Quo.—This world is constructed upon the ground of the responsibility of men to work out for themselves whatever they obtain. It is not designed that men should have without giving an equivalent. Life and strength are bought by the exertion of the appliances of men. Knowledge is not distilled as dew from the heavens. Men have to search for it as for hidden treasure.

514. Labor, Among the Hebrews.—One of the proverbs of the old Jews was, "Whoever brings up a child without a trade brings him up to steal." However high a family was in social position, it was the habit of the Jews to teach every boy a trade, as he might see the day when it would be necessary for him to labor with his hands. . . . It was sought to give every man the capacity to take care of himself, so that there should be no poor people in the land. So successfully was this policy carried out that it has been said that the word *beggar* does not exist in the Hebrew tongue. Hear that, Ireland! Hear that, Italy! And all this sprang, not from climate or condition, but from the application of the Mosaic economy to the education of the people.

515. The Law of Success.—As one who has read in the Arabian Nights of the man that fell down a precipice and found himself in a field covered with diamonds which he could have for the picking up; so young men come to New York almost thinking it is a place where they will have only to fill their pockets and be rich.

They are greatly mistaken. You take as large a population as that of

New York, averaging it through the country, and you will find the law of productive industry to be the same in both city and country. You are concentrated here. But according to the law of political economy the chances of success are the same. Luck, or chance, which is the basis of the fool's philosophy, has no more to do with permanent prosperity in these cities than anywhere else.

516. Nothing for Nothing.—When I was put to school some of the most serious passages of my life were conflicts between my teacher and myself as to whether I would acquire a knowledge of mathematics. I did, but not altogether automatically. And, in whatever department a man would seek knowledge, nature gives nothing for nothing. Nature insists upon it that there shall be a price paid for knowledge; and whoever gains it pays for it with some weariness, with some abstention from things pleasanter for the time being, and with some mental and bodily application that requires intenseness of will.

517. The Providence of Work.—"Behold the fowls of the air . . . your heavenly Father feedeth them." Well, what was the meaning of Christ? Not, surely, what lies on the face of it, or at least what we have usually been accustomed to gather from the face of it. It is very true that the birds do not plow nor reap; that they do not sow nor gather into barns: but it is perfectly true that according to their organization they do exert themselves for their food and drink. Do you suppose a bird, sitting on his nest, would have grain brought up to his bill, or would have water supplied to him? No; he has to go and get the grain. His store is uncultivated nature; seeds, fruits and the flowing streams provide him with necessary food; but the bird, according to his organization, and according to the laws that belong to bird life, is obliged to develop himself and exert himself to get it. When he does, he gets it. He finds God's providence, and it is adapted to his own construction and need.

518. The Providence of Work.—"Consider the lilies of the field," says Jesus. They do not reap nor plant; and yet God clothes them with beauty. Very good; the flower has to develop. There is not a single flower in all the wilderness, nor in all gardens, whether of the Orient or here on our continent, that does not work for a living. It sprouts from the seed. It sends down its roots, and every one of these roots is a purveyor hunting underground here, there and everywhere; developing, spreading out, sucking within and sucking without, dissolving the mineral, pumping here for the juices that are to run up, and searching for water yonder. The willow finds moisture, even though you should not be able to. In darkness the long vine reaches out to the light, seeks it, and at last finds it. Every plant that lives and comes to perfect plant-life is a worker, only on the plane to which he belongs with his limited development, and with his limited organization. It finds that God so orders the affairs of this world that when it works according to its nature it is provided for. The remark of Jesus is not dissuasion from active industry; but God has so made this world, and he so governs it, that as birds and flowers in their way flourish, so man will flourish if he will adapt himself to his condition as birds and plants adapt themselves to theirs.

519. Thoughts and Things.—A man has lived an indolent life. In youth he did not work because "Pa" was rich, and therefore he had a right to be a fool! When he comes to be

twenty-five or thirty years of age his father fails, and he finds himself without bread, and without habits of industry. No one is so unhappily situated as a man of refinement who has been brought up not to do anything. He knows how to think, but he does not know how to turn a thought into a thing. He knows how to reason, but he does not know how to produce. But he who has to earn his living must learn to convert thoughts into things, and change the invisible into the visible and practical.

520. Power of the Weak.—Wine can do nothing compared with the raindrop in its simplicity. There is no power in it. Though it drench the earth with its red flood, nothing would grow the better therefore. But the simple rain, the very emblem of nothingness, apparently, or organized rain, the wingless snow, that can drop and fall, but cannot fly, why, what power is there in that? Nevertheless, the rain and the snow have their work, and they are among the mightiest agencies of God to produce vitality in the animal kingdom, and life through the vegetable kingdom in this world. What a fit figure it is of that invisible truth, the regency of God's morality, and of God's spirituality, as they are developed feebly and scatteringly among men!

521. High Destiny of Humble Work.—Imagine how Solomon's Temple was built, that went up in Jerusalem without sound of the hammer. In the umbrageous forest of old Lebanon, many and many a day-laborer worked, cleaving and sweating, cleaving and sweating, cleaving and sweating, in obscurity, and wondering of what consequence all his work could be. As they toiled, day after day, at the huge butt of some century-crowned cedar, with the rude instruments of their time, till at last it came down with a crash; and as they topped off the limbs, and sawed up the vast trunk into various forms, they said to themselves, "We are slaves, laboring here among the mountains unrewarded." And not far from them, in the gorge, were men that wrought in stone. In another place were workers in metal. Some did one thing, and some another; but none knew the plan of the Temple, none knew what they wrought, till on a certain day, when they all trooped to Jerusalem. It was the day on which the dedication was to take place. And when they gathered there; when the hewer of wood, the carver of stone, and the worker in metal, from the various seclusions where they had wrought, each on his separate part, came together to see what had been made with all the different parts, they saw in the columns, in the cornices, in the decorations, in all the paraphernalia of the wonderful Temple, the result of their toil. They stood entranced, and wondered that out of things so insignificant in the mountains, there should come such glory in Jerusalem.

God has sent some to the cedar forest, some to the stone quarry, some to the dark and dank places of this world, but he is collecting materials which will glow with untold splendor in the Temple that he is building for the New Jerusalem.

522. Humble Helpers.—Now, when the cathedral is done, the little girl has a right to say, "I helped to build that!" You show me what you did. "I carried the dinner-pail to my father while he worked!" Well, she *was* a worker, too.

523. Foundation-Work.—You will often see, in passing through the streets in New York, laborers down two stories below the surface of the

ground, amid the dampness of the opened earth, or the ruins and cinders of conflagrations, digging, excavating, heaving up various masses that are to be carried away. When their part is done other laborers, in the midst of that damp and cold and unwholesome region, lay the foundations, and carry them up to the surface of the ground, and then abandon them and go to another like uncongenial sphere, leaving the work to be carried on by another set of men. The apostle in speaking of himself says that he laid foundations and other men built thereon. There are preachers of the Gospel who are like a man that works under ground on the foundation of a building till the sunlight kisses him, and then goes to another place to prosecute the same uncongenial work. There are men that are digging for the foundations, there are men that are laying up stone in damp and disagreeable places, there are underground, subterranean workmen, all about us. God does not forget them because you do not notice them.

524. **Good Work in Unseen Places.**—It is related (I do not know with how much truth) that when Phidias was carving the statue of Diana to be placed on the Acropolis, he was working at the backside of the head, and was bringing out with his chisel every filament of the hair, as far as it could be done in marble ; and it was said to him, "That figure is to go up a hundred feet, and is to stand with its back to the marble wall, and who will ever know what work you put there?" "But," replied he, "the gods will know ;" and worked on. Do not hesitate to put your best work in the lowliest places ; for if others do not know it, God will.

525. **Fidelity to Duty.**—If one has his garden on the street, how carefully he clears every bed of weeds! With what care he trims his alleys and walks, and ties every drooping or weak-stemmed flower to its support! How is everything presented so that it shall be comely in its aspect to men! That is not wrong ; it is perfectly right to desire to please men by doing handsome and thorough work ; but if a man is fit to meddle with flowers he would do as much for every one of them if there were not another human being on the face of the earth, as he would if he knew that they would be gazed upon by hundreds of eyes, from the love he has for his work, and from his sense of the fitness of faithfulness and beauty to the task that he has in hand.

526. **Seemingly Unfruitful Work.**—"My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This gives, or ought to give, I think, a great deal of comfort to men that are working in hard places, in frontier settlements, in missions, in new places. It would seem as though the work of myriads of men was really squandered. They seem to be sowing seed, not upon the Nile, to find it again abundantly, but in mid-ocean, where it sinks, and rots, and comes to nothing. But the word of the Lord has a vitality that will not be extinguished.

527. **Obscure Work.** — The bud that is breaking to-day you could take between your thumb and finger, but let it grow this summer, and then see what the bud is when it bears branches, and those branches bear other branches! And yet these are all contained in the little bud! Now, all the good that we do in this world is a bud in the garden of the Lord, which will in the future grow and spread and bear abundant fruit, and

yield grateful fragrance. Because you are working in obscure places, and do not see the results of your labor, do not suppose that your life is thrown away.

528. Patient Labor. — There are ministers whose shoes' latchets I am not worthy to unloose — men who royally give their lives with patience and grandeur, in obscurity, and without the remuneration either of praise or present prosperity; and who die sadly, saying, "It seems as though my life had been in vain." Oh, faint heart! God will show you another picture when you stand in Zion and before him. Your life has not been in vain. God is covering in the various seeds that you have sown, and watering them with your tears, and there will be a precious harvest even on earth, while in heaven you will come with your bosom full of sheaves.

529. Pleasure in Homely Toil.—Let a man adopt his business, and identify it with his life, and cover it with pleasant associations. For God has given us imagination, not alone to make some men poets, but to enable all men to beautify homely things. Heart-varnish will cover up innumerable evils and defects. Look at the good things. Accept your lot as a man does a piece of rugged ground, and begin to get out the rocks and roots, to deepen and mellow the soil, to enrich and plant it. There is something in the most forbidding vocation around which a man may twine pleasant fancies, out of which he may develop an honest pride.

530. Indolence a Corrupter.—Houses that are given over to impure air and mould and dust, will fall to pieces faster than houses that are used. And so it is with the human mind. There is no way in which it can be deteriorated faster, or brought into morbid conditions sooner, than by indolence.

531. Work Makes Possible Better Work.—No man is more conscious than I am of the imperfections of my work. But the soil on my farm at Peekskill, that results from the destruction of infinite things that hitherto had existence, is still grinding them up, and all my plants live on the death of something else. My little services will be ground up to make soil for somebody else who will see better things and better fruits than I have seen.

532. The Laborer and the Machine. —Every machine, although when first invented it seems to supersede the laborer, has the effect to raise him one step higher. Every time an iron muscle is invented, it gives emancipation to a human muscle. Whenever you enslave a machine that you have a right to hold in bondage, you set free ten thousand slaves that you have no right to hold in bondage.

533. The Cloud of Witnesses.—In our dusty modern times, in our hard materialism, we have swept out of our sky pretty much everything that we cannot see. We believe in telescopes, and in everything that the telescope believes in, but in nothing else.

The Apostle Paul had a wonderfully populous heaven above his head. All the hosts of God, to his thinking, were at work. He believed that the ransomed did not go into everlasting indolence and call it rest. He believed that the heaven was thronged with spirit-workers, and that they had sympathy with the work; that they liked it not only, but were commissioned to help perform it; and that time, and all the cope, were filled full of God, and God's workers. And he felt that he was ever working in the midst of this great and royal company, never unattended, never alone. And when he was upon the sea, or in the

wilderness, or in the persecuting city, more were they that were for him than they that were against him. All the way through he worked with a magnificent sense of companionship.

534. "Thou Shalt not go Over."—Moses, in being withheld from the promised land, is the prototype, the representative, of those noble men in every age who have wrought all their life long to pave the way for the success of those that came after them—of the men that laid right foundations; as Luther, who died without seeing the results of his labor; of men who perished on the scaffold to give liberty of thought to their fellow-men, dying without beholding the change; of missionaries who planted the seeds of civilization and religion, but reaped none of the fruits of those seeds; of inventors who made valuable discoveries, and died poor that others might take what they had accomplished and carry it out to success. The victory of one man is founded on the defeat of a predecessor, time and time again, in this life.

535. Immortality of Spiritual Labor.—The things which we do here perish in the doing, almost. When we write our names in time, it is as when men write their name upon the sand. The ocean is at it almost before they leave it. The waves roll over it and soon obliterate it. Such is fame in this world. The world is too full to remember everybody. Almost everybody must be forgotten. Only here and there are the names of men perpetuated, and generally they are men who do not expect it. The work which will be remembered is that which is registered above. You must strike clear through beyond the physical, you must make an impression on the living hearts, the palpitating souls, of men. And to do this, devote your whole self—your body, your talent, your property.

XIV. BUSINESS ACTIVITY

536. Duty of Activity.—No man has a right to be a puddle. Every man is bound to have a life that flows, and cleanses itself by its own activity.

537. Tasks and Time.—The husbandman says, "If my ground does not receive the seed early in the spring, I shall have no harvests in the autumn. I know the measure of the summer, and I must sow and labor accordingly."

And the spirit of the New Testament in its economic exhortations is this: Life is given to man for certain purposes. These must be accomplished within a given bound. It is important, therefore, for one to keep constantly before him—or so constantly as may be needful—the fact that life does not go on forever, and that we must from day to day measure our tasks and accomplishments by the time that is being expended, or that has been expended, or that remains for expenditure.

538. False Ideals.—We are like men who go by their watches, but never set their watches by any regulator. We are continually regulating our lives by standards so false that they amount to no regulators at all.

539. The Market and the Church.—Trinity church, looking down Wall Street, repeats the shining letters of the ten commandments cut in gold; but what do the exchangers care? Wall Street is more than a match for the stone steeple that points heavenward before them. They never look higher than the clock; and *three*

o'clock is more important to them than the judgment day!

540. **Difficulty of Living Aright.**—It is a small thing for that fool to walk across a cable with the roar of Niagara under him, carrying some booby like himself on his back, though ten thousand other fools go to gape and stare at him. But for a man to walk across the thread of daily life, carrying, not another fool, but a soul with immortality in every faculty, potent, wonderful in scope and power and susceptibility, so as to keep it in balance, is not a small thing.

541. **Man's Ineptness.**—Hardly anything that men have ever done in this world that was worth remaining has been done at once. Here has been the garden; and here has been the gate; and men wanting to get in have begun just at one side, and have butted their heads against every single picket all around the enclosure until they got back to the gate again; and then they stumbled in by accident, after every conceivable effort, and happened to hit the golden mean, and called it a "discovery."

542. **The Law of Value.**—The foundation of all value is not what a thing cost in making it, but what is inherent in it of thought and skill. The gross things everybody can produce with very little thought, and they are the cheapest. The things which cannot be developed except by experimental education bring a higher price in society, because they have more of a man in them. All the way through it follows, not any notion of the time and the labor that is required to produce it, but this law—*What part of the man was used in producing it? And to what part of a man is such property addressed?* If, as in many theories among the socialistic tendencies of the day, it is the time and labor of producing the thing, then the blundering workman ought to have the highest wages, because it takes him a good deal longer to do it, and he has to put in more work; but it is not that. It is the quantity and quality of brain that has been mixed with matter that determines what property is, and what its relative value. Though this law is constantly interfered with, as all laws are, by confusions and misunderstandings in the application of it, it is fundamental.

543. **Ill-Gotten Gains.**—Do not be led astray by any appearance. If wicked men prosper, do not give up your belief that morality is safer than wickedness. If men who are absolutely rotten shine by the phosphorescence of decay, and dazzle your eyes, remember that their feet shall slide. I am just as sure that ill-gotten gains will destroy the getter, and that immorality inflated into prosperity will by and by collapse like an over-blown bladder, as I am of my existence.

544. **Goodness to be Active.**—No man ever will be a better man by seclusion, or a worse man by engaging actively and enthusiastically in the right things of human life. As strangers and pilgrims would pass through a plague-district, not stopping, if they could avoid it, but hastening on, and taking care to touch no infected thing; so some would pass through this life. But no man is appointed to pass through this life as if it were plague-stricken and infectious. And any man that undertakes to go through the world acting on the principle that it is a sin, on the whole, to have much to do with the secular vocations and duties of life, not only will have infinite troubles and inconsistencies in his own conduct, but will not understand the first letter of the spirit of enlightened Christianity.

545. Spiritual Value of Secularities.—The outward life is to the inward very much what the chaff is to the wheat. When the wheat is growing, the chaff is a bosom full of milk from which the little baby kernels suck their food; but when wheat is grown, the chaff dries up because its function is gone. And so the husk of corn—that stateliest grain that grows on the face of the globe—all through July and August is the provider of the food on which the kernels live, but when the corn is ripe, the husk is no longer of any use. And outside business in life, looked at in connection with the final results of Christian character, may seem very poor—it may be regarded as like chaff and husks; but as in the order of nature chaff and husks feed the grain, so in the order of God's moral providence the outside life helps the inside life.

546. Misuse of This World.—If a man were to take a watch, and try to use it as a compass, to steer a ship by, he would say, "How unsatisfying this watch is!" Yes, to steer a ship by, but not to tell the time by. And when a man uses this world for things that it was not meant to be used for, it is an unsatisfying world; but when a man uses it for the things that it was meant to be used for, it is a satisfying world,—it is a glorious world. It is a very good world for the purposes for which it was built; and that is all anything is good for.

547. Seclusion not Religion.—When God wanted sponges and oysters, he made them, and put one on a rock, and the other in the mud. When he made man, he did not make him to be a sponge or an oyster; he made him with feet, and hands, and head, and heart, and vital blood, and a place to use them, and said to him, "Go, work!" And the man that does not go and work is not a man in the end; while the man that puts the vigor and enthusiasm which God inspires into the life that now is, becomes a man indeed.

548. Quality in Activity.—A fly is more active than a bee. It is amazing how active the fly is. To look at him, you would think him a master mechanic. He buzzes all summer long. And yet he is not worth his keeping. The bee buzzes too, but his buzzing means something. He produces much and eats little. The fly produces nothing and eats much. There may be an activity which, though it has few results, is more effective than an activity that has many. And a nature may work out few effects, and yet each one of these may be so clothed with high moral feelings as to exceed in value more numerous results that are not thus clothed.

549. Life a March.—Men move and march, and we must keep step, and forever move and march. We are strangers and pilgrims. We are not settled. We never shall be, in this world. Nothing is finished here. Every step is in preparation for the next. The whole of this life is one grand march towards life indeed, and life in earnest.

550. Shirking the Call of Duty.—A piece of iron that refuses the fire will remain iron and useless. To the iron that refuses the anvil is refused all function; iron that will not be familiar with the grindstone will never have a cutting edge; and men that refuse duty, courage, enterprise, for fear that they shall lose pleasures of safety and security and seclusion, are born animals, and animals they die.

551. Low Grade of the Inactive Life.—A savage floats down life like a leaf on a stream. Whatever stream is under him determines which way

he shall go. An African or Hottentot likes his own indolent sensations, organizes nothing, plans nothing, administers nothing, lays up nothing, and lives with rare simplicity—an everlasting proof, against all foolish philosophers, that simplicity is the lowest possible condition of human life, but one step above the brute, while the dignity, the purity, the nobleness of manhood lie in the other direction.

552. **Happiness in Achievement.**—Our happiness is organic, and depends upon conditions of activity: not a mere aimless moving, but coherent, organized, intelligent activity; not such activity as leads the intolerable fly in the days of summer to buzz with amazing appearance of doing, and yet doing nothing, nor that kind of incessant pottering which springs from no motive and accomplishes nothing; but that activity which is an application of lawful means to proper ends, such as builds the beaver's dam. Beginning at the lower ranges of happiness, a man will be happy in the proportion in which he achieves, or hopes to achieve.

553. **Blessedness of Work.**—Blessed be the man whose work drives him. Something must drive men; and if it is wholesome industry, they have no time for a thousand torments and temptations which they would otherwise have.

A ship that has headway steers easily; but while it lies drifting in the tide you cannot steer it at all. It swings back and forth, and you have no control of it. First the stern is "on," then the bow, and then the broadside. And so it is with idle men. A man that has nothing to do is drifting and whirling around, and is liable to go on this mud-bank, or on that sand-shoal, or what not. He cannot manage himself.

554. **"Fervent in Spirit."**—Fervency is entirely reconcilable with the most industrious and enterprising business life; but it is more than enterprise and industry. Much is required of a man of which he is not capable when his feelings are cold. You cannot weld together two pieces of iron unless they are hot; but when they are at a white heat you may weld them firmly. Many elements that will not dissolve in cold water will in hot water. There are many things that you can do at a heat that you cannot do in coldness. There are many things that you cannot understand in a sluggish cold state which you can understand in a state of warmth and excitement. There are many things that a man cannot believe or do except when his soul is roused up and his imagination is flashing, and he is fervent in every part of his being. In the most fervent life things become easy, and they also become comprehensible.

555. **Activity Outruns Trouble.**—In riding, it is sometimes the case that you go just slow enough to carry the dust with you, and so move in your own dirt. It is exactly so on the great road of life. Men go just fast enough to keep their cares and troubles along with them; while, if they would drive a little faster, their dust would roll far behind them, and they would keep themselves clean. It is good to be active enough to leave behind you the temptations by which you are surrounded.

556. **Business Unfavorable to Meditation.**—Astronomers will tell you that it is very difficult to establish an observatory in a great city. Why? Because the thunder of the vehicles upon the pavements is such that there are oscillations going on all the time, slight trembles, so that you cannot

measure with absolute accuracy. Thus it is when men are so whirled in business that they cannot make clear and critical observations of things that require calmness of heart and of mind.

557. Partnership with God.—You are to be a scholar, a professor in science, a statesman, a lawyer, a physician, a merchant, an inventor, a husbandman: no matter what the things are, you select your business in life; but is there any partnership between you and God in your business? Having selected these things, do you hold your methods of maintaining your life and character among men with a distinct understanding with yourself that the way pointed out by the providence of God, by which you can become a better man yourself and rich towards God, is developing in yourself the divine qualities?

558. The Time for Patience.—A man has a large business. He has been prospered. A bad debt comes in. Others come in, here and there. There have been indorsements which he knew nothing about. He is threatened with bankruptcy. He rises up with giant strength, and lays grip on his affairs, determined to straighten them out. But the knot is tied so hard that neither teeth nor fingers can untie it, and every struggle ties it tighter. He fights manfully the battle from month to month, and comes nearer and nearer defeat in bankruptcy. And what with the feverish excitements of the day and his restless feelings by night; what with the wounding of his pride, the damaging of his self-interest, and the disappointment of his hopes, he is sick at heart, and is suffering extreme anguish. And if you go to him and say, "My brother, let patience have its perfect work," he says, "Oh, yes! it is very well for you who do not suffer to tell me to be patient. I wish you had to go through what I have gone through during the last six months. I think that then you would know what patience means." Nevertheless, the very best thing in this world for that man is patience, and the best thing that you can say to him is, "Let patience have its perfect work." And what will be its perfect work? When that man can look bankruptcy in the face, and look God in the face, and say, "Thy will be done," then patience will have had its perfect work in him.

559. Money: the Heart: the Brain.—It used to be raised as an objection against revivals of religion that they set men crazy; that religion addled their heads. Ah! Ten men go crazy after money, where one man goes crazy in religious excitement. And yet nothing is said in the papers about that. There are many men belonging to business circles in New York who "step out." And what is the matter? "Softening of the brain." Hardening of the heart is very apt to end in softening of the brain.

560. Generous Dread of Bankruptcy.—When a man falls in a community, it is seldom that he goes down alone. He stands like a huge tree in a forest. Vines have crept up upon him, and other trees that stand near have interlocked their branches with his, so that if he falls he will tear branches from some, and overturn and crush others. It is this carrying down of others that makes many noble-hearted men dread bankruptcy more than anything else. I suppose that men never put forth in any situation in life more heroic and more prodigious efforts than under such calamities and pressures. The history of them will never be written. The best histories never are written. The greatest heroes of the battlefield do not

equal in heroism, I believe, men that stand in New York to-day. The self-denials, the disinterested thoughts, the feelings of exquisite tenderness, of the street, and the store, are not known in this world. God is witness of them, and only God.

561. **Manliness in Bankruptcy.**—A man that is bankrupt when his property goes has not been a man. To be a true man, surrounded with true riches, one should be able to say: "I am richer inside than I am outside." There is many and many a man who, like an athlete, does not go into the arena for high conflict until he has stripped himself of all encumbering clothes, and stands in his nakedness, that every muscle may have free play in his conflict with some adversary. There are men that never seem so noble and strong as when God has stripped them of all their possessions, and left nothing but themselves. The grandest thing there is this side of the throne of God is a man.

562. **Evil for the Sake of Good.**—You know that the devil spins silk as well as hemp or flax; and when he wants to catch a trout that will not bite where it can see the line, he spins a line so small that it cannot be seen, and puts the bait upon it, and the fish is caught. And if there is ever an invisible line, with bait at the end of it, and with the devil at the end of the rod, it is when a man is going to make money badly for the sake of using it to do good with. If there is ever a time when Satan laughs, and says, "I have caught a gudgeon!" it is then.

563. **Moral Principle in Affairs.**—When night is on the deep, when the headlands are obscured by the darkness, and when storm is in the air, that man who undertakes to steer by looking over the side of the ship, over the bow, or over the stern, or by looking at the clouds or his own fears, is a fool. There is a silent needle in the binnacle, which points like the finger of God, telling the mariner which way to steer, and enabling him to outride the storm, and reach the harbor in safety. And what the compass is to navigation, that is moral principle in our affairs.

564. **Present-Day Scepticism.**—I put you on your guard against the scepticism of our time. And do you think that I am about to enlarge upon the scepticism of Rousseau, of Diderot, of Voltaire, of Bolingbroke, of Hobbes, and of Hume,—that was swept away with their ashes, and is buried? The great scepticisms of our time are,—market scepticism, political scepticism, and religious scepticism. Men who feel that it would be wicked to sacrifice great pecuniary interests for the sake of principle; men who think it would be a tempting of Providence to refuse profitable business speculations, to leave profitable situations, or to refuse dividends of evil; men whose consciences will not permit them, as the members of a corporation, to expose its wickedness; men who stand in the market and feel that they have a right to do anything that wins,—these men are infidels. You need not tell me that they believe in the Bible; they believe in the Bible just as I believe in birds' nests in winter,—nests that have no birds in them. They believe in an empty Bible,—a Bible of the letter, and not a Bible of the spirit, which says to a man, "Sacrifice your right hand before your integrity."

565. **Crafty Devices in Business.**—Where society is organized as it is with us, business is sharp and competitive; and, aside from the ambition to acquire property, comes also the feeling of rivalry; each man measures himself with other men about him;

men are perpetually striving against each other. And under the stimulus of this element of competition, life being regarded as a game, nobody supposes that he is any less honorable because he conceals his intentions,—as, in a game of chess, letting his opponent think that he is bearing down with all his forces on certain men, while in fact he is seeking to checkmate him on another part of the board. As in a game of chess, nobody thinks any harm is done by the exercise of craft, so men think crafty devices in business are all right. Men rejoice in their smartness, and tell of their little tricks and strifes, of their crafts and conflicts.

566. **Christianity in Business.** — What if some religious humorist, angelic or spiritual, could to-night get access to the great resorts of men, and what if to-morrow morning, on going to their places of business, they should find, over their counting-rooms, and desks, and counters, in large and radiant letters, "Look not every man on his own things, but every man also on the things of others." How many would say, "Who has written this here? Rub it out instantly. Business is business. I will have no such texts as that in this place. The man who attends to his own business is the man that prospers." Young men, do not believe that infidelity!

567. **Other Men's Crookedness.**—It is said to a banker, in reference to a transaction in which he has taken advantage of another man in business, "You did not let him know?" He says, "Of course I did not let him know." "You deceived him?" "Yes, of course I deceived him." "Do you think that the way to prosper?" "I have always done so, and I have always prospered." Well, let him understand that his managing clerk is in the habit of deceiving the bank officials in regard to the entries, in regard to the bookkeeping, and does he like it? Does he say, "It is immaterial: the bank will not suffer"? He says, "A man that will deceive will lie; and a man that will lie will steal; and such a man is not fit to be a managing clerk in a bank." No employer will tolerate dishonesty in those whom he employs. In other words, when you come to the testimony of men directed by wise self-interest, they bear witness that it is not safe to have dealings with others who do not conform to the law of righteousness.

568. **Self-Deception in Crooked Business.**—To a man looking at a sum of money, to be gained by devious ways, every dollar would be a lens, and would show him a picture. Through one he would see houses; through another he would see paintings and statues; through another he would see honors; and he would say to himself, "With this wealth I could surround myself with all these things; and if I get it, after I have provided for the wants of myself and family, I will found schools, and hospitals, and churches, and pay the Lord back in this way." O, how the devil loves to make a pulpit of a man's ear, and talk to him of such things! I never saw a man that bribed himself in this way, who would not betray his promise, falsify, and perjure himself. When a man goes into a foul business, promising how good he will be, and what a good use he will put the proceeds of that business to, O, how devil-duped he is!

569. **Business Danger-Signals.**—Young men, suppose you were trying to enter, with your regiment, the lines of the enemy, and suppose you had to pass over ground where you knew

they had planted torpedoes, and suppose as quick as one explosion had blown out a company, another rushed forward and met the same fate as the former one, and another, and another, would you go over that ground if you could help it? Would you not seek some way in which to flank these dangers so as, if possible, to escape? And yet here goes one man down to ruin by reason of some commercial venture with other people's funds—the last man you would believe that could be persuaded to run such a risk. Here goes another man who stood at the very top, in respect to honesty, among men. And here goes another. How many men must be destroyed before it will dawn upon you that you are not smart enough to set yourselves against integrity in commerce?

570. Dangers of Smartness.—Haste to be rich is a great danger to men because it tempts them to employ illegitimate means—sleights, craft, disingenuous ways, violations of honesty. Men feel that they can jump laws; they feel, too often, that they are smarter than the experience that is traditional. . . . They think they are weaving cordage: but they are only running spiders' webs up and down their ship; and the first storm will break and destroy the whole of them. It appeals to a certain conceit—a subtle element. "Seest thou a man wise in his own conceit? There is more hope of the fool than of him." The moment a man thinks he knows more than has been ascertained in ages gone by, the moment a man thinks all the lessons of all mankind about which the public now are agreed, are for fools and weak men, but not for him, that moment he builds in great haste, and with great waste.

571. Dishonest Success Transient.—In general, I do not believe that a man succeeds and keeps success once in a million times, who has not some sort of conformity to truth and honesty at the bottom—who does not conform to them more than he varies from them. Many men are like dandelions, whose blossoms are at first golden, but soon lose their rich color, and are most frangible and transient. I see men to-day open their golden colors in life, and fan their success until it globes as fair as this floral orb; and to-morrow I look for them, and the place that knew them knows them no more forever. The young that are pressing forward watch these men, and seeing only their first estate, say, "We are told that a man cannot succeed if he lies or is dishonest; but does not that man lie? and has he not succeeded? Does not that man cheat? and has he not succeeded?" Ah! you must wait till men have run through their courses.

572. Folly of Dishonesty.—I have no doubt that the devil overreaches himself and cheats himself; but in any transaction between you and him, he is longer-headed than you are. And if a man sells his principles for secular prosperity, he shall find in the end that the writings drawn and the promises made were all spurious. Honesty is the best policy; and of honesty, that which has the most of God in it is the best.

573. Worse than Law-Breakers.—He crushes one here and another there, saying, "I must take care of Number One; and if you would do as I do, you would get along all right." He has no sense of the obligations of humanity. He would not put a pin into a man—not at all; but he would put a *plan* into him, and pierce him to the heart. He would not put his hands into a man's pocket; but he would take stocks in the street, and influence

them in such a way as to destroy five hundred men, without even crying, "Stand from under!" He goes through life making his commercial power the means of tripping men up to their ruin.

Such men are not producers—they are *confusers*. They are not working in society to increase embodied thought or skill. They are not building up the community in any way. They *use men*. "In allowable ways," it is said. Allowable? Yes, so far as cold law is concerned; but the man that hugs the law hugs damnation! The law? Do you suppose that the law can ever be enough to measure honor? Can it ever be more than enough to mark its coarse features? A man that does not live higher than the law, a man that has not more truth, more honesty, more purity, than the law requires, is scarcely fit to be ranked among our fellow-men.

574. Selfish Service.—Have you ever seen ants swarm over the rosy flower-buds of the opening peony? How they caress it! How nimble are their thousand tickling feet, as round and round the circular bud they go nursingly! Is it that ants love flowers? No! It is that they may lick up the sugary secretion which exudes from the flower-bud. And so there be many that serve men, not because they love them, but because they fain would suck their substance out of them.

575. Greediness and Emptiness.—There is a fish called a *sculpin*. Nine-tenths of it are mouth, and one-tenth body, as I recollect it when a boy. Its chief business, apparently, consists in eating everything. And after it has eaten, nothing comes of it. It has a big tail, to propel itself with, a big head, a big mouth, and a very active stomach with which to do the work of digestion quickly. But it is good for nothing, it furnishes no food. It is a do-nothing, gormandizing fish. There are many men who are said to have the power of making wealth. They have. And they are *sculpin* men. They have an enormous maw, which they open and shut quick and often, devouring all that comes in their way. Nobody can surpass them in acquiring property. But what purpose does this wealth serve? Do they use it as a means for benefiting society? Is it employed as a sword with which to defend the weak? Is it an architect that builds? Is it a seed-sower that distributes? Or, is this quality merely the capacity to take in—to ingurgitate, *ingurgitate*, INGURGITATE? If so, then when misfortune comes, and a man loses all his wealth, what is left of him? Nothing, literally nothing.

576. Damages of Money-Getting.—I think the most miserable people I ever saw were men who were rich and nothing else—men who had burned up everything in them that was good, in order to make wealth. They had generosity when they began, but generosity is a spendthrift. It helps men with the right hand and with the left. Generosity in a man who is determined to get money is like a gaping seam in the side of a ship, and must be calked up. Magnanimity is soon inconvenient to those who are determined to get moneys and so is cut down, as a tree is cut down, by the roots. Large tastes, besides being expensive, consume time by diverting the attention from money-making pursuits; and it is a maxim among men who are determined to be rich that although fine things and things refining may be well enough for some, a real business man must not allow himself to be turned aside by them.

577. Emptiness of Money-Getters.—Mere money-makers go on from ten years to ten years, until they come to be forty or fifty years of age, and are rich, and "can do what they have a mind to." No, they cannot. They are like old campaniles, steeples or towers, out of which the bells are gone, and which are empty. An old ignorant man that has given the forces of his life to making money, and to nothing else—what is society to him? What are friendships to him? What is love to him? What is praise to him, except the sordid praise of money-lovers?

578. Wrong Earthly Training.—Those powers which are to frame your glory and joy hereafter, are too often either neglected or perverted. They are warped and misdirected. The eyes of a man's conscience are put out. His tastes are blunted. His sensibility is dried up. So fierce are men to save themselves in this life, that they use up that part of themselves by which they are to live forever and forever. So that when men go to the other world, I think ten thousand times ten thousand of them will find themselves exiles, without business, unable to speak the language, destitute of the means of livelihood, and good for nothing, utterly.

579. Misfits in Life.—In cities, and in business, the proportion of men that have mistaken their calling is larger than anywhere else. I see men every day that are in situations for which they are not at all calculated. There are multitudes of young men that want to be rich in merchandise. They will not put their lily hands where the sun can brown them. They were born, they say, for better things. Many of them were born for the poor-house, and they will be there in the end! They may meet with a measure of success for a time, till the sap of youth is gone out of them, and then they will be fit only to be cast out, and to be trodden under foot of men.

If you transplant a tree in the spring, the sap in it will carry it half through the summer, though its roots may be dead. It will throw out leaves, and appear like a sound tree for a good part of the first year. But the next year it will die. And every man, when he starts in life, has enough of the sap of youth to carry him a certain way, though he may have mistaken his calling; but in the course of ten years, when that sap is expended, and he is rootless and branchless, where will he be?

580. Unmanliness of Complaint.—As a man has been educated, so must he pursue life; and to murmur at his occupation, to look wistfully at something else, to spend his time in thinking what he would like to do, to cover some other pursuit with his imagination, and make fancied flowers grow upon it, and see abundant and varied fruit hanging from its boughs, while making his own business as barren and hateful as possible, and rising in the morning to say, "Must I go to work again?" and going home at night to curse the day's work—this is unmanly and mean.

581. Soul-Destroying Greed.—The soul is an instrument more grandly made than any harp that ever came from human hands; and God, who knows what are the melodies of heaven, has strung it. Wondrous are the chords thereof; and when men spend their life in destroying one and another of them, in old age their wandering hands go aimlessly through the empty spaces; and there is no sound there.

582. Excessive Activity.—Great men like Count Cavour in Italy, Bismarck in renovated Germany, Bright in young England, and Lincoln in our

own calendar—it is right that they should have wasted the very fountains of life to bear up their times. A great work God gave them to do. They live long lives who live much, and these men lived the life of a thousand ordinary men, though they all broke themselves down by excessive taxation.

That is not the law of the private. It is contrary to the duty of the mass of men. And yet, there is many a man in this congregation who is sinning against God every day of his life by excessive industry. There is many a man and many a woman here who is breaking God's laws in nature, and breaking them in society, and breaking them in social relations, by an unwitting exhaustion through excessive activity.

583. **Vacations of the Workers.**—How many merchants there are who are breaking down! A man ought to break down every year for two months; and when a man does break down it is a good thing for him to break down very low. It is said that Antæus always gained strength by touching the ground; and it is a good thing for a man to stretch himself full length on the ground, sometimes, and smell his mother-earth.

584. **Business and Religious Feeling.**—There is many a man who does not suspect it, but when he says, "I do not speak in meetings; I have had no great experience; I do not wish you to call upon me to pray; I have no gifts in prayer," it is as if I were to take a sponge full of water and dripping, and squeeze it till there was not a single drop of water in it, and then ask the sponge, "How do you feel?" and it should say, "Dry and arid. There is no moisture in me." No, it is all squeezed out. Here are men who take their hearts, that are just as full of feeling as anybody else's, and squeeze them so dry that there is not a drop left. Business has got it all. And they come to meetings, and say, "I have no experience to give. There is nothing in me." Why should there be? If you have used it all up for this world, of course you have none for the world to come.

585. **Recreation Neglected.**—Merchants, business men, lawyers, ministers, all sorts of toiling and laboring men, have too little relaxation. We are like a violin, going from one concert to another, all day long, without once being unstrung. We are forever at concert pitch. It is a fact growing out of city life, that the intensity of our business takes away our relaxation and enjoyment. Laughing, singing, cheer, buoyancy,—these, and the various other means by which men rest themselves without volition, are almost unknown to us. We are a world too sober. We are a world too unlaughing. We do not romp enough with our children. We are not children enough ourselves.

586. **Retiring from Business.**—I believe that an upright, honest man, doing a fair business, has more enjoyment while he is doing it, than when it is done. While a man is doing business, he is plump and succulent as a thrifty plant, covered with leaves and flowers or fruit; but when he retires from business, he is like a last year's mullein stalk, leafless, and flowerless and fruitless. And woe be to a man in this life, and of our American stock, who thinks that he can enjoy himself by standing still. He will be like an empty candlestick.

587. **Spiritual Indolence.**—A worm, a butterfly, a sack of juice—these are the three forms of insect life. And how many men are there that are worms in their beginnings, who, when they have gone through their crawling

period, wing their way in the summer warmth for a time, and then go back substantially into a chrysalis state! It is a most wicked thing for a man with great capacities to go out of the active affairs of life in the full strength of manhood, and refuse to have any participation in the events of time which he sees go thundering on.

588. Virtues of Business Men.—Over against the faults of our business men, which in due time and on proper occasions I must rebuke, I love to put their virtues. Over against those sins that belong to commercial life, I love to put their deeds of generosity and true Christian beneficence. It is the merchant's ship that pierces the polar ice to bring back the lost navigators, or to enrich natural science; and it is the merchant's ship that carries the missionary to the tropics to rescue lost sinners.

Say what you will of their faults; say what you will of the petty vices of petty traffickers; say what you will of the lordly wrongs committed by impetuous merchant princes, justice requires also that you should say that the whole world is indebted to them, and that should they fail to-day, and be swept out of society, in all the earth the lamp of science would burn dim, literature would have to throw out new roots for support, learning would cry for bread, and religion herself would no longer go eating and drinking her liberal abundance as now, but would walk in the wilderness like John, with raiment of camel's hair, a leathern girdle about its loins, and its meat locusts and wild honey.

589. Moral Intelligence of Commerce.—Commerce knows that ignorance is unthrifty. Commerce knows that education, on the globe-scale, tells over the counter, and tells in the scales of the merchant. Commerce knows that industry thrives where government is free, and is smothered where government is despotic. Commerce knows that, next to the ingenuity that produces, it needs men that consume; and while, in respect to certain elements, for limited periods of time, it knows that a slave population may engorge more rude material than a civilized community, it also knows that, taking the world in its entirety, the more men are educated and developed the more wants they have, and the more wants they have the more demand there will be on the anvil, on the loom, in the studio, in every place where men minister to their higher wants. And commerce has learned, not only that the higher wants demand a higher form of supply, but that this higher form of supply is more profitable to the maker as well as to the user. It is the interest of commerce that the whole world should be taught order, industry and intelligence, and that the whole world should rise; for the bodily want will never be less. That which commerce should seek is to increase the wants that are higher than bodily wants, and then supply them.

590. The Transparent Character.—Qualities of truth and honor, which the world appreciates and admires, and which the Bible recognizes and commends, constitute one of the developments of a Christian character. If you have these qualities, men, after they have associated with you for years, will bear this testimony respecting you: "He is like a glass bee-hive. You can always see what his motives are. He is full of honey. The more you know him, the better you will like him. He is true and honorable."

591. The Golden Mean.—The fullest and best life must be sought in the Temperate Zones. Cold and heat, in

excess, are alike, in shutting men up and reducing their power over nature. The action of nature upon the human organization, and of man upon nature, constitute the business of life. It is change that keeps alive the sense of quality. It is small things that make things large, and large things that make others small. Summer would not be half so sweet if there was nothing but summer. It is the winter that makes the summer wonderful. . . .

Let others have the Equator; give me the Temperate Zones! And if any shall say this is true, not of outward nature alone, but of human conditions in life, and that neither extremes of poverty nor excessive wealth are to be chosen, but that temperate zone of affairs, midway between the golden Equator and the barren Poles, I shall not resist the application. It was said long ago, "Give me neither poverty nor riches."

XV. PROSPERITY AND WEALTH

592. **Honor or Shame in Wealth.**—The man that stands to-day upon a pedestal simply because he is rich, will in another fifty years stand in the pillory if he does not make his riches serve mankind.

593. **Power from Effort.**—Here is a boy who is brought up in the country. At an early period of his life he is obliged to brave the storm. He has no learning, he has no pocket money, and he is obliged to dig, to push, to endure. Fatigue is familiar to him. He has to work in order to get even a rudimentary education. The deprivations to which he is subject are a medicine, a ministry, an education to him. Day by day he qualifies himself for the future. At last, when he has reached the age of twenty-three or twenty-four or twenty-five, and has entered upon the profession or business of his life, the steel of his blade has a temper which nothing can withstand; he meets responsibilities, and overcomes obstacles, and stands at the head in his calling: and everybody says, "What a strong fellow he is!" At forty-five he is very rich; and at fifty he is very famous. He has boys growing up around him; and he says to himself, "I had a terribly hard time; I remember having my fingers frost-bitten, and going barefoot, and sleeping on a hard bed; and I recollect how I used to long to go to trainings and celebrations on holidays, but how I was kept at home working all the while. These boys of mine shall have a better chance than I had." So he provides them with better clothes than he had when he was a boy; he sends them to school, and does not let them know anything about work; and they grow up smooth, and soft, and pulpy, and are good for nothing. They have not the power that he has.

594. **Hoarded Wealth.**—Unused wealth is of no more use to a community than are the men that lie in mausoleums a thousand years old—the dust of the sepulcher. Money is like powder. It has no power until it is set off.

595. **Money to be Used.**—Will you tell me, in the name of eternal love and justice, what right a man has to lay up money that he does not use except to roll it over and over, like a snowball, that he may make it more? Money possessed is to be used. It is not to be kept without being employed to some good purpose. Every mill must have a reservoir; but if the water does not run out and turn the wheel, the reservoir becomes merely a

stagnant frog-pond. And so in respect to money: men who have it must spend it. The question for them to ask themselves is, "Where and how shall I spend it?"

596. Property to Circulate.—Circulate your property, and it will never hurt you. If you allow it to stagnate, it will generate miasma and disease.

597. Nobility of Wealth with Goodness.—Some of God's noblest sons, I think, will be selected from those that know how to take wealth, with all its temptations, and maintain godliness therewith. It is hard to be a saint standing in a golden niche.

598. Duty of the Strong.—If any man is rich and powerful, he comes under that law of God by which the higher branches must take the burnings of the sun, and shade those that are lower; by which the tall trees must protect the weak plants beneath them.

599. Wealth in National Life.—Though it goes very much against the educated religious feeling of men for one to say that the way of riches was meant to be the way of religion, yet it is true. All barbarous nations are poor. All savage nations are poorer yet. All nations that have emerged from the animal conditions of life, and are standing in some degree of civil independence and prosperity, have developed riches. All nations that are dominant in the history of the time have attained to great power through riches as well as through culture.

600. Wealth-Making, a Primary Civic Virtue.—The very first steps in civilization are, in the providence of God, those which are unfolded through the making of property. When a man begins to develop property, to save it, to regard and defend it, he is making the first steps, though they may be very low, remote and infantine, in civilization. It is not probable that the wandering inhabitants of Arabia are a single degree different to-day from what they were in the days of Abraham. They stand, after four thousand years, just where they will stand four thousand years hence, unless some revolution takes place among them. The elementary virtues are wrought out, in the providence of God, through the process of wealth-making; and foresight, the foreseeing of events, is one of the first elements in this process. Living by foresight is living by faith; and the process of wealth-making requires this element, though it be in its seminal form.

601. Beneficence of Wealth.—We have our dangers. The world would not be fit to live in if there were not dangers in it. Dangers are God's whetstones with which to keep men sharp. Men are ground by difficulties. Wealth, if it runs towards the animal passions, is a great danger; but if wealth runs towards the higher sentiments, it is a beneficent power. And blessed be God for wealth! I could almost preach on the duty of being rich—though I could not practice my own preaching in that respect, any more than in many others! There is a mighty power for good in wealth, if it goes with the judgment and the moral sense.

602. Wealth to be Diffused.—Riches are indispensable to communities, though communities are not blessed in the proportion in which money is heaped up in a few hands, but in the proportion in which money is diffused through all the average of families. Twenty millions of dollars in a village does not make that village rich if it is all owned by two men; but if that amount is spread evenly, all over the village, then it is different. Money,

in the hands of one or two men, is like a dung-heap in a barn-yard. So long as it lies in a mass it does no good; but if it was only spread out evenly on the land, how everything would grow!

603. **Interior not Exterior Quality.**—Is it a sin to be rich? No, no, certainly it is not a sin to be rich. It is your duty to be rich, if God has armed you with the faculties of wealth-making—with the power of amassing property. Well, is it wrong for a man to be "clothed in purple and fine linen"? Why no. A man may be just as proud and just as vain under drab as under purple. It is not what a man has on him, but what a man has in him that determines his pride. There is no wrong in wearing purple, any more than in wearing silk; and wearing silk is not a crime any more than wearing woolen; and wearing woolen is not a crime any more than wearing tow. It is not the dress, but what the dress covers, that is to be commended or condemned.

604. **True Riches.**—The richest man in the world is the man who has the most warm and glowing sympathies which connect him with all classes and conditions in human life. Men are like great trees, which never feed by one root, but which spread their roots abroad in all manner of ramifications, drawing nourishment from the earth in every direction. A tree which has but one root running straight down into the ground, is like a man who, by the deceitfulness of riches, has cut himself off from all sources of sympathetic supply, and who ere long becomes branchless for want of nourishment, or is overthrown by the storm.

605. **Unfaithfulness of God's Stewards.**—What shocked men more than the stories that came up from the seat of war, of unworthy nurses and surgeons in the army, when the North sent down cordials and wine and delicacies for the sick and wounded in the hospitals, and they never got to the soldiers, but were eaten and drunk by their guardians? With what indignation men heard such stories and revolted at them! But do not you take the wine and the bread that are given to you as God's stewards? Do not you appropriate them all to yourselves? You live to yourselves; you study for yourselves; you think for yourselves; your pleasures are for yourselves, though you have the power to make others rich.

606. **Money-Makers.**—Go with me to Philadelphia, and I will take you into the Mint there; and will show you a vast wheeled machine—a steam-engine and a die. There are the bars of gold and silver which are put in; and every time the stamp goes down, it cuts out a dollar, or five dollars, or ten dollars. And that machine is just like many men. I can point you to a dozen men in New York that are nothing but great iron machines. That is, their whole life is nothing more to them than a perpetual effort to get rich, or richer. Take out from them the simple power of coining money, the simple stamping-power, and all the rest is of no more value than iron machinery.

607. **The Love of Money.**—The very ends of life which wealth was meant to develop and establish—loyalty, fidelity, industry, economy, respect for others' rights—are actually sacrificed by those that fall under the love of money. Not the love of what money can do, not the ambition of doing something with one's money, but the love of money. We laugh to scorn the poor idolater who worships an image of gold; and we marvel that

such creatures as the Athenians should ever have worshiped Jupiter carved in ivory and gold by the hand of Phidias. We marvel that any one can worship anything that has no breath of life but is mere matter. Why should we marvel? I can raise a whole regiment of just such men. I could march them, I was going to say, the whole length of Wall Street. Idolaters, worshipers of gold and silver, they are, and with this difference—that their gods are not carved even into an image. They are without form, and void. Men's whole lives are regulated by this illicit love of riches which are useless to them. For let me tell you that the power of riches is what it can do for humanity.

608. **Idolatry of Money.**—Anxiety, haste to be rich, is apt to change into idolatry; the very ends which men have in life are neglected, and the man's wealth becomes as an idol which he worships. A man that has got $150,000 and begins to talk about retiring, thinks: "Why, you fool! The idea of retiring! You have just got going!" And he kindles and says: "Well, I think I will stay until I have doubled it." Poverty breeds money slowly, but wealth breeds wealth very fast; yet there is so much that a man can do when he begins to amass capital, that he stays until he has got $500,000. That would make his father stare; but he has got it, and he doesn't use the whole interest of it. Ask him what he is doing. "Well," he says, "I am in business yet; I am increasing my stock." Five hundred thousand becomes a million. "Now what are you doing with your million—the income of it?" "Well, I am rolling it over into the capital again"—compound interest. And it becomes two millions. "What are you doing with it? Are you helping the poor by better tenements?" "O, no." "Are you founding memorial institutions?" "O, no. I am going to, though, some day or other. When I die I think I will do something." You are dead already, only you don't know it!

609. **Haste to be Rich.**—A man may become suddenly rich and the misfortune may not entirely destroy him, though he must be a man of a good deal of stamina if it does not: but a man that is *making* haste to develop riches is a culprit; because he undertakes to develop wealth without the necessary condition—relativity, *quid pro quo*,—he is disregardful of the great law of equity; namely, equivalence. Whoever has an increase of wealth must have had that wealth due to him by an amount of service that holds some just relation between the wealth received and the effort that he has put forth.

610. **The Wealth of the Unjust.**—The young are tempted into untruth and dishonesty by a want of faith in the history of men who have made money and died without losing it. But you will find that if these men heaped up their possessions at the sacrifice of truth and equity, their children are not happy in their estate. The gold that wicked men wring from the suffering, God pours in molten indignation down the throats of their children.

611. **Perils of Prosperity.**—Mercies sometimes appear to be like some vines that I have noticed. On the western side of my place there is a vine that has twined about a tree girdling it so that the tree has died; and I have seen God's mercies twine about men so abundantly that they choked out the manhood that was in them.

612. **Unsuccessful Success.**—This one gets to be a hoary old man; he is

worth twenty millions of dollars ; and, if you listen to him at midnight, it will be as it was with an eminent financier whom I knew, but who has gone now —I do not know where—and who was heard in the night, tossing in his bed, to say, "Oh God! I wonder when it will be morning." He was an efficient man, and was called one of our "princes" ; but he was a miserable wretch, notwithstanding. He loved nobody, and nobody loved him. He bought all the kindness he received. He knew there were harpy heirs who cursed God that he lived so long. He knew that he must leave his money. The Lord had put the desert of Sahara in his heart—sand, sand ; and not a whit less sand because it was gold sand.

613. **The Power of Enjoyment.**—When a man sacrifices everything that is noble in his nature to amass wealth, he walks up and down the passages of prosperity, a miserable wretch. The enjoyment of a man does not depend upon how much he can control, but upon the fiber of his own being. You could not ascertain the power of a musical instrument by measuring its square inches. It is only by the quality of its chords or tubes that its power can be ascertained. It is not what a man holds in his hand, nor the amount by which he is surrounded, but the quality of the chords of his own soul that determines whether or not he is capable of happiness.

614. **Selling One's Self.**—What if the harp, in order to make itself blessed, should sell, first, its lowest bass string, and then its next one, and then its next string, and then its next, and its next, until finally every string of the harp is sold? Then, when all the heaps of music are piled up before it, and it wants to play, it is mute. It has sold the very things out of which music must needs come. And men that "*will* be rich" give up sensibility, affection, faith, manhood, coining them all, emptying themselves; and when they get possession of their wealth, what is there left for them to enjoy it with? There is no string in the harp on which joy can play.

615. **Self-Immured.**—I see men who are repeating, with golden bricks, the old story which is told of an Italian noble. It is said that he fastened a woman in a little niche just large enough for her to stand in, that by the masons a row of bricks was laid about her, and that, thus begun, a wall encircling her rose steadily up and up until finally, when the last brick was laid, she was left standing in her living tomb. It is a horrible story; very likely it is true, for they sought horror ingeniously then ; but it is not half so horrible as what I see going on in New York perpetually. There men take golden bricks, and lay a circle round about themselves, and the wall rises, first up to their knees, then up to their breast, and then up to their neck, leaving their head peering above the bricks. Little by little, circle by circle, the wall still rises, until by and by there is only a small orifice above their head. At last the top brick is laid on, that orifice is closed, and the man smothers behind his golden bricks. All the man that was in him is dead.

616. **Earthly Abundance ; Heavenly Poverty.**—As statues and pictures in overwhelmed cities of the Orient have for a thousand years lain covered with the soil, so the aspirations that early manifested themselves in many a wealthy man have long been covered by the soil of business and pleasure. Men say he is prosperous, and they pass by his grounds with a certain sense of awe. To them there is a kind of mysterious grandeur about his

house; and they know not but he is well-nigh omnipotent.

By and by, when he goes to heaven, he will carry up everything that belongs to his spiritual excellence, and leave here everything that belongs to his temporal excellence. He will leave here his grounds, his house, its furniture, and pictures, and books, his stable and horses, his body, its passions, and tastes, all earthly lore, everything that belongs to the flesh. He will carry with him nothing but his generosity—and you could take that on the point of a needle; his faith—and there is but a speck of that; and all the heroic elements of his nature—and there is not as much as a pinch of them. He was everything here: there he is nothing.

617. **Wealth no Title to Remembrance.**—There are multitudes of enormously rich nothings living now in New York, who soon will be pricked by death; and then in a moment they will be gone. What does a thirsty man care for the cloud that brought the water which he drinks? He has got what he wants, and the cloud is gone, and is forgotten. And heirs forget the man by whom money is handed down to them; or they remember him only to curse him for living so long, and worrying out their patience as he did. A man that is a mere muck-rake has nothing in him that men want to remember. I like a fire; but I never thought of praising the coal-scuttle in which the coal was brought to make it. Men like money; but they do not care for those who scrape it together.

If, however, a man organizes his money so that when he is gone that money keeps at work for the best side of human nature, and for the best side of human society, then that man, being dead, though he was rich, yet speaketh.

618. **Wealth Used for Mankind.**—There has gone, at last, through the gate of the grave, the spirit of a man, honest, industrious, simple of habit and taste, gathering wealth that like the sower he might sow it again to bring up harvests in other fields than his own; and all the city bows down to him. He has never been king, prince or president. He has never shown great philosophical acumen, nor has he been a discoverer straying through strange fields of science. He has been a manly man, who lived for his fellow-men; and the whole population of the city pours out, and asks as a privilege permission to look upon the dead face of Peter Cooper. Uncovering, they reverence the man who was honest, whose whole heart was in sympathy with his kind, and who devoted the energy of his life to the service of his fellow-men. May God increase the procession of such men! He will increase it. It is a tendency. Now, to-day, only here and there you shall see a crocus peeping out, or the buds on the willow giving token of the coming spring; but by this promise you know that ere long the whole air will be perfumed with bloom.

619. **Lost Wealth Appreciated.**—It is trite, that "Men do not know how to value health till they lose it." It is the same with wealth. No man that has it appreciates it half so much while he is in the possession of it as when he has lost it. So long as we are getting it, so long as we are having it, so long as we are increasing it, we undervalue it. It is not what we have, but the more which we mean to have, that we set our heart on. Oh! if God would but make our bag full of holes, that our wealth might be distributed along the road, and we not discover it until a half was gone, the other half

would be worth more to us than the whole, as a power for pleasure.

620. Cumbering Prosperity.—Ah! the loss of things in this world is oftentimes great gain. Have you noticed that frequently, in the abundance of the leaves of summer, both the landscape and the mansion are hidden? Though it is a sad time, and we do not like to see the leaves turn sere; though we dread the coming of the frosts, yet behold, when, in the morning after the frosts, every tree is bare, and not a leaf is left, as we look there appears a house that we have not seen all summer. The leaves hid it; but now that the leaves are gone, it shines out to our view. And the landscape —the mountains and the distant river— which has so long been obscured, is revealed to us. What a wonderful vision is opened when the leaves fall!

Many and many a man whose prosperity has been like thick foliage before his eyes, could not see his Father's house, had no view of Mount Zion, of the heavenly Jerusalem nor of the beautiful landscape beyond; but when adversity came and stripped him bare, and people said, "He is ruined! he is gone!"—he was richer than ever.

621. Money Not the Man.—After all, money is like a sword in the hand of a warrior—it is that by which he works, but is not he. If the warrior is to have a name, and to be illustrious in history, his honor, his courage, and his devotedness to duty are the elements that make him—not the instruments which he employs in his tasks and labors of love.

622. Character the Test of Success. —A man may be outwardly successful all his life long, and die hollow and worthless as a puff-ball; and a man may be externally defeated all his life long, and die in the royalty of a kingdom established within him. That man is a pauper who has only outward success; and that man may be a prince who dies in rags, untended, and unknown in his physical relations to this world. And we ought to take the ideal in the beginning that a man's true estate of power and riches is to be in himself: not in his dwelling; not in his position; not in his external relations, but in his own character.

XVI. POVERTY AND ADVERSITY

623. God's Mint.—Adversity is the mint in which God stamps on us his image and superscription.

624. Trials Test Strength.—A house built on sand is, in fair weather, just as good as if builded on a rock. It is trial that proves one thing weak and another strong.

625. Worry.—If you do not know where the next loaf is to come from, what will you do? Going to be anxious, are you? Is Anxious a baker, that he will bring you bread?

626. What This World is For.— The world is a grindstone, and races are axes which are to get their cutting edges by being ground on it! The very object for which God thinks it worth while to turn and roll this round globe is that, by its attrition and working, men may be made men, in every sense of the term.

627. Prosperity and Adversity.— If you lay wax on a rock and let the sun pour its heat upon them, the wax will melt and run down, but the rock will not. If instead of this you bring frost to bear upon them, the wax will grow hard and the rock will split in pieces. Now in men there are some things that prosperity will bring out and let you see, and some things that

adversity will bring out and let you see. It takes both these things to develop a man's nature so that he or his friends can know what he is.

628. **Right Effect of Trouble.**—God sometimes makes a man's heart a threshing-floor, where he threshes him in order that the chaff and the straw may be taken away, and that the wheat may be left. And every stroke carries blessing with it; for the wheat rattles out, and all that is worthless is thrown aside and perishes.

629. **Man's Need of Adversity.**—A dull axe never loves grindstones, but a keen workman does; and he puts his tool on them in order that it may be sharp. And men do not like grinding; but they are dull for the purposes which God designs to work out with them, and therefore he is grinding them.

630. **Certainty of Trouble.**—A plough is coming from the far end of a long field, and a daisy stands nodding, and full of dew-dimples. That furrow is sure to strike the daisy. It casts its shadow as gayly, and exhales its gentle breath as freely, and stands as simple, and radiant, and expectant, as ever; and yet, that crushing furrow, which is turning and turning others in its course, is drawing near, and in a moment it whirls the heedless flower with sudden reversal under the sod.

And as is the daisy, with no power of thought, so are ten thousand thinking, sentient flowers of life, blossoming in places of peril, and yet thinking that no furrow of disaster is running in towards them,—that no iron plough of trouble is about to overturn them. Sometimes it dimly dawns upon us, when we see other men's mischiefs and wrongs, that we are in the same category with them, and that perhaps the storms which have overtaken them will overtake us also. But it is only for a moment, for we are artful to cover the ear, and not listen to the voice that warns us of our danger.

631. **Unwise Character-Building.**—A man goes and builds his house—a little cottage—under the edge of the Alps. The winter has been working and brewing up there for many weeks, and has laid in a good store of winter grain in the form of specks and particles of snow. Soon spring comes, and the sun begins to work. Some day the man goes into the valley on an errand; and while he is gone, with a thunderous crash down comes the avalanche, and in one moment his cottage and garden are blotted out! When he comes back he finds only tumultuous heaps of snow and ice where his little estate was; and he says, "What under heaven is the reason that my home and my industry should be singled out as a mark, and that I should be left a poor, miserable, bereaved man, I cannot conceive!" A man that builds his house under an avalanche, is sure to be singled out when summer comes!

Here are men whose life is essentially secular, root and branch, from side to side, from skin to core, and from core back to skin again. All through they are not only secular, but they are intensely vivified with the immoderation of passion and ambition and desire; and when in due course of divine procedure there comes the suffering incident to these things, these men are apt to turn around and say, "I cannot understand why it is that I should be made to suffer."

632. **Trouble is Discord.**—Let one string of a piano be out of tune, and all the rest of the piano is at enmity with it. That note wails and wails, and all the other notes are sweet-sounding. By and by the hand of

the tuner begins to bring it up; and up and up it goes, crying and whining; but the moment it touches the concert-pitch it falls in, and there is no longer any conflict of one note with the other. The moment it comes into harmony, there is no longer any "wolfing" of vibrations, no longer any turmoil. It is in tune. And the first effects of the sorrows and troubles of this world are but the discordant wails that men make when God attempts to bring them up into harmony.

633. Adversity.—The kettle is taken to the brazier, who with hammer commences the work of beating in a dent; and out cries the suffering metal, "Lord, why is this? I thought you were in favor of me, and were going to do me good, and, behold, you are subjecting me to the most excruciating torture!" Ah! your prosperity bulges you out; and adversity is God's correcting hammer by which you are set right.

634. Blessing in Trouble.—When tender grasses start in the spring on the meadows along the Connecticut, the farmers rejoice. But the snows melt, the rains pour, the burdened river cannot carry all its treasure, and it overflows its banks, and submerges the fields. When the waters subside a deposit of mud has blotted out every spear of grass. But, behold! in a few weeks the blades shoot up through, and never was there such burden on fields as in the harvest day there is on these, that seemed to have been destroyed; for the slime and mud fed the fields instead of destroying them.

And so has it often been in the world's history, that torrents which seemed to be destruction, in the end enriched rather than destroyed what they submerged.

635. Sweetness After Adversity.—I do not know what some fruits do when the frost falls on them. I know this: that before the frost falls on them they are so sour that we cannot touch them without puckering our mouths, and that afterwards they are so sweet that the boys cannot help stealing them. Before the frost comes how firmly the chestnut-burs hold the nuts! but after the frost has fallen upon them, how they relax their grasp and let the nuts rattle down!

There are many men that find no peace till God has frosted them—till by cares and troubles and suffering he has compelled them to look away from things of this world for comfort and support.

636. Discipline of Trouble.—Trouble is not necessarily penal. It may spring from an evolution of natural law, or social liability in connection with individuals and communities and nations. Comprehensively viewed, all our trouble is permitted to come upon us for the same reason that we put an instrument on a grindstone. In the one case the object is to sharpen the instrument, and in the other case the object is to profit us, to enlarge us, to strengthen us, to make us richer. Looked at as a whole, the divine government plans both joy and sorrow.

637. How to Take Trouble.—In battle it would be a good thing if, when the onset comes, the enemy would run away; but it is a great deal better if they stand and fight, and you beat them by more skill, and more strength, and more courage. In a thousand things that annoy, our first idea almost invariably is to get rid of them. It is natural, not specially wicked; but there is a nobler way. If the thing is not removed, if under prayer and solicitation God's providence does not intervene to take away

the burden, we should take it up, we should understand that we are to bear this burden, that we are to carry this sorrow, that we are to seek our peace, not by riddance of it but by rest in the Lord.

638. Beneficence of Adversity.—All the wild mixture, all the confusion, all the sorrow and the suffering, is discerned of Thee. As is the palette to the painting, as is violence to development in strength, as is the crushing of the grape to the wine, so in Thy sight all things are beneficent that to us are most confusing and seemingly conflicting and threatening.

639. Bearing the Reproach of Christ. —When God destroys your plans, and throws you to the very ground, and breaks all the threads in the loom which you were weaving, and says to you, "Begin again," is there any Christ for you at that point of overthrow? Can you go forth unto your Saviour marking that place in his life where he was overthrown, identifying it in some way by association with your overthrow? Can you stand rejoicing with Christ at that very point of humiliation and crucifixion? How seldom are men noble enough to know their opportunities! The best things to strengthen us we go mourning over, as if they were the graveyards of our hope. They are not: they are the open windows of God through which shines the light of the higher life.

640. Heroes of Adversity.—Angels know what to write down. When you laid the foundations of that big house, they forgot to record it in heaven. And when the walls went up, and the beautiful apartments were finished, and the whole magnificent structure was completed, as sure as you live they forgot to put that down. But when that man went down out of his splendid mansion into a fourth-class house in an obscure street, shedding it may be some tears as a tribute of nature, and gathered his little flock on the first evening around the fire and made the room bright with love, and faith and prayer, you may be certain that they put that down. They remembered that. And when that man went on from day to day, and from week to week, there was not one noble heart-beat, not one generous purpose of fidelity, not one resistance to temptation, not one thing that made him a *man* in his trouble, that God did not see and angels record.

641. Property not Manhood.—A Christian parent says to his child, "You must not grow up to think that you must have a great house, a retinue of servants, fine equipage, etc.; you must understand that truth, virtue, honor, manhood, and things like these, are the best things in the world." But trying times come, and a change comes over the father. He is haggard; he cannot eat his breakfast; he drinks down an over-strong cup of tea, and away he goes; he does not come back to his accustomed meal; and when he does come back he is in a troubled, uneasy state of mind. Things go on so for a fortnight, and the child at last goes to his mother and asks what is the trouble. After some hesitation as to whether it is proper to answer the question the mother ventures to say, "My child, your father is exceedingly afraid that he is going to fail, to lose his goods, and money." "Well, but pa told me, the other day, that I must not care for such things as houses, and lands, and stores, and goods; and that truth, and virtue, and honor, and manhood were the best things to bring me up on: is he going to lose those?" If the mother tells the truth, oftentimes, she would have to say, "I am afraid he is, and that

is the worst of it." For where a man loses the outside, the inside is apt to go too. He risks the inside to save the outside, and when the devil has secured the one, he takes the other.

642. Wealth in Poverty.—If in Kansas, just now, by reason of long snow, the careful husbandman whose starving cattle have but a faint chance of living the winter through, sees a wisp of straw, a handful of stalks, or a particle of hay being wasted, it sorely grieves him. He is so near to the edge of starvation that he cannot afford to have anything wasted. But go into Illinois and Indiana, where all these things are abundant, and where the herds are their own harvestmen, and tramp down a thousand times more than they eat, and the farmer, when he sees the stack gnawed, and scattered around, knee deep, and being wasted, says, "There is no need of my saving such little things; they are mere trifles; I have so much that I do not know what to do with it."

The apostle, arguing according to the same principle says, "What is a little waste here? The rinds and crumbs of life—a little sorrow; a little loss; a little contempt; a few persecutions and afflictions and troubles—what are these in the great circle of God's eternal world? There I am rich and honorable; and what difference does it make if here I am the offscouring of the world?"

643. Humble Beginnings of Greatness.—If you had gone to Wesley's room, when John and Charles met in the University, and Whitefield and others met with them, and looked upon this handful of men who were derided as the offscouring of the earth in their day, you would never have suspected what a fair fabric was to arise through their humble instrumentality. For God seemed to be everywhere but with them. No flaming chariot came down to them, no silver trumpet sounded before them. They were poor, hated, bemobbed men. It was on that very account that they became the men they did. The same elements were with them which accompanied the advent of the Babe of Bethlehem. For whenever Christ is born into the world, he comes in as when he was first born. He came in at the bottom; he came in through a manger, with the poor standing round about him.

644. Truth Spread by Persecution.—He that smites the thistle, replants the thistle over broad places. He that smites the ripe barley head and the ripe wheat head is a sower of the seed, though he may destroy the seed bed in which it ripens. So, often, in this world the apparent destruction of influences for good is the burying them only that they may come up again.

645. Rough Handling by Providence.—Here is an old barrel that leaks, that will hold nothing, and that is good for nothing. It is sent to a cooper. He takes it and puts hoops on it, and with his hammer drives them down, whirling it round, and round, and round; and nobody says, "Poor old barrel!" but everybody says, "That is a good thing to do; it ought to be done; now it will be good for something." And we ought not to bemoan the condition of men when they are handled roughly by divine Providence for their own improvement and benefit.

646. Hidden Beauty Revealed.—Did you ever go out on a mineralogical expedition to seek crystals? Do you know that the finest crystals you get you do not get till you break the rock? When with many hard blows you succeed in rending the rock asunder, to

your amazement, there stands, half disclosed, an exquisite crystal which you never would have seen if it had not been for those blows. So God finds crystals by hard blows in human life.

647. God's Sculpture.—A great block of marble has been blown out of the quarry, and brought to a sculptor's studio, and feels proud of itself, as it stands on end, propped up, and says: "How much there is of me!" It looks with contempt on little slabs just big enough for a gravestone, or something like that. But one day a sculptor like Michael Angelo—of whom Vasari says when he was in the fury of inspiration he would chisel from a block of marble more material than three men could carry away—begins to knock off from it part after part; and it says within itself, "Good heavens! what does he mean? He is reducing me! He is taking off from me all that in which I gloried." By and by he has cut it down to such a slender form that instead of being a gigantic block of marble it is beginning to have the outlines of a man. When the head is at last set free, as it is by taking from the trunk, and the sculptor begins to delineate the features—the brow, the eye, and the immortal lips (significant more than any other feature)—the statue gains in value by what it loses.

In this life God is rudely fashioning us. By sorrow, and suffering, or by joy and hope and inspiration, he is shredding us off, taking this and that away, and lifting us above time-influences; and all these processes are developing that grandeur of spiritual life—which is representable, after all, not by stone, but rather by flame, forever the same, but ever flickering and changing.

648. Braving Trouble.—We should brave trouble as the New England boy braves winter. . . . Does he shrink and cower down beneath the fences, or run into the nearest house to warm himself? No: he buttons up his coat and rejoices to defy the blast and tosses the snow-wreaths with his foot. And so, erect and fearless, with strong heart and ruddy cheek, he goes on to his place at school.

649. Disciplinary Treatment. — A man stands by a piano, with one hand on the key and the other on the chord, and as he tightens the chord it cries, "Don't, don't, don't, don't," until, at last, it is tuned; and no harm is done to the instrument, either. So God does to us; and so we do to others. It is a musical ear seeking harmony—not a hard hand seeking regularity.

650. Issue of Tribulation.—The flax in the field sighs to be made into the garment of the saints. All right. Pluck it up; rot it, put it under the brick, thread it, weave it, bleach it, purify it; and the saints may wear it now. It came to honor and glory through much suffering. "Who are these arrayed in white? These are they that have come out of great tribulation and washed their robes and made them white in the blood of the Lamb." Suffering is God's guardian guiding angel to those that will.

651. Fire of Affliction.—Have you ever seen tools made? If it be a chisel, or a hammer, or whatever it may be, that is manufactured, the workmen take it from the rude metal and give it its general shape; it is passed from hand to hand in the process of manufacture, until, finally, when the form has been perfected, and everything has been done except the tempering it, they take their little furnace of charcoal, with a gridiron over it, as it were, and place the tool thereon, and apply heat, and watch it

to see certain colors come; and when they discern the signs for which they are looking, they take it off and plunge it, sometimes into water, sometimes into oil, and sometimes into this or that of various other liquids. But the moment the color determines that the temper which they want has been attained, the work is done. All the rest is mere polishing. The shape is first secured, and then the quality comes with the tempering.

Now, we are all wrought, in this life, as it were, in one furnace, on one anvil, and we are passed from hand to hand till we receive certain discipline and certain general shapes; but no man is fit for the Lord's tool-chest until he has been tempered; and tempering is a thing which is done by flame —by heat.

652. **Body and Soul.**—Once on a summer's day I went with my brother to extract a crystal from a rock. With a mighty sledge-hammer he vigorously dealt blow after blow upon the rock, and chipped off piece after piece. At last the top of the crystal appeared. Then one might see what he was after, for it had not shown upon the outer surface of the rock. When the crystal appeared the question was how so to break the rock away from it, and how so to strike the rock, as to extract the crystal. The rock was good for nothing. The crystal was everything.

The soul is man's crystal. The body is but the encasing rock that holds it. God's providences are smiting the rock, breaking it away, and extracting the precious crystal, worth infinitely more than its setting.

653. **Kindness of Pain.**—A child has been thrown from a wagon, and its leg is fractured. Its father, a physician and surgeon, comes home and sets the limb, and encourages the child as he does so. He says, "My boy, I will hurt you as little as I can, but you shall not be crippled because I am too tender to take care of you." And the bones grate and crack as they go into their places. The child screams and pleads, but the father none the less holds him firmly and completes the operation. He disregards his outcries and entreaties, not because he does not care for him, but because he does care for him.

654. **Penalty Guards Safety.**—Is God terrible when he stands behind a sinner, and won't let him go down—when he stands like a sharp-pointed hedge near him? A hedge is a good thing if there is a precipice on the other side. The thorns may scratch a man, and he does not like them, but he likes them better than he likes death. Pain and penalty are parts of God's mercy towards the race, that otherwise, in uncontrolled animalism, would wreck itself and be destroyed.

655. **Good Fortune in Early Hardships.**—When the army of fowls prepare for their young, they do not sit down upon the fat marshes of the south, or on the sedgy edges of southern rivers. They lift themselves into the heavens and sail to the Arctic circle, and there, upon rocks, under the edge of ice, find security for their young. New England was the breeding-ground of America. Her seclusion and her hard ways were mercies. It was not in soft places and amidst Egyptian leeks and onions and melons and cucumbers that Israel planned the Hebrew commonwealth, but under the crags of Sinai, and along the sands of the wilderness. The pitiable part of our Colonial history is the best part of it, and its glory.

656. **To "Endure Hardness."**—It seems hard that the Puritans should have been treated with such contempt

as was heaped upon them. Well, it depends upon what was to be made of them. When a man wants to make a sword, he does not deal with it as you would deal with a baby that you wanted to soothe. He takes the ore, and plumps it into a red-hot furnace, and melts it, and takes it out, and puts it back again, and stews it over, and subjects it to a series of other purifying processes, and at last it comes out steel. Then he puts it under a trip-hammer, which smites it as if the thunder were kissing it, until every particle that flies off from it is like a spark of fire. Then it is good to make swords that will stand in the day of battle. It must go through fire and water if you would have it make a sword that will not betray you in the hour of trial. When God made the Puritans, he made them as we make swords. And men that pulled them out of their scabbards wished they could push them back again!

657. Glory Out of Obscurity.—When the Huguenots, the Vaudois, and the various European nations that suffered under persecutions in the wilderness, in the mountains, and in caves, were driven out, they were unknown, they were of little influence, they were the poor of the earth, they were looked down upon by princes, by priests, and by arch-priests, they were regarded as rubbish; for their faith's sake they suffered loss of property, loss of home, loss of their own kindred, and were subjected to every strait and stress of affliction, and they became heroes. To-day our children read their history; they are living still; and with an invisible influence they are lifting up men's thoughts to higher spheres and to nobler patience and endeavor, by reason of their conduct as sufferers.

658. The Cost of Good.—There is no good done that is not accomplished through the medium of somebody's suffering. No great thought was ever born, no great principle was ever wrought out, except by toil and trouble and suffering, proportionate to the good that it effected. God measures the magnitude of blessings by the sufferings that men are willing to bear for the sake of attaining them.

When in the peace and serene joy of the tranquil household children sit round about the encircled table, how little do they know that all their delight and all their sweet peace has been purchased by midnight vigils, by maternal tears, by parental strivings with God!

659. "Persecuted for Righteousness' Sake."—Persecution which is caused by true goodness drives men more entirely from the resources of the animal and secular life, and develops in them to greater strength and intensity their truly spiritual or divine part; and in that state their joys increase in elevation, in conscious purity, in peacefulness. They live in another realm, which, invisible but potential, springs up around them. Dispossessed of common pleasures, they find themselves filled with other joys, unspeakable and full of glory. "Theirs is the kingdom of heaven."

660. Living Beyond Malice.—At the edge of the evening, in times like those of the old Anti-Slavery movement, I stop at a certain house, but only for a moment, and then go along the street and put up for the night at another house. The mob think I am staying at the house where I first stopped; and during the night I hear a tremendous noise, and looking out of my window, I see that the fellows are yelling hideously in front of that house, and pelting it with stones and mud; but I am

not there, and I laugh. Many things are said, and many attacks are made by men; they are made at what they think I am, and are made where they think I am; but I am not there at all, and they do not touch me. It is another sort of person altogether that they are attacking; and so I laugh.

661. Vitality of Truth.—When truth in any age has apparently been destroyed, it has only died as the seed dies to come up again a hundredfold.

662. Superior to Environment.—I do not despise garden flowers that are the product of skill, and of the highest horticultural art—ranks and degrees of them; beds, multitudes of them. I like to see them. But now and then, wandering through the field or highway, or aside in some corner, I see a gracious blossom, the seed of which, perhaps, the birds sowed, or it was blown there from its parent. In all the gardens there is not a more beautiful flower; and set off by the barrenness of its surroundings it surprises and delights me. So have I seen under the most unfavorable external circumstances a radiance of faith, and a quiet, sanctified pride, with a vision of the future, and a hope that maketh not ashamed.

663. Trouble as a Guide.—A man, walking along a path at night, as long as it is smooth feels that he is in the path; but by and by, falling into some quag, he says, "What! quags in good roads?" And then he says, "Oh! no, I am not in the road. The road is pleasant and easy; and if I get my feet into the mud, it is because I am not in the road." What, then, is the fact but this: that if a man only knows the right path, he goes on without suffering, and that if he suffers, it is because he is not in the right path?

664. Conceit of Strength.—Men who have always thrust obstacles aside come to think their power invincible, and to make themselves battering rams against fate and circumstance. And when God comes down to oppose them, at first they try to wrestle with him; but they limp all their life after, like Jacob of old, for God never wrestles with a man without throwing him.

665. Great Thoughts Destroy Small Troubles.—If you are traveling lazily, and some clumsy passenger sets his carpet-bag down so that it grazes you, scratches your skin, and causes you pain, you very likely say, "Blockhead! Can't see!" When you are in a quiet, listless state, small things disturb your peace. But suppose a man is rescuing his child from a conflagration; his whole soul is kindled by affection, and he is dashing here and there without regard to his own comfort or safety? It will not be until hours afterwards, that he finds out that his hand is gashed, or that his foot is bruised. Under the inspiration of a noble feeling, troubles and sufferings are forgotten, and outward things almost cease to have power over men.

666. Discomfort Glorified.—When the clouds drop down low, and it is rainy and chilly and misty, there is nothing in them but discomfort; but when, the sun having risen, they get off a little distance, we cry, "Oh! see the rainbow!" What is the rainbow? Nothing but that cloud which, when it is passing you, weaves a garment that is disagreeable and hateful to you, but which, when it is removed a little distance from you, with the sun shining on it, is clothed with glory and beauty. Dull duties, a little way off, may become God's rainbows to men.

667. Tempered Affliction.—When I was a boy, nothing suited me so well as to have my father whip me when

my clothes were on. Then I could bear it with the utmost equanimity. It was when he took me at advantage, in the morning, before I was dressed, that I did not like whipping! I have heard many people say, "If God only tempered affliction so that it came on the spot where I did not feel it, I could bear it." But what sort of affliction would that be?

668. **Training by Trouble.**—How is it, brother? I do not ask you whether you like the cup which you are now drinking; but look back twenty years. Almost every one of you can think of some trouble which you experienced twenty, or ten, or five years ago, and which at the time seemed to you like midnight. It bowed you down, and you felt as though your heart was bursting in twain. Now it is all over, and it has wrought out its effect on you, and I ask you, Would you give out of your education those twists and twirls which you suffered under? You were gold in the rock; and God played miner, and blasted you out of the rock; and then he played stamper, and crushed you; and then he played smelter, and melted you; and now you are gold free from the rock by the grace of God's severity. And you say, "I would not exchange what I learned from these things for all the world."

669. **Recuperation under Adversity.**—When trees grow so that their branches are mostly on one side, we cut the most barren side, and there nature, in seeking to restore what we cut, drives out new buds and branches. Where the gardener puts the knife there will follow the fruit of the tree. And blessed are they whom the heavenly Husbandman prunes, that they may bring forth more fruit, if, when he cuts, there is a bud behind the knife. But woe to them who, being cut, have no bud to grow, and are more disbranched and barren from being pruned!

670. **Persecution Should Sweeten Men.**—It does not hurt a man to be abused. Frost does not hurt a chestnut. It does not hurt hard autumn fruit. It takes the prickly cover off from the one, and turns the juices of the other to sugar. I do not know of anything that is made sour by frost, except men. They sometimes are. Persecutions and troubles ought to make a man sweet-hearted instead of sour-tempered.

671. **Trial Tests Men.**—If you do not bring any strain to bear upon timber, one kind is as good as another. A splinter of a broom is as good as the best ash or hickory if you do not put any weight upon it—if you lay it down on the carpet and do nothing with it. And when men are tried in life what they are is made to appear.

672. **Trouble a Test of Friendship.**—How adversity does test! What a touch-stone trouble is! How many when you were on the crest of the wave were friendly to you! But when you went down in the trough of the sea, where were they? Not one could be seen. Much of the friendship of life is kindly, is good-natured; but there is a vast amount of friendliness that is merely a net set to catch your praise. It is friendship for the interest of one alone, and not for the mutual interest of both. Therefore it is said, "Let love be without dissimulation." Do not pretend to love when you do not. Let friendship be real.

673. **Child Training and Christian Training.**—That child is the best brought up who knows some care, who has felt some responsibility, and who has been trained and taught, as he has gone along, how to take trouble, and overcome it. And our

Father's disposition is to deal with us in the same general way. He puts upon us pain and penalty, for the very sake of bringing us to behold that which is in us.

674. Brave Bearing of Trouble.—A soldier was not born for soft parade; he was born for the camp, for the onset, for the fierce endeavor, for wounds, for the hospital,—not for whining in any of them, but for saying, "I am man enough to bear it all." Everybody admires that heroism. We admire it in each other; and do you suppose that God does not admire it in us?

675. God's Care of His Children.—When a father teaches his boy to swim he puts him into the water, and stands by him with a hand that is ready to sustain him if he begins to sink. The father does not propose to help the boy so long as he can help himself, because his object is to teach him to rely upon the exertion of his own powers, but if he is in danger of sinking he will catch him. There is a Father's hand in every man's affairs. If there is one truth taught in the New Testament more than another it is that there is a Providence that takes care of men when they cannot take care of themselves.

676. Nobility in Adversity.—There used to be a magnificent style of chivalry among the Southern gentlemen. I think of it now, and wish there was more of it in the North. There was a personal courage and a social nobility and refinement about them which everybody ought to admire—and I do admire it; but I never admired their grace of manner, their conversation and their high chivalric bearing half so much as I have admired the conduct, in innumerable cases among them that I have known, and about which others have informed me, of men who since the Civil War have gone down from eminence and affluence to absolute obscurity and destitution without a tear, without a murmur, without a particle of discontent, and are taking whatever comes to them from day to day, and waiting, with uplifted eye, until their change comes.

677. God's Dealings.—If you have trouble it is a sign and token that God is doing something with you. He is digging a well in you out of which is to come the water of life. He is sinking a shaft in you because the gold lies so deep that it otherwise will never be got out. He is using the flail; that is the only way of separating the grain from the straw. He lays you out in the dew, as it were; for it is not until every fiber of wrong that is in you is rotted that you can produce the fine linen of righteousness. At every single step he is leading you to a nobler manhood; to the very substance of being; to more strength to endure.

678. Remnants of Life.—In the summer when the wind blew the leaves sang. But the time came when they had lost their hold on the tree and dropped. And now, when the wind blew, the leaves no longer made melody in their motion. Before, when the wind came, they hung sweet and succulent and green on the tree, but now they whirled in wreaths past the house, some falling into a little depression; some nestling by the side of the fence; some falling under a bank; some along the hedge. Brown, sapless, withered leaves, they were, good for nothing except to make soil for another year. I have seen a great many men in life that were wind-blown; and they held on to the stalk and the branch; and all the wind could do was to make them sing: but

now I see that they are broken off from the tree. It is November with them; and the wind catches them, and whirls them away, and some land in poor-houses, some in hospitals, and some in private dwellings, where they pick up chips, or do some other inferior service. They are remnants of life. And it is a very great sadness.

679. Courage Under Failure.—There is a great deal of what is called "submitting to the will of God" that is the poorest kind of piety. Do not think that because you are thirty-five years old, and all your endeavors thus far have failed, and it seems to be the will of God that you should be a useless man, that you will submit, and seek to spend the rest of your life in some quiet seclusion. Oh, you lazy one! Do you suppose that God is proud of such submission and of such children as that? He tingles you with events, not to make you give up, but to make you wake up. Be young until you die, so far as energy, persistence, ambition, and augmentation of resources are concerned! There are some things that curl over easily in the autumn. Their leaves become sear and yellow, and fall to the ground before there are any signs of frost in the air. I do not like such vegetables; I do not have them in my garden. Others carry their green leaves clean down into freezing before they give up. These I like. And I like to see men that can look at God's frosts and not be blighted, but remain green, and succulent, and growing, even into the edges of winter.

680. Commercial Death and Resurrection.—Of the men that have been considered worthy of an inscription, I think you will find that ninety-nine out of every hundred have seen one or two or three periods during their life when the world said that it was all up with them, and threw its pall over them. But there was resurrection under the pall. Determined not to die, they rose to their feet again.

There is but one bankruptcy that should make a man lie still, and that is the one in which the sexton is his executor, and settles his estate.

681. Borrowing Trouble.—Never cry about a trouble until God brings it to you, and puts it on you. Then you will find that with the troubles comes the preparation, so that they cease to be troubles. Livingstone, the traveler, describes, in one of his letters, his experience when he was struck down by a lion. He testifies that, when he was set upon and borne down by a lion's spring, and seized in his jaws, and dragged by him, from the moment that he was struck by the lion's paw, all fear and all trouble left him. It was a dream of peace with him. His intellect remained, and he supposed that he was about to be killed; but he seemed to be under a magnetic charm, until he was rescued by the fidelity of one of his attendants. And that which he found to be true in the case of a literal lion, thousands of men have felt in the moral kingdom. When the lion that they feared in the way set upon them, God either stopped his mouth, or rendered the stroke of his paw painless.

682. Imaginary Troubles.—Many people take their troubles by the imagination. More than half we suffer through fear of troubles, is that which we are made to suffer by magnifying them. You suffer ten times as much in thinking about having your tooth drawn as you do in having it drawn. We take our troubles, and turn them over, and look at them; we imagine what form they will assume under such and such

circumstances; we make an inventory of them; we muster them, and call the roll, and put them in order, and march them first this way and then that; we annoy ourselves with them as much as possible. Although there are such things as troubles, generally speaking those things that hurt are things that we do not imagine are going to hurt. When grief puts its harness on a man, the place where it rubs and binds is not where there are pads, but where there are no pads; the place where it bears heavily is where he made no provision for it.

683. Persistent Troubles.—When brooks flow from the mountains, though as they begin to go down they move gently and smoothly and sweetly, yet when at last they come to the chasm, the waters plunge down suddenly to the bottom, and, finding no outlet, whirl round and round, and, seizing a rock which happens to be there, turn it over and over perpetually, and wear the place deeper and deeper, so that it never becomes dry. And it is troubles which roll about in men's souls that dig deep places in them which even in the droughts of summer never are dry.

684. Escape from Trouble.—When birds are flying over, and the fowler lies in wait for them, if they fly low, at every discharge of the fowler's gun, some fall, some are wounded, and some, swerving sideways, plunge into the thicket and hide themselves. But you will find that immediately after the first discharge of the gun, the flock rise and fly higher; and at the next discharge they rise again, and fly still higher. And not many times has the plunging shot thinned their number, before they take so high a level that it is in vain that the fowler aims at them, because they are above the reach of his shot.

When troubles come upon you, fly higher. And if they still strike you, fly still higher. And by and by you will rise so high in the spiritual life, and your affections will be set on things so entirely above, that these troubles cannot touch you.

685. Seek Higher Things.—I know all about Western rivers in times of flood, having lived on the banks of one of them. I know what it is to see fifteen miles of water where ordinarily there is not more than a quarter of a mile. I have seen steamboats running right through the main streets of a town. I have seen settlers, warned by the old inhabitants, build their cabin on higher ground, and I have seen persons living lower down driven by the flood, first from the ground-floor to the next, and then to the next, being compelled to go higher and higher, until finally they were obliged to abandon their homes and go in a skiff to some point of safety. They said, after going through this experience, "You will never find me building on low land again." And God says to many men, "You have built too low. Build again, and build higher."

686. Forward; not Backward.—Once, when I was a lad, I undertook to swim across Charles River, and got halfway across it, when some strange sensation, arising from a boy's morbid fear of cramping, took possession of me. It was a great feat to swim across, and one that I never accomplished; for having that fear I swam back, forgetting that it was just as far to one side as to the other! Many persons carry themselves far across the stream of difficulty, and then, on meeting some impediment and check, swim back again; whereas the same effort, the same exertion of thought and feeling, would carry them to the other side.

687. Beautiful Surrender.—In whatever way events make known the will of God to you, and wherever you are, remember, do not give up until you are compelled to: but when you do give up, do it thoroughly; do it sweetly; do it beautifully. It is said that on the battle-field some die in rage, and lie with clenched fists, with passion apparent in their faces. Others, that in the conflict carried themselves with magnificent powers, in death lie with smiles upon their faces, as if they had died dreaming sweet dreams of home, even amid the horror of the battle around them. When you fall in the conflict of life, do not die gnarled and strife-marked, but with the look of resignation on your face. If you are overthrown, you then know what God's will is. Don't give up before; but give up then, and do it like a *man*.

688. A Firm Hope.—It is quite in vain for any of us to have a hope in God which is valid only in the fair hour of prosperity and of health. No anchor is of any use whatsoever to a ship that cannot by its cable go down to take hold of the firm bottom, and that, taking hold of it, is not able to keep the ship. If when the wave beats, if when the whole concentrated fury of the storm beats on the ship, the anchor holds it, that is an anchor worth having.

689. Transient Troubles.—As to all those apparent contradictions and cacophonies that exist in human life, by and by, when the evil is removed, we shall see that there is a use in them; and, as in some of Beethoven's symphonies, there are passages that rasp the ear and that quiver the very foundations on which we stand, but are like gorges, which open out into valleys of beauty, made more beautiful by the contrast; so, by and by, in another life, we shall see that the things that in this life seemed such hard things were working out results that were beneficent and beautiful.

690. Bearing Present Troubles.—I have always been peculiarly subject to seasickness; and when, upon the ocean, I was going abroad, with my imagination dazzled by all the wonders of the Old World, I lay in my berth scarcely able to stir, wilted and worthless. I knew there were ten days between New York and Liverpool, and I said to myself, "Are you willing to take these ten days of nausea and universal disgust for the sake of the three months of exquisite joy you will have on the other side?" I never was so seasick but that I was deliberately willing to pay the price. I said, "This is about as bad as anything can well be in this world, but for the sake of that which is beyond it I will take even this."

691. Sweetness in Adversity.—To be able to stand and bear the ills and the adversities of life and yet blossom in the midst of them is a rare quality, the example of which the church needs. I remember when in Switzerland plucking flowers on the dripping edge of the glaciers; and no flower grown in a tropical garden ever seemed half so beautiful to my eye as those that were blossoming in the midst of winter—as it were, defying it.

692. Hardness in Life.—What! You are surrounded with trouble; you are surrounded with difficulties; you are mortified and disappointed every day, and know not that it is the voice of God to you?

What would you have thought if a recruit, on being sent down to the Army of the Potomac, had cried the first day because he could not get any plum-pudding; and on the second day because his clothes were torn, and

he had no one to sew them up; and on the third day because he had to march farther than he wanted to? They take such weaknesses out of boys pretty quickly in the army.

There are men in God's army suffering what all soldiers suffer, deprivation and hardship on every side; the missiles of the enemy come hurling in, asking no leave. But by life's battle there is being wrought out in them a nobler manhood, an enfranchised will, a purified courage, a sweeter resignation, an invisible trust in God, a divinely-kindled manhood.

693. Sainthood in Poverty.—There are probably a good many saints that go out of our churches; but I think there are a great many more going out of our hospitals, and not a few out of our poor-houses, and a great many out of the lower walks of life. If the angels of God were to come and gather up those that in distress and poverty and suffering have maintained a holy faith and a godly life and example, they would garner first from the bottom of society, and last, and with the smallest sheaves, from the top of society. "For the last shall be first, and the first last."

694. Long-Suffering.—What the castle is, where there is light within, where there is fire on the hearth, where all is joy, while the winter scowls and beats and flails the outside, that may be said to be the soul of a man who is built so high and with such thick and secure walls that external things can afflict him but little. *Long-suffering*—what a glorious attribute it is to us! What an armor!

695. Outward and Inward Riches.—A man may be a pauper inwardly though everything he touches turns to gold; but a man may be a pauper outwardly and rich as a king inside. It is a great achievement, therefore, to know how to take coarse surroundings, unfavorable circumstances, and limited means, and so use them as to build one's self up inwardly.

696. The Real Man.—It is with a man as it is with corn. You may take away the stalk, but that is not the corn; you may strip all the husks, one after another, and yet the corn has lost nothing. The kernel remains, and that is the corn. The stalk and husks are good to protect the corn, and carry the sap to it while it is growing; but when it is grown they are of no use to it. And a man has lost nothing when his surroundings are taken away.

697. Trouble Shows Character.—When a truly great man has his worldly possessions taken away from him, it is as when a cocoanut has the shell and rind taken off from it. Take a man who is good and noble and true, and remove from him everything *through* which he has stood and glowed and radiated, and men will bow down to him, and say, "That is virtue! That is godliness! That is God in the soul!" And the man will be more known, more felt, more revered, when standing merely in his own intrinsic wealth, than when clothed with the trappings of this world.

698. Moral Worth of Frugality.—A frugal and economical man is self-governing. His eye begs him every day, and he says, to his eye, "No." His ear pleads every day for indulgence, and he says, "No." His tongue supplicates him, saying, "Indulge me, indulge me;" and he says, "Thou must be obedient. Thou shalt not have this." Every inch of his skin pleads for some license; and he says, "No." And amusements say, "Give us the day;" and he says, "I will not spare the day." Pleasures and temptations of various kinds, a

thousand influences, come round a man, beseeching him to gratify their demands; and he says, "I have laid out my plan, and I will not depart from it. I will save." There is a continuous process of self-government going on within him. This may be carried too far, and become miserish; but that is an abuse of a good thing: and in this habit of frugality and economy there is a world of moral benefit.

699. Inequalities of Condition.—If a party of men that are crossing the continent to become rich in California are assured that every one of them shall be the possessor, in five years, of one million dollars, the differences between them are annihilated while they are going across. One may have twenty-five dollars in his pocket, another a hundred, and another five hundred; one may have almost no conveniences, another may have conveniences enough to barely make him comfortable, and another may have all the conveniences that the heart could wish; and yet, if they are assured of the fortune ahead, they do not care for these inequalities. And let the promises of God rest on the poor man's lot; let him feel comforted by the thought that God is imparting his favor to him; let him look upon his crosses and troubles as to be followed by unspeakable blessings, and he forgets the inequalities between his condition and that of other men, and no longer thinks himself unfortunate.

700. Business Depression Demoralizing.—Periods of depression demoralize the national conscience. Few fungi attack trees in vigorous health. It is when the tree grows weak and organizes its supplies slowly that moss, lichen and insects assail it. Out of national weakness come innumerable temptations.

701. Evils of Poverty.—As God has organized human affairs, wealth is indispensable to the elevation of nations; and though wealth is not the most important thing, it is not to be argued against. The old notions of the intrinsic benefits of poverty are exploded.

Poverty accepted for a moral end, however, may become a very great power. A Moravian missionary attempted to preach to West India slaves, but their life was so wretched, as the result of the oppression of white men, that they would not hear a white man preach, and he saw that, in the relation which he sustained to them, it would be impossible for him to benefit them. So he sold himself into slavery among them, and came home at night from the tasks of the day feeling the same weariness that they felt; and then they would open their ears and hear his consolations in Jesus Christ. Such servitude was noble. Such poverty was admirable. It was a literal verification of the example of the Saviour. Therefore, there are circumstances where poverty may be accepted as a means of doing good. But poverty is praiseworthy only where it has a distinct moral end, and where there is voluntariness in it. It does not follow that the next man who is poor, because he does not know how to get rich, is to be commended for his poverty. Poor-houses are not the best places in which to get impressions of religion and morality. Poverty is an evil, both to the individual and to the community.

702. A Ruined Man.—We say a man is "ruined." Are his wife and children dead? O, no. Have they had a quarrel and are separated from him? O, no. Has he lost his reputation through crime? No. Is his reason gone? No, it is as sound as ever.

Is he struck through with disease? No. He has lost his property, and so he is "ruined." The *man* ruined! When shall we learn that "a man's life consisteth not in the abundance of the things which he possesseth"?

703. **Soul-Bankruptcy.** — I have seen men, that had lived with a great circuit of prosperity, disbranched by commercial revulsions, who yet stood, in adversity, nobler, riper, better than ever they were with all their environments of wealth. And I have seen persons who have come to bankruptcy, and sold their houses, and their musical instruments, and their very cradles, and were stripped of everything without; but, oh, woe! that was as nothing to the bankruptcy within. All courage gone; all hope gone; all faith gone; no sweetness; no love; no trust; only whining, querulous despondency! Of all bankruptcies in the world, that of a man's soul and disposition is the most pitiful.

704. **A Primary Cause of Poverty.**— A man who can only work and not think, is not the equal in any regard of the man who can think, who can plan, who can combine, and who can live not for to-day alone but for to-morrow, for next month, for the next year, for ten years. This is the man whose volume will just as surely weigh down that of the unthinking man, as a ton will weigh down a pound in the scale. Avoirdupois is moral, industrial, as well as material, in this respect; and the primary cause therefore of unprosperity in industrial callings lies in the want of intelligence, either in the slender endowment of the man, or, more likely, the want of education in his ordinary and average endowment.

705. **Other Men's Prosperity.**—Has God defrauded you because he has dealt bountifully with other men? If I give one beggar a penny, and pass by the next one without giving him anything, do I cheat the one to whom I give nothing?

706. **Unnoted Tragedies.** — In a grog-shop two bullies quarrel; one shoots the other, and does not shoot himself; and the next morning there is news of an "awful tragedy." Or, some half-maniac poisons a whole family; and the event is described as a "great tragedy." But the most exquisite, the most cunningly-woven, tragedies are those which happen every day without note or comment, where there is sudden revolution and change from confidence and abundance to despair and destitution in the household. Children are scattered, and the smiling eye becomes a fountain of tears. These are tragedies compared with which none that are recorded in books have a right to live.

707. **Profitable Losses.**—An inexperienced young miser, we will suppose, inherits the Almaden mine. Great heaps of ore are thrown out, and he goes and looks at it, and says, "I am a mountain rich." He gives directions to have this ore prepared for market. The laborers take it and throw it into the furnace; and he watches the process with greedy eye, saying, "What! putting my precious quicksilver in the fire?" As it begins to melt, and flow out, and grow less and less, he is appalled to see how it is wasting away. But the men that smelt it laugh, and say, "You have lost nothing; you have gained by as much as it has shrunk; for it was nothing but ore, and nine-tenths of it was good for nothing, and that which was good was so tied up that it could not serve you at all. It was necessary that you should lose nine-tenths of it in order that you might have the benefit of the other tenth."

In this life, that which seems to men to be wasted and destroyed is frequently that which they can better afford to lose than to keep.

708. **Earthly Losses Insignificant.**—I suppose Mr. Astor carries no more money with him each day than is necessary for the incidental expenses of that day. If some pickpocket relieves him of his wallet down town, and he puts his hand in his pocket to pay for a small purchase, he feels a moment's vexation to think that some miserable fellow has been keener than he, and taken his money. But it was only twenty-five or fifty dollars, and what is that to an Astor, who might have a bank on every street in New York, if he chose. He says, "Let it go." He has plenty of money, and what to him is the loss of that little matter? So, where a man has his treasures laid up in heaven, suppose he does suffer inconveniences here and there, suppose his pocket is picked of this or that little pleasure, does he sit down and cry about it?

709. **God's Heirs not Poor.**—You may be poor as poverty here; but ah! God's sons are not poor.

It is inconvenient for an heir that is traveling in Europe, to find, when he gets to Paris, that the vessel bearing his letters has gone down, and that he is among strangers without a penny in his pocket. Nevertheless, it is mirthful and ludicrous; and he says, "Here am I, worth half a million, and I have not enough by me to pay my landlady." And he makes a shift, as best he can, to live, till intercourse is reëstablished between himself and his agents, and he can lay hold of his possessions. A man can make himself feel that he is rich in this life, because of his relations to the other.

XVII. FAULTS AND VICES

710. **Habits Revealed.**—We are continually denying that we have habits which we have been practising all our life. Here is a man that has lived forty or fifty years, and a chance sentence or word lances him, and reveals to him a trait which he has always possessed, but which until now he had not the remotest idea that he possessed. For forty or fifty years he has been fooling himself about a matter as plain as his hand before his face.

711. **Small Beginnings.**—Faults are often stepping-stones to heinous sins. A very slight equivocation or carelessness in truth-telling will lead by and by to the gravest temptations towards falsehood. This is the reason that the Master says, "He that is faithful in that which is least, is faithful also in much."

712. **Small Faults Baits to Larger Ones.**—Small faults are baits and toles to draw men up to greater ones, so that their mischief is not measured by their own diameter, but by that which they lead to. Foolish birds are the turkeys, that never lift up their heads when they are feeding, and never let them down when they are not. So, in the West, men are accustomed to select a sort of slope, or side hill, and cut a little channel, or path, and hedge it up with a kind of rail-fence without roof or any protection. Along this path they strew corn. And the wild turkeys come in flocks and pick up the corn, following the path, and do not look up to see where they are being led to till they have passed under the lower rail, and got into the enclosure; and then, there being no corn there, they lift up their heads,

and see where they are. They cannot fly over the fence (a turkey cannot rise on his wings unless he has a chance to run), and they cannot get out unless they lower their heads, and that they will not do ; and so they are caught.

Of thousands of faults men say, "This is not much." No, it is not much ; but it is laid along your path in such a way that the first thing you know you will find yourself surrounded by a pen of dishonesty from which you cannot creep nor fly out. Faults may lead to things that are worse.

713. **Repeated Faults Dim Moral Sight.**—One of these weaving spiders, perhaps, is in my window, and sets about making his house there. He does not seem to amount to much ; but he has a power that is not to be despised. If I were to say that that little speck of a spider was an antagonist of the sun, and that it would beat him, you would laugh me to scorn ; but it is so. For presently he has a brood of spiders—five hundred of them—and they set to work to spin their webs, and run them from side to side, from top to bottom, and from corner to corner ; and by and by the window is covered all over. And particles of dust, flying through the air, settle on it, and fill up the little spaces between the threads. And after a while the spiders spin other webs and cover over the first ones. And the dust settles on these. And in a year, let the sun get through that window if he can ! Big as he is, and strong as he is, the spider is more than a match for him.

So a multitude of little faults obscure moral sight, and dim a man's outlook, and substantially put out his eyes, so that he cannot see. Although each one of them is very small, they are very effective. Beware of faults that tend to reproduce themselves continually.

714. **Little Faults.**—You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts and they will take the polish from it far more than the piercing of the spear. It is not so much the great sins which take the freshness from our consciences, as the numberless petty faults which we are all the while committing.

715. **Petty Sins.**—We do well to remember that a little tooth, which is almost too small for the microscope, may nevertheless be large enough to cut one thread, and another thread, and another thread ; and when you have begun to cut threads, you have begun to make holes ; and when you have begun to make holes, the destruction of the garment is at hand ; and a character that is moth-eaten, that has begun to be pierced by petty sins and vices, is weakened, and is being prepared for destruction.

716. **Small Meannesses.**—A man is, as it were, a cask of wine. A worm gnaws through a stave. It is a small worm, not half so large around as a knitting-needle. The moment he comes to the wine he draws out his head,—for worms are not so fond of wine as men are !—and a drop follows him,—only a drop. Another worm, on the other side of the cask, gnaws through another stave. He gets a drop, and draws back. On each end there are a dozen or twenty other

worms eating their way to the wine. Not one of them is as big as a mite; but fifty or sixty of them together, if each makes a hole large enough to allow a drop to pass through it, are sufficient to cause the waste of all the precious contents of the cask. After the lapse of a day, a week, a month, or six months, the vintner goes to see his treasure; and behold, the cask sounds empty as a hypocrite's heart! There is not a drop in it. And yet it looks like a cask of wine. Where have the contents gone? Not one pint has been surreptitiously drawn by the servant that gets blamed, or by the thief that the vintner accuses without knowing who he is. The wine has all leaked out at holes not large enough to admit of the discharge of more than one drop at a time.

Now, ten million little meannesses, selfishnesses, pettishnesses, waspish dispositions, pierce and puncture the heart, and all its graces are drawn out. You are empty because you leak all over!

717. **Little Lies.**—Men think that a great black lie is very culpable. I suppose it is. But when an armorer wishes, by scouring, to cut the very surface of metal down, what does he do? Take a bar of iron and rub it? No; he takes emery. Its particles are as small as a pin's point; and these he puts on; and by scouring he cuts down the surface—takes off the enamel. You think that a great lie is a great sin, and a great shame to a man; but after all, little lies are more dangerous, because there are so many of them; and because each one of them is diamond-pointed. And these petty untruths which are so small that you do not notice them, and so numerous that you cannot estimate them, are the ones that take off the very enamel of the moral sense.

718. **Dangerous Lies.**—A lie always needs a truth for a handle to it, else the hand would cut itself which sought to drive it home upon another. The worst lies, therefore, are those whose blade is false, but whose handle is true.

719. **Half-Truths.**—He is considered a blunderer, nowadays, who tells a lie. He ought to tell the truth so that *it* shall tell the lie. It is a matter of dexterity. The throwing of a shadow is enough. Men throw shadows on people's paths, and produce certain impressions on their minds; and then when they are arraigned for having made this or that misstatement, they say, "I did not say so. I never said any such thing. If you understood me so, that is your look-out." Men really trap each other by half-truths. Half-truths are the devil's whole lies.

720. **Truth-Telling.**—Men have an impression that truth, pure and unadulterated, is like twenty-two carat gold, too soft to wear ordinarily, and that it must be adulterated to about eighteen carat, and then it is tough enough to go. They say a judicious mixture between a truth and a lie is the true currency, and they do not believe in truth. On no subject in this world is there a greater lack of faith than as to truth. It is not necessary that a man should always tell everything; but whatever he tells, it is necessary that that should always be truth.

721. **Unseen Faults.**—Faults, oftentimes, are like mines with which men blow up bastions and towers of fortifications. Afar off, they by whom the work is done break ground, and hidden and unseen they dig until they have carried the mine under the foundation. The occupants of the place know not what is going on till the last moment, when the tower leaps into the

air, as if it were filled with life, and that which before was a strong defence is a heap of ruins. I know men who have a mine laid right under the curtain-wall, which only awaits the day and hour when it shall be fired.

722. **Moral Deterioration.** — The course of some men's morals is like the course of their raiment. If a man is careful, and repairs his raiment, it will last a long time ; but if he is heedless, spots will begin to come here and there upon it, and from time to time it will become ripped and torn, and, if he has no careful wife to take care of him, and takes none of himself, his coat, in a month, will be indecent, for want of attention. And men's inside raiment is worse than their outside. Many a man has a decent coat that has not decent linen. And that analogy may be carried further in. A man that is clean of body may be filthy in soul. Men fall little by little. Selfishness leads them to do this or that thing that is low, they become coarser and coarser in their thoughts and imaginations, and gradually they come to look at things from a more worldly point of view. They lose the romantic ; they lose the inspiration of pure and spiritual things; they nibble at positive vices.

723. **Reclamation of Evil Traits.**— The engineer, by striking channels through the low, level morass, where nothing thrives but noisome reptiles and insects, can drain it and make it capable of yielding luxuriant growths useful to men. And a man may subsoil and drain himself.

724. **Eradicating Bad Habits.**—The difficulty of grubbing up blackberry bushes is that you cannot get at them on account of the number of them. There are big ones, but they are surrounded with little ones ; and if you attempt to reach in with the pruning-hook, you get scratched and torn, besides failing in the attempt. You need to begin at the outside, and cut and grub away the little ones ; and when you have done that, you can whack at the big ones. And so it is with many habits. If men attempt to touch those habits first which are far in, which are in complicity with wickedness, they are torn and scratched with little ones. But if a man overcomes a small habit, he takes the first step towards getting at the bigger ones.

725. **Pertinacity of Bad Habits.**— When I lived in the West I used to see the houses of many men without cellars and built low down on the ground ; and the swine were intimately acquainted with the whole family ; and the chickens ran in and out, and in again ; and the good housewife would busy herself here and there every minute, shoo-shooing after the chickens, and going out with broom to drive away the swine that were rooting at the door.

There are fowls of bad repute and swine round about the habitation of a man that has been brought up in worldliness ; and while he is trying to do his duty here they do damage there ; and while he is driving them out in that direction they are rushing in in this direction. When a man begins to live a higher, nobler life, O, what a plague his old life becomes to him ! He didn't think or care until he undertook to see about it.

726. **Indolence Poisonous.** — The mischief of indolence is like that of standing water, not that it does not run, but that, not running, it corrupts, and, corrupting, breeds poisonous miasma, so that they who live in the neighborhood inhale disease at every breath.

727. **Heedlessness.**—If all the small carelessnesses of one's life were to be

brought together into one view, it would not only amaze the subject of them, but it would be difficult to persuade any one that he was ever careful at all. The words too many, the things superfluous, the things forgotten, the things done bunglingly, the absolute mistakes, the time wasted in doing over aright things done wrong, the waste of force by indirection, by bad aim, by ill-judged intensity, if it could every day be summed up, and presented as a whole, would take the conceit, it is to be hoped, out of self-satisfied men.

If one considers the human mind as a collection of exquisite tools, and watches their use, specially or generally, he cannot but feel that the average man is a most unskillful, because heedless bungler.

728. **Carelessness a Crime.**—There are circumstances in which heedlessness amounts to crime, to malfeasance, or to a violation of trust; and yet there are many persons who, while they feel that a positive violation of the rights of property would be wrong, speak lightly of carelessness. This is a fault whose roots, if they are not cut, grow deeper and deeper.

729. **Neglect.**—The faithful shipmaster who is bringing a thousand passengers over the deep gives neither sleep to his eyes nor slumber to his eyelids; by night and by day he watches the sea, and studies the signs of the weather, that he may not be surprised by wind or storm; he is constantly vigilant; he well-nigh frets his life out, in order that he may bring his precious cargo safe to the port. If, on the other hand, he were careless, if he neglected his duty, and the vessel struck some iceberg, or was overtaken unprepared by some whirlwind or driving storm, and went down with all its living freight, do you suppose he would rise out of the flood in the judgment-day without any responsibility for all the mischiefs that came from simple neglect?

730. **Indirect Guilt.**—Wickedness which a man can prevent, and which he does not prevent, inculpates him. Men are responsible for the mischief which they could hinder. If you put the torch to your neighbor's house, you are guilty in one way; but if another puts the torch to that house, and you go by, and see the flames, and say, "It is not my business; I did not kindle that fire; and, besides, he is an enemy of mine," you are as culpable as if you had set fire to the house yourself.

731. **Impatience in Personal Career.**—The ambitions of youth, the far reachings before we are prepared for manhood, need patience. Most spend thirty years of life wishing they were old, and the last thirty wishing they were not; and so the world goes on. When we enter upon earlier life, we are aspiring, but we aspire for qualities or for conditions which, in themselves, imply unfolding. Peter says somewhere, that the husbandman is not in a hurry. He sows his seed and patiently waits for the harvest. We sow our seed and do not wait. We expect our wheat to come up as a mushroom comes up—the next morning. Men in early life, by their impetuosity, by ignorance of the nature of the qualities which they desire, and their relation to the time, and the difficulty of unfolding, rush upon enterprises and into conditions where they are balked.

732. **Desultory Action.**—There are many who diligently occupy themselves without aim. A thousand little doings disconnected from each other are no more a wise building up of life than the laying of a thousand bricks

in a thousand different places would be the building up of a house.

733. **Unprofitable Energy.**—A man is like an unbroken colt, that, if he cannot go, champs his bit, and froths at the mouth. Many a horse spends as much energy, wastes himself as much, dancing up and down without any travel, as would be needed for a two days' journey. And there is that kind of untrained, unsubdued energy in men. There are many who cannot do a thing profitably because they do it fretfully.

734. **The Soul's Evil Engines.**—Did you ever go through the London Tower, to see the machines of cruelty of former ages that are on exhibition there? Have you ever seen the vast collection of weapons of defence and offence there deposited? Did you ever go through the Springfield armory to see the weapons for the destruction of human life that are there piled high and bright and multitudinous? Let me take you through a more wonderful magazine—a magazine where arms are to be found more numerous, more cruel, and constantly in use. Walk with me into the human soul. See, on every side, its engines of destruction in their many forms. See vanity, with its myriad vexations; avarice, kindling fires worse than fires on dry prairies; many-bladed selfishness, cutting wherever it goes; and lusts without number.

735. **Small Transgressions.**—The man that steals one single penny is—as great a transgressor against the laws of society as if he stole a thousand dollars? No, not exactly that. The man that steals one penny is—just as great a transgressor against the commercial interests of men as if he stole a thousand dollars? No, not that. The man that steals a penny is just as great a transgressor against *the purity of his own conscience* as if he stole a million of dollars. There is an impression that the culpability of things bears some proportion to their magnitude. To steal an apple is not much. In stealing it you do not get much; but you get all the damage that you would if it was a golden apple. To betray a small trust has the same moral effect on the betrayer as to betray a large one.

736. **Care.**—What is care? It is no specific thing. It is a word which includes the whole realm of human experience, and draws something from every part of it. Whatever thing in life worries you, chafes you, burdens you, alarms you, or in any way distresses you—that is care. Care is the friction of the human mind.

737. **Small Vexations.**—As it is only now and then that we have a landslide, while we are continually annoyed by the dust which sifts in at every crack, and door, and window, so it is only now and then that we have a crashing trouble, while we are perpetually annoyed by little daily cares and vexations.

738. **Cares not to be Emphasized.**—Would you think that man fit for a hero who should occupy the leisure of peace in telling what hard commissions he had during the last campaign, how tired he was on the march, and how painful it was to carry his arms? What idea would you have of a general or a soldier who should be more thoughtful of such contemptible personalities than of those things that pertain to the interests of the cause in which he is engaged? You that are called from darkness to light, and made to know the eternal obligation of your own souls; you into whose hands are put jewels more precious and glowing than stars in the heavens; you who are made God's instruments

for redeeming men, you ought to be ashamed to talk about your cares and responsibilities, as if they were onerous.

739. Anxiety.—Water is necessary for the floating of timber ; but if a log be saturated with water, it sinks in the very element which should buoy it up. Many men are water-logged with anxiety, and instead of quickening them, it only paralyzes exertion.

740. Live Above Care.—Dust, by its own nature, can rise only so far above the road ; and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough, escapes those little cares and vexations which brood upon the earth but cannot rise into the purer air.

741. Fretting Shows Weakness.—Fretting is a perpetual confession of weakness. It says, "I want to, and can't." Fretting is like a little dog pawing and whining at a door, because he can't get in.

742. The Habit of Sulkiness.—It is supposed that ebullitions of temper are petty, insignificant faults ; but I cannot consider the opening of a fountain of unhappiness in the family or the social circle a petty matter. A single instance may be excused ; but the habit of being peevish, sulky, morose, is not a slight fault. It rises to the dignity of an ample and multitudinous sin. For nothing more destroys the happiness around about men than a bad temper. It is in the power of one person in a family to keep that family in smoke all day long.

743. Needless Worry.—Human life is much like road life. You stand on a hill, and look down and across the valley, and another prodigious hill lifts itself up on the other side. The day is hot, your horse is weary, and you are tired ; and it seems to you that you cannot climb that long hill. But you had better trot down the hill you are on, and not trouble yourself about the other one. You find the valley pleasant and inspiriting. When you get across it, you meet only a slight ascent, and begin to wonder where the steep hill is which you saw. You drive along briskly, and when you reach the highest point, you find that there has not been an inch of the hill over which you have not trotted. The slight ascent looked almost like a perpendicular steep ; but when you come to pass over it, step by step, you find it to be a good traveling road.

So it is with your troubles. Just in that way your anticipations of mischiefs hang before you ; and when you come to where they are, you find them to be all smooth turnpikes. Men ought to be ashamed, after they have done that two or three times, not to take the hint, and profit by it ; yet they will not. They will suffer from anticipated troubles, as much as though they had had no such experience.

744. Folly of Fretting. — If you would keep a book, and every day put down the things that pester you, and see what becomes of them, it would be a benefit to you. You allow a thing to pester you, just as you allow a fly to settle on you and plague you ; and you lose your temper (or rather, get it ; for when men are surcharged with temper they are said to have lost it); and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it up, and follow it out, and ascertain what becomes of it, you would see what a fool you were.

745. Disputation.—Have you never met men that were full of questions—questions about dates ; questions about inspiration ; questions about doctrines ;

questions about hard passages; questions about symbols and types; questions about the church; questions about everything? I fall in with them once in a while; and then I am like a man, wandering among flowers, who, ere he is aware, finds himself in the midst of a thick-set hedge, and gets his garments torn, and is sorely annoyed and vexed. I never found the least particle of good in a bramble.

746. **Dishonesty Atmospheric.** — Dishonesty is an atmosphere. If it comes into one apartment it penetrates all the rest.

747. **Petty Cheating.**—Little dishonesties are like the drops that work through the banks of the levee: a drop is an engineer; it tunnels a way for its fellows, and they, rushing, prepare for all behind them.

748. **Thou Shalt Not Covet.**—One man goes along the street, and looks at the basket of his neighbor who is going home from market, and says, "If I were in that man's place I should have money enough to buy such things as he has in his basket. He can have luxuries, but I am poor, and cannot have them." Some men, if they see a rich man, say, "I am poor;" if they see a man that is high up, they say "I am low down;" if they see a man that is well dressed, they say, "I am shabbily dressed;" if they see a man that is prospered, they say, "I am not prospered." And so they are forever letting their conversation be filled with covetousness, and picking at other men's prosperity, or at their own hearts on account of it. Now the apostle says, "Let your conversation be without covetousness, and be content with such things as ye have."

749. **Coveting.**—When unwary men come to buy, the fact that they may have come with a gambling spirit, or an avaricious spirit, or that they may be venturing out of their proper business, does not touch the question at all of the man that deliberately sells these stocks to them at fifty, or sixty, or seventy cents, which he knows cannot be worth to them ten, nor five, nor one. Why, what does he desire? He desires to get fifty cents out of these men for what he knows will be valueless to them. I do not say that all stock-brokerage is gambling or wicked; for a great deal of it is on a real, necessary, and equitable basis: but that part of it which consists in selling things which the seller knows to be valueless, but the worthlessness of which the persons buying are not able to know anything about, I consider to be an eminent instance of coveting, a violation of the command of God against covetousness, and of the conscience of the seller.

750. **Dishonesty a Hard Master.**—When a man breaks into my house and steals four or five suits of clothes, as well as what little silver he can lay his hands upon, and many little conveniences, and carries them to the pawnbroker's, and pockets the money, and is worth two or three hundred dollars more than he was, he succeeds —undoubtedly he succeeds; and if that were the whole of his life, stealing would be successful: but, in judging of the success of this thief, you must take into account what is the average enjoyment and prosperity of thieves. Do thieves prosper? Every man who is a thief will bear witness, at last, that stealing is a hard master. The gains are small, the run of penalty great.

751. **Combative Disposition.** — An unexploded torpedo is peaceable; but we should not consider it an implement of peace. It has everything ready for an explosion when it is touched off. And so a man cannot be

expected to have the Gospel disposition of peace simply because he is not in a broil, so long as he has dispositions which, upon occasion, when a fit opportunity presents itself, will bring him into some disagreeable collision.

752. Temper.—There goes down by the side of a man's door, a tumbling brook; and he thinks to himself, "That continually rattling, that forever bubbling, that lazy, rollicking brook, I will take out of the way." Well, let him take it out of the way if he can. He may take his bucket, and work night and day, and scoop up bucketful after bucketful, and carry it away, and yet the brook will be undiminished as long as the mountain clouds dissolve and feed its sources. But that man, in a better mood, says, "I will throw a little dam across that brook, and will build a mill, and will make it work for me." Ah! that he can do. He builds his mill, and sets his wheel, and the brook is taught to run over the wheel, and the wheel works to the pressure of the brook, and industry goes on within. He could not destroy the brook, but he could make it work for him. A man cannot eradicate his temper, but he can determine what it shall do.

753. Good-Natured Rudeness.—As when, for instance, a great weighty Newfoundland dog rushes into the parlor, upsets the table and treads on the children, he does not mean anything but caress, so there are men that overthrow each other with rude contacts and unconscious violence, disturbing the peace and harmony of all with whom they have to do.

754. Aggressiveness.—Some men think that the pride of the world is immense, but nobody sees half so much pride in the world as proud people do. They stir it up. Every man has pride enough in him, if you approach him in such a way as to draw it out. There is a vast amount of ugliness in human nature that will show itself, if you deal with men so as to excite it. If you choose to take a pole, and stir up men from the bottom, you will find plenty of mud. On the other hand, every man has imagination, and faith, and hope, and love, and aspiration—a yearning for things noble, and pure, and true; and these qualities too can be stimulated.

755. Unsocial Temper.—Many a man who has a blunt, harsh, peremptory, disagreeable way of meeting people, excuses himself by saying, "Oh, it is my way." Of course it is his way; and it is the trip-hammer's way, when a child's hand is on the anvil, to smash it! A swine's way, or a vulture's way, is no more agreeable because it is his way.

756. Grumblers.—Grumbling is treason to anything moral. It is the small change of treason. Beware of the man who does not live by hope, by faith, and by the love of God, who does not sleep, nor let his children sleep. When the Deluge had subsided, a raven was sent out, and he spread his dusky wings, and inspected the surface of the flood, and saw nothing but dead bodies, dead bodies, and dead bodies. A dove was sent out, and it came back with a single leaf. It could not get more than that; but that was worth bringing, for it was the ground of hope and joy. The dove was sent forth again, and by that time the trees on the mountains were uncovered, and the bright bird nested in the bosom of their branches, and doubtless did not come back again; while the old raven still cawed, and cawed, and cawed, and saw only the slime, and the death, and the carrion, and neither came back, nor plucked any leaf, nor saw

any bow in the heavens. Beware of the raven!

757. Croakers.—There are many patriarchs of the pool. Have you never seen these patriarchal croakers, of a summer evening, on the borders of some inland lake? Have you never heard their croakings all through the night? There is many and many a man who sits squat on the edge of his party-pool, croaking—croaking—croaking; and you would think, if you did not know what the sound was, that all the spirits of the lower regions, weird and mischievous, were in the air. And yet, when you go and explore, what is the noise? It is a frog—nothing more!

758. Frivolous Zeal.—To one before whom dwelt the eternal calm and joy of a higher life, how foolish must have seemed the frivolous zeal, the intense absorption in trifles, the thoroughly sensuous life, of the Pharisees! Their sacred heats were like a rash upon the skin. They thought themselves superlatively wise. They prided themselves upon their tact in managing men, their sagacity in planning and skill in executing their petty schemes of party and personal ambition. And yet in their very midst stood the greatest person that had ever appeared on earth, teaching sublime wisdom, almost unheard; and the Pharisees could see nothing in him but a dangerous zealot!

759. Pride.—The prouder a man is, the more he thinks he deserves; and the more he thinks he deserves, the less he really does deserve. The little he gets he looks upon with contempt because it is little. The much that he does not get he regards as evidence of the marvelous inequality of things in human life. He goes forever murmuring at what he looks upon as partiality in God's dealings with men. Such men are like old hulks that make no voyages, and leak at every seam.

760. Vanity.—I would rather fight pride than vanity, because pride has a stand-up way of fighting. You know where it is. It throws its black shadow on you, and you are not at a loss where to strike. But vanity is an elusive, an insect-like, a multiplied feeling. Men that fight vanities are like men that fight midges and butterflies. It is easier to chase them than to hit them.

761. Conceit.—A man with a telescope saw lions in the moon; they turned out to be flies on the glass. So men with conceit magnify things that belong to them, and insects become mountains.

762. Religious Pride.—It became necessary that Christ should strike with severe strokes at the real lapse from morality which had taken place among the Scribes and Pharisees. Scarcely anything less than that terrible denunciation could have reached through the thick hide of self-conceit which covers spiritual leaders when they have degenerated; for there is nothing that is less pervious than conceited orthodoxy in any age, or in any nation.

763. Self-Consciousness. — Many persons mistake the province of forethought and calculation, and attempt to carry themselves in the details and minute particulars of life by them. They rigidly inspect every act and experience, as though each one must be taken up and looked at conscientiously, and narrowly, and watchfully. They go about with looks precomposed. They are sure to measure their steps. They will not laugh without a properly considered reason. If some wag surprises them into a laugh, they run back and look to see if they ought to have laughed. Everything in them

seems to be drawn out as tape measures are, and seems, like them, to have a spring, which causes it to fly back instantly, and to be measured off into inches and fractions of inches. There is nothing about them which reminds one of natural clusters, or tendrils, or moss, or wild-flowers. Everything about them is after the pattern of yardsticks, and surveyors' chains. They are a sort of conscientious arithmetic. Their mouth acts, not as flowers do, obedient to the sap beneath; but as do the locks of safes full of gold, into which a formal iron key must needs be thrust whenever you open them. Can there be anything in this world so intolerable as the doing everything on purpose, forever studying and measuring God and the universe with reference to Self!

764. How to End Quarrels.—People who have mutual difficulties are like two men pulling at the opposite ends of a rope with a knot in it. The harder they pull the tighter the knot becomes, but if they give up and come together there is no difficulty in untying the knot. In a great many situations and circumstances of life, you must give up when you want to beat.

765. Holding a Grudge.—Men lay up a wrong done to them, and cherish it, until they can avenge it. As embers are raked up at night, they rake it up, and uncover it that it may burn the next day, and rake it up again, and uncover it again, and keep it alive, so that when there is a chance for revenge they can start the fire.

766. Surly Forgiveness.—Did you ever see a dog rebuked for barking? The master says, "Hush! be still!" and the dog stops barking; but he keeps up a terrible growling. That is the way men forgive. They put down their anger or revenge so that they do not bite nor bark, but they growl.

767. Forgiving Without Forgetting.—A man loses his temper, and says something wrong, and hurts a person's feelings; but he immediately says, "I take it all back, and beg pardon." The person says to him, "I forgive you"; but he thinks to himself, "I will pay him off for that." In the course of a week this person makes some harsh or unjustifiable remark, and the man says to him, "I think you spoke unadvisedly." "Ah! you are a pretty person to talk about speaking unadvisedly: what did you do last Tuesday morning?" He professed to have forgiven the offence, and yet, so far from having forgiven it, he laid it up in his memory, and improves the first opportunity which presents itself to resent it.

768. Self-Seeking Friendship.—Is the shepherd necessarily a friend of the sheep because he keeps them and cares for them? No, he may keep them and care for them that he may shear their fleece, and profit by it. Is the gardener a botanist because he cherishes the succulent lettuce, with painstaking, for the market? No, it is not the science, but the money, that he thinks of. And friends that make use of you when you are in prosperity, for the sake of their own comfort and convenience, and that hide themselves from you in the time of trouble, are friends after the pattern of selfishness, and not after the pattern of divine love.

769. Hypocrisy.—You cannot tell by the way a tree looks, whence its roots are sucking sap. There is many a man that wears clean linen, and has good associates, and appears regularly at the house of God, and seems to be a Christian man, who, if you follow down his roots, you will find to be drawing his nourishment from the common sewers.

770. **Evil Disguised.**—It is disgusting to see a poor, miserable lost creature tramping the streets in rags; but she is no more a harlot than that embellished quean that walks or rides in the midst of wealth and pompous attendance. Harlotry is as hateful as love is sacred. Under every disguise, then, evil is to be known as evil.

771. **Evil Wit.**—Men are accustomed to express indignation when things that are wicked are vulgar. A thing that in its stark-nakedness men would turn blushing away from, they will look upon with an unblushing face and with effrontery if you only put the thin guise of wit over it. The most hateful evil in the world is the evil that dresses itself in such a way that men cannot hate it. This is the harlotry of wickedness.

772. **Flattery.**—All use of the tongue to flatter is condemned. "Lie not one to another," saith the Apostle; and all flattery is lying. It may have an element, a single thread of truth, in the woof or warp; but, after all, it is a web of insincerity, and generally for a purpose. It is on an errand of selfishness from you. When you flatter a person you want something; you have an end in view, and a flatterer is as mean as men well can be.

773. **The Flatterer.**—Who has not seen the toady of society—the entozoön—the flatterer, who smoothly glides through household after household, liking all things, praising all things, smooth and plausible, still studying your every whim, placating pride, coddling vanity, and with wondrous instinct, but like the needle, small and bright, carrying the thread of his own selfishness behind him all the time, and fabricating his own interests?

774. **Fraud in Manufactures.**—There is an element of fraud that goes through whatever is offered for sale in the market. The anvil has learned to lie; the loom has learned to lie; silk has learned to lie; cotton has learned to lie; flax has learned to lie; hemp has learned to lie. Every element in society pretends to be one thing, and on the surface seems to be that thing, while at the bottom it is another thing.

I do not undertake to say that men have not a right to make different grades of goods. I do not undertake to say that coffee shall be all coffee and not part chicory. I do not undertake to say that chicory shall be all chicory, and not part burned biscuits that have been sent four times across the sea. I do not undertake to say that there shall not be adulterations in commerce. But if a thing passes for a first-class article, it ought to be first-class; if for second-class, it ought to be second-class; and so on. It is proper enough that there should be various qualities; but everything ought to be what it seems, and ought to seem what it is.

775. **Personal Criticism.**—As a cat watching for mice does not look up though an elephant goes by, so personal critics are so busy mousing for defects, that they let great excellences pass them unnoticed.

776. **The Habit of Criticism.**—Do you not know persons who, on going into a room, will at once glance around and see whether the furniture is unmatched; whether some things are extravagantly fine, while others are poor; whether the carpet is worn a little, and mended, as though there had been an attempt to make the most out of a little? Do you not know persons who, on looking at another's dress, only see the things that are out of taste, and that mar? Do you not know persons who, on beholding a face, see only the wrong feature, if there is one? Do you not know per-

sons who, on listening to a conversation, take notice of only those parts where the grammar breaks down, where those that are conversing take a generous liberty in syntax, or where they make use of an unlucky word, being very careful to see all the faults, but paying very little attention to the subject matter, though it may be very good? Such persons come to have a settled habit of directing their mind to the detection of faults, as if there was a sort of smartness in it!

777. Sensitiveness.—It is a fact that a man who has no skin over his nerves, *has* no skin over his nerves, and that he suffers; and you that wear rhinoceros hides are not to despise him because he cannot bear as much as you can.

778. Fault-Finding.—Carrion-crows and turkey-buzzards like carrion, and hunt for it. And where I see men going round and watching for faults and imperfections, and seeing nothing good, I mark those men, "Turkey-buzzards and carrion-crows." For the dove shall fly through that sunlit air that reveals naught but loathsome corruption to the crow and the buzzard, and shall see no carrion, and only blossoming growths and sweet fields. What you see, depends upon the eye with which you look.

779. Heedless Judgments.—Men seldom make it a matter of conscience to see things as they are, and hear things as they really report themselves. They follow their curiosity, their sense of wonder, their temper, their interests, or their prejudices, instead of their judgment and their conscience. How many men were there around the corner? "Twenty," says the man, quickly. There were seven. How long did you have to wait? "Two hours, at least." It was just three-quarters of an hour by the watch. So, in a multitude of things that happen every day, one man repeats what his imagination reported to him, and another man what his impatient, irritable feelings said to him.

780. Needless Talk.—I see men who use more wind to waft a cockle-boat across a pond than would be required to carry a man-of-war across the sea!

781. Endless Talking.—Did you ever think what a volume your talk would make if it were printed? If everything that some persons say in a single day were printed, what a volume it would make! and if all they say in a year were printed, what a library it would make! I pity the man that should have to read the one or the other. The exaggerations, the overcolorings, the misrepresentations, the lies (for we all lie continually) which escape us when we are speaking about ourselves, about our children, about our families, about our property, about our neighbors, about everything that we have to do with,—what must be their influence upon the world? Still, how few there are that know anything about the use of their tongue, which is forever on the move!

782. Control of the Tongue.—When it comes to irritableness of temper, to severity of speech or to any such other form of unchristian conduct, I am very stringent. *It can be overcome.* This is a question about which I will not flinch. If your tongue is inflammable and it flashes like powder, it may cost you something of a struggle, but it is a struggle in which a man can conquer within a reasonable time. He can say, when the pressure comes, "I will hold my peace; I will not speak a word, either good or bad, and I will do it as in the presence of God." He may fall, again and again, but sooner or later he can learn to control

his tongue, his temper and his passion. This is a thing about which there is to be no going back. It is one of the things in regard to which you should be severer with yourselves than in regard to almost anything else.

783. Nagging.—Near to mischief is the use of the tongue for teasing. It becomes a more positive instrument, then, of the evil passions. I do not allude altogether, yet, to the more malignant stabs which the tongue can give, and does give, but to the habit of inflicting unnecessary worry and punishment upon those around about you; to the basilar instinct of hurting; to the animal propensity of biting or scratching. We have brought along down the Darwinian animal development; only we have done it, not with our claws and teeth, but with our tongue. Sarcastic allusions; cutting remarks; all forms of unkind badinage with the tongue; nagging; the calling up of disagreeable things; the saying things that make one blush; the seeing what you can do with the snap of your tongue to those around about you—all these things should be avoided. They may be a milder form, but they are a form, of the malignant disposition.

784. Teasing.—It does not cease with youth. Grown folks, good-natured, kind-hearted, well-meaning, and full of benevolence, often show this perverse spirit in the midst of all their kindness. By sharp speech, by veiled sarcasm, by exciting curiosity which they will not gratify, by narrating pretended facts, by sinister compliments, by rallying one when circumstances forbid a reply, by equivocal praise, by blunt telling of some truth that had been better left unsaid, and by hundreds of ingenious ways which time would fail to tell, people inflict pain upon each other.

Those who in the main are striving to make friends happy, will have one black thread in the web of white. Those who really love each other have a strange fondness for stirring each other up.

785. Malicious Gossips.—Would it be *man*slaughter to kill a *fool?* Ought not the law to give a man some discretionary power over the life of these mosquitoes and gnats, that have, by some strange freak of nature, grown into the shape of men, without losing the propensities of insects?

786. Ugly Words.—Many a word drops a seed from us that grows up a thorn-bush in the soul on which it falls.

787. Evil-Speaking.—How the knowledge of some wrong in another person burns in a man until he can tell it somewhere! If he would hold his tongue the thing would die, like a fire without air: but no, he wants confidentially to communicate it; and the associate confidentially communicates it; they need some help to keep the secret, and they communicate it; and so it goes like wildfire all through the community. What cannibalism is it that leads us to desire to eat up the reputations of men!

788. False Witness.—You shall not bear false witness against your neighbor either by your tongue or by your ear. It is as bad for a man to quietly hear another man slandered as to slander him. And, brethren, it is not enough for you to maintain in your speech and in your whole conduct the sanctity of the reputation of those around about you. There is a phase of honor far more sacred than that. There is in every man a silent judgment-seat, a chamber in his own thoughts, where he thinks evil or thinks well of his neighbors; where he looks upon them charitably or un-

charitably ; and you are violating one of the sanctities of God's Law when you dare to think unjustly of your fellow-men. They are not present to hear your charge or to defend themselves against it ; and if you condemn them, you condemn them unseen and unheard.

789. Self-Description.—When we talk about ourselves we almost invariably use Latin words, and when we talk about our neighbors we use Saxon words. And one of the best things a man can do, I think, is to examine himself in the Saxon tongue. If a man tells that which is contrary to the truth, let him not say, "I equivocate": let him say, "I lie." *Lie!* why, it brings the judgment-day right home to a man's thought. Men do not like it, but it is exactly the thing that will most effectually touch the moral sense ; and the more the moral sense is touched the better. If a man has departed from rectitude in his dealings with another, let him not say, "I took advantage," which is a roundabout, long sentence : let him say, "I *cheated*." That is a very direct word. It springs straight to the conscience, as the arrow flies whizzing from the bow to the center of the mark. Does it grate harshly on your ear? Nevertheless, it is better that you should employ it ; and you should come to this determination : "I will call things that I detect in my conduct by those clear-faced, rough-tongued words that my enemies would use if they wanted to sting me to the quick."

790. Slang.—In the use of the tongue there is indulgence in slang ; and that, too, among educated people who consider themselves as refined. There is no beauty in it. Now and then there is an extraordinary phrase, that has some vitality, and it is not slang—it is picturesque. There are phrases originated that really do touch the vital matter as no ordinary paraphrastic language can ; but that does not include those ten thousand ever-coming and ever-changing phrases that have no beauty and no meaning in them, and are scarcely even grotesque. We would not permit our daughters so to use their feet and their hands as they permit themselves to use their tongue, contrary to the proprieties of life and of good breeding. Such improprieties are warts upon the tongue, not beauties.

791. Rejoicing in Iniquity.—Generally speaking, when I see men taking to anything naturally, I say, "It is because they like it." When I see a man read every murder in the newspaper, every single case of *crim. con.* in the courts ; when I see a man eating carrion every day, morning, noon, and night—hunting for it—I say to myself, "He likes it." I make up my mind that he does rejoice in iniquity. I am convinced that there is something in this garbage which meets a want in his nature. As for myself, I should as soon set up my dwelling in the common sewer of New York, as to dabble in the stench pools of the criminal columns of our daily papers, which every day pour out mud, mud, mud—fetid, foul, stinking mud.

792. Ear and Tongue Leagued for Evil.—Where there are no persons that enjoy slanderous stories, evil tales about men, there will be no widespread contagion of mischief. It would seem as if there was a league between the ear and the tongue, to make as much out of evil as it is possible. The ear, like a sewer, gathers in whatever there is going in the community ; and the tongue, like a scavenger, runs with it from house to house.

793. Native Evil Finds Evil.—A bad man finds that which is bad. He

carries it with him. An irritable man finds not only irritable men, but occasions for irritability. A quarrelsome man finds occasion to quarrel in every nook and corner. A discontented man—O the jolts that are under his wheels! O the provocations that are brought to bear upon him! A dishonest man every day has ten thousand things telling him of dishonest ways. More than mosquitoes in summer are the thoughts of dishonesty that are round about a brain that naturally tends to be dishonest. The man says, "I am tempted of the devil." Yes; and the devil knows where to tempt you. He sows his seed on ground prepared beforehand.

794. Habits of Hearing.—How many persons are in regard to hearing, like sentinels who, when set to take care of things that are good, are always asleep, but who, when set to take care of things that are bad, never go to sleep! How many men take account of their habits of hearing?

795. The Hearing of Evil.—If there is one thing that has been repeated over and over again, it is the caution about hearing; and yet how many persons there are who do not use their ears to hear what it might do them good to hear, but as a bolting-cloth to catch only the bran and let the flour go! How many there are who hear everything that is keen, pungent, and salient in scandal, and nothing favorable, commendable, praiseworthy of men!

796. Scandal.—The true mother would never let go out of the door any tale of what little meanness the child had done, or of what little animalism it was subject to. Such things in the family are sacred; love smothers them; but in larger circles it is our privilege, when a fault has been laid, to sit on it till it hatches, and to encourage the breed! We solace our hours with the shrewd penetration which we possess. We have heard something that is most amusing; and, with a laugh for the bow, we send the venomed arrow out.

XVIII. EXCELLENCES AND VIRTUES

797. Educated Virtues.—It is a great deal better that the clownish, ill-bred country lout, coming to the city and attending a dancing master for good manners should put his feet exactly right than to go on with his clumsy, slouching gait; but no man has manners who is thinking about manners. It is not until the foot has forgotten that it ever has been taught as a scholar, or the hand that it ever has been instructed, that there is grace in it. When a man has learned anything, and has to stop and think of it, he has not learned it. When a man has any virtue that requires to be called, that virtue is not educated. When a man has to open the door of the soul, and call down, "Patience, come here, you are wanted," that man has not learned to be patient.

798. Little Virtues.—Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

799. Small Excellences. — Look upon your scarfs, so brilliant. The color shines afar off. Comely it is in the vat of the dyer. Comely it is on the shoulder of beauty. How ex-

quisite is the dye that comes from the cochineal insect. And yet, how small is that insect—scarcely, I may say, so big as the point of a pin—which feeds so inconspicuously on the under side of the leaf of the cactus, nourishing his growth quite unconscious that as one of all the myriads of all these little shining points will he by and by help to produce those glowing colors which civilization and refinement will make so meet and comely in distant lands! So it is with good deeds. The great things in this world are the sum of infinitesimal little things.

800. **Self-Knowledge, as to Conduct.**—We should keep ourselves informed of our conduct in its relations to sympathy and affection. Are we acting upon men by our selfish instincts, our animal natures, and our executive forces; or are we acting upon them by our affections, our moral sentiments, and our understanding? We imagine with wonder the passage of a comet through space, flaming and sparkling along strange paths, and glowing upon stars innumerable as it goes; but that is not half so wonderful as the passage of the human heart, flaming and sparkling and glowing with ten thousand effects shot upon every man we meet, as we move through life. Comets are cold in distance, and all their radiance falls without effect; but the human soul, as it moves up and down the ways of experience, is producing ten thousand effects at every single movement, many of which we know nothing about: but we should aim to know.

801. **Gifts of the Heart.**—Every one of you has, in his own heart, a garden. The root of everything that is beautiful, and savory, and desirable, is planted in every man's soul; and every man is expected of the Lord to bring it to some degree of perfection. Christ says, "Freely ye have received; freely give." He says to you, "Go forth and, wherever you are, pluck those flowers that bloom in the garden of your soul, take the fair things that are in you, and do not use them for yourself alone, but distribute them among others."

802. **Expression of Pleasure.**—If men are surprised by a great pleasure, you will see the difference between one and another in this, that a stolid or selfish man will absorb his pleasure, while a generous nature, like a bell, will ring out his. It is the instinct of every true and large nature to distribute its own sensations of enjoyment, to radiate its own emotions of pleasure. You cannot meet a noble man and spend a few moments with him without burning to tell your friends something about him.

803. **Making Others Happy.**—The business of making men happy that are not happy does not lie half so near to the consciousness of men as it ought to. If it is in the power of men to touch the higher nature, and to rouse others to cheer, to good nature, to hope, to good will, to mirth, to courage, then this is a part of their Christian duty.

What is an *adagio* from one of Beethoven's symphonies? What, but a mere motion of the wind—a congeries of invisible pulsations in the air? And yet, when care has lowered, and life sits heavily on your heart, one half-hour in hearing such divine sounds renews your soul, and sends you away recreate. How much more, then, when not dead instruments, but the living faculties of a truly loving Christian soul, send forth their influence! How the heart of man can make the heart of man pulsate with pleasure, if it will!

804. Self-knowledge, as to Speech.—There are a great many persons who examine themselves as to motives; but how many persons examine themselves in the matter of speech? Do you know what your habits are with regard to talking? Do you talk a great deal too much? Do you say a great many things heedlessly? Do you indulge a great deal in out-swelling words of pride? Are your words like sparks of fire, or are they like drops of oil? Do you make life sweet with your tongue wherever you go, or is your tongue like the tongue of a serpent, carrying terror? How often do you think of your speech? I venture to say that every person in your neighborhood knows more about it than you do.

805. Love to be Manifested.—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. . . . Flowers on the coffin cast no fragrance backward over the weary days.

806. Cheerfulness.—I have sometimes ridden through fields and lanes, where, without seeing anything, I looked about to see something, the air was so sweet, and said, "The grapevines are blossoming." And I have often been in a company where persons were so pleasant and cheerful and good-natured, that I looked to see whose grapevines were blossoming.

807. Sunny Dispositions.—There are natural-born comforters. I have seen some men whose coming in through the door was like the coming in of the sun in winter. There are some people who are like the whistling of the northeast wind, and I bless God when they go. There are others who are like the balm of summer days that bring birds and prophesy flowers; and I bless God when they come.

808. "The Lord Be With Thee."—It was their ordinary mode of salutation in the time and country of Boaz. It was beautiful for the owner of a field to go forth and greet his reapers thus, and for them to greet him in the same spirit. What if a director of a railroad, nowadays, should come out in the morning, and say to his workmen, "The Lord be with you!" What would they think, or say? So it seems to us a wonderful period in which the householder and master addressed those who served him in these stately words, "The Lord be with you," and they said in reply, "The Lord bless thee." It was a good deal better than the best of our salutations. Take, for instance, our "Good-bye." That you know, is "God be with you"—shrunk up to a skin.

809. Good-Natured People.—A real good-natured man is the most troublesome morsel that the malign passions ever attempt to feed upon. He is the natural superior of irritable persons. He that can govern himself can control others. An irritable man, whom any one can excite, is like a horse kept at livery, ridden by every one, and spurred by each rider. Nobody is so little his own master as he who can be stirred and provoked at another's will.

810. Variableness of "Truth."—Truth is not always the same. That is to say, it is a series of endless adaptations. The statement of truth is like registration on a thermometer, where the mercury is going up or down all the time, according to the changes which are taking place in the

temperature. The statement of truth constantly varies through all the moods of the atmosphere by which it is influenced.

For example, one would suppose that if there were any truth about which there was no doubt, it was the need of neatness. "Neatness is neatness," you say. I beg your pardon. What is thought very neat indeed in a stone mason's work would be considered very far from neat in your bedroom. We judge of neatness according to circumstances.

811. **Truth the Bond of Society.**—The political economy of the matter is this, that lying disintegrates society. Men are united together in the great interests of human life by trust. On an average they believe, when a man says a thing; when he says he has done a thing they take it for granted. We could not live if we could not believe in men. "William, have you deposited those checks in the bank?" "Yes, sir, I have." "May be he has, may be he has not; I will go round to the bank and see." "Has my clerk deposited checks for $5,000 in the bank to-day?" "Yes," says the cashier, "he has." "But there may be a collusion between him and some of the bank officers, I will go inside and see." "Is your cashier to be believed when he says my clerk has deposited $5,000?" If a man had to do all that circumlocution in his business he would not have time to do anything else. The progress of all human life begins in the belief that men substantially tell the truth.

812. **Gentleness.**—Gentleness is not a quality of not having *vim*. When a man is strong and energetic, and at the same time uses his strength and energy and power with sweetness, that is gentleness. See the great swarthy smith as he returns from the anvil, every muscle herculean, after the day's labor washing himself that he may come back to his own complexion. As the little child totters out to him, see with what ineffable sweetness he gathers up the little one on his shoulder, and holds the babe in his arm. He that could swing a giant and slay him walks about, the servant of the little children, so gently that they love him almost more than they love the mother's bosom. Gentleness is the sweetness of strength in an element of love. Weakness is not necessarily gentle.

813. **The Peaceful Spirit.**—"And your feet shod with the preparation of the gospel of peace." Ah, how soft is the touch that one's foot must have with such sandals upon them! Ah, how unwearable are such shoes on earth! If one could but walk along the ways of life "shod with the preparation of the gospel of peace," of every man it might be said as Scott said of the Lady of the Lake that trod on a harebell, which instantly lifted its head to look after her retreating footsteps. Wondrous are these elements of defence; and with them, how does one, quicker than the winged and fabled shoe of Mercury trod upon the air, tread in this immortal conflict.

814. **Difficulty of Goodness amid Evil.**—If you take a lighted candle, beautiful and symmetrical, and carry it out of doors unsheltered, the wind blows it about in every direction; the flame flares right and left, and melts down the body on which it feeds.

People of a kind and genial disposition in a selfish world, undertaking to carry that disposition for the medication of other souls, are frequently jarred and jolted by the discords which they encounter outside of themselves; and they have all the time to

fight with their circumstances. God sometimes puts a man in such a position in life that he is at peace with himself but out of joint with the outward world ; and that is a very solemn place to stand in.

815. Forgiveness.—In an act of forgiveness you must burn, not the arrow alone, but the bow, too ; you must not only refrain from retaliation, but you must get rid of the desire to retaliate.

816. Spirit of Forgiveness.—As we do not keep tinder in every box in the house, so we do not keep the sense of anger in every faculty. When one comes against the door of some faculties with an injury, we look over the railing and say,—"I'll forgive you for that, for you did not get in." But by and by, when the faculty where we are sensitive is entered, then we grind our teeth and say,—"I could have forgiven him for anything but that!"

We must not arrogate to ourselves a spirit of forgiveness, until we have been touched to the quick where we are sensitive, and borne it meekly. And meekness is not mere whitefacedness, a mere contemplative virtue ; it is maintaining peace and patience amidst pelting provocations.

817. How to Repay Injury.—The man who has been injured is the doctor of the man that did the injury. He is called to prescribe for him. You are to supply that element which the man lacks for whom you prescribe. If he has been mean, that is a reason why you should be magnanimous. If he has been dishonest, that is a reason why you should be scrupulously honest. If he has been cruel, that is a reason why you should be intensely forgiving and benevolent. Right is the refutation of wrong, and the nurse and cure for it. For, if you do wickedly to a man, and find that piercing him only brings sugar, as tapping the maple tree brings the sap out of which sugar is made ; if you pierce a man and find that only sweetness flows from the wound—this leads to better thoughts and a regenerated disposition.

818. Like Begets Like.—One of the conditions required in the production of peace is, that you shall have it to a degree, at least, in your own soul. No man, himself being excessively nervous, can successfully nurse a nervous person. One's nerves oscillate and beat upon other people. It requires good health to inspire sickness, and lift the weak up out of their ailments ; and if a man is to be a peacemaker he must have the flavor of peace in his own soul.

819. Gratitude.—There was a man in Boston (I know not whether he lives yet,—yes, he lives, but I know not whether he lives in this world) who, though not rich, was accustomed to go into the courts of justice every morning to give bail for culprits that had no friends ; and it was his testimony that of all those for whom he gave bail, not one betrayed him,—not one left him in the lurch. And do you suppose that those creatures whom Christ has helped, and whom he has given a hope of eternal salvation, would turn against him, their best friend, and the one to whom they are indebted for their choicest blessings? Would that be human nature? Is there anything on God's earth like gratitude to inspire a soul to act in the right direction ?

820. Fidelity.—A ship laden with passengers, and under the charge of a faithful man, sets out on a voyage in the dead of winter. Owing to a variation of the compass he runs the ship upon a reef. There she remains fixed, with the waves of the ocean raging

about her side like hungry wolves impatient for their victim. The shipmaster is the only man on the vessel that is calm, and he goes about speaking words of encouragement to the others, and making preparations for their relief. When he has got something rigged for taking them off, the women and children are handed down first; then the other passengers follow; and then the crew; and the shipmaster is the last man to leave the wreck—almost frozen, and worn out with watching. But he is so benumbed and so weary that he misses his hold, and falls over; and the ocean sings his requiem. And there is not a man that hears his story who does not feel that there has been a monument erected to fidelity and disinterested benevolence, which shall stand as long as the name of that man endures.

821. Justice.—It is supposed that justice is a simple quality. It is one of the most complex, perplexing, recondite, and unknown of qualities. We know what justice is in some things, in certain low relations, as between man and man. It has been established by custom in some cases, and by law in others; but the world had to grow a great while before it could know what is just under what now seem very simple circumstances. As circumstances change, and questions become more complex, it becomes more difficult to tell what justice is. Justice itself becomes composite as it becomes mixed with taste, and love, and other elements. There is a vast literature to it. As the alphabet is simple in each letter, but is the father of an infinite literature, so the combination of these simple qualities becomes voluminous in possibilities.

822. Sincerity.—One reason why men have been so fascinated with what are called the "pre-Raphaelite pictures" is that they were painted, not for exhibition, but as a sincere offering to truth. They were genuine; and therefore, however much they were "out of drawing," however far they were from the niceties of a more refined art, there was always an earnestness and a simplicity in them, and they meant what they expressed. This was even more true of the old German than of the Italian schools. There is nothing like the hearty simplicity of the early German painters.

After Raphael, and largely in consequence of his influence, there came a day when there was more beauty and grace, and more correctness of form; but a large spirit of exhibitoriness crept into the pictures. There is scarcely a Madonna of Raphael that does not look as though it was conscious of being a Madonna; scarcely a sweet and angelic face that is not apparently aware that it is sweet and angelic; scarcely a pious countenance that does not seem to know that it is pious. There is an intolerable sense of vanity that has crept into all his pictures. And in this way love of praise has corrupted art, as it is apt to do with nature—human nature.

823. "Mercy, with Cheerfulness."—Some persons run at you like a dog with his mouth open; and they think that they have shown you mercy because at last they turn away and do not bite you. But mercy is to be beautiful and gracious. It is to be bestowed not surlily but cheerfully.

824. The Owning of Offences.—It is not the offence, but the *defence* of the offence, that makes it hard for us to bear with one another. A man may say to me, "You are a vile sinner;" he may rain his words on me like blows; but if he comes back when his passion has gone down, with

tears in his eyes, and says, "Oh! forgive me; I did not mean it," it is all gone, quicker than a flash of lightning. I love him all the more. The fault is not hard to bear. It is the defending the fault, it is the refusing to make up under fault, that rankles, and makes us ugly in return. Where there is one ugly man, there are two, generally.

825. **Right, Unconscious Rebuke of Wrong.**—The right is itself a contradiction of the wrong, an exposition of it, and a rebuke which it cannot bear. Lies never were able to stand up and look the sweet face of Truth fairly in the eye. A lie invariably sneaks away, or burrows, or puts on a veil, or pretends to be the truth. A dishonest thing cannot face an honest thing, an impurity cannot look a bright-eyed purity unflinchingly in the face. A meanness cannot stand up against a magnanimity. Stinginess is cowed in the presence of generosity.

826. **Honesty in Work.**—Any man who has spent an honest life in rearing up the physical economy of society, by which he is to promote the happiness of households, and the industries and frugalities, and so the welfare, of his fellow-men, has lived to a good purpose. For the man who is a carpenter, or builder, or architect, or engineer, does not work merely for present remuneration. He puts that in his work which will remunerate him. I think many a man has looked back from heaven and thanked God that he had a chance to bless mankind by building good houses. And some men have, perhaps, looked back, not from heaven, with remorse, that they built houses that were a curse to mankind.

827. **Consider the Sensitive.**—A day that is piercingly cold to a person whose blood is thin, and whose whole system is low-toned, is a charming day to the great rude, robust man, who is full of vigor, and who has an abundance of blood of the right sort, sending life all through him; and there are as many temperaments of the mind as there are of the body.

828. **Frugality.** — There is something beautiful, I know, in the thought of a parent leaning on the shoulders of those whom he has reared. Nevertheless, there is something more beautiful in the thought of a man leaning upon his own staff. In youth you are cutting the staff that you are to lean upon in old age. There is a reason, therefore, for frugality and moderation in expense, that reaches as far out as your life is long, and that will seem to you more and more apparent as you grow older.

829. **"Love Beareth all Things."**—No matter what people do, no matter what they say, no matter how much they put upon you or put you about, the true spirit of love is sweet, and quiet, and takes all the vexatious part of social intercourse just as a traveler does the inconvenience which he meets on his way. He does not think of fighting the storm, or whining about it; he is in it, and he must go through it, so he makes up his mind to that, and does not complain. It is the same in disarranged domestic or neighborhood affairs. The true disposition bears what comes upon it under all circumstances.

830. **Quality in Virtues.**—We are familiar with this term *quality* as it is applied to matter, to timber, to fabrics, to metals, to workmanship, to jewelry, to arts. A picture may be a picture; and yet its quality may be such as to rank it very low. Cloth may be cloth; and yet it may be made up of shoddy, and its quality very inferior. And there is such a thing as quality,

too, in virtues. Men may have virtues; but their quality may be very low, for quality is recognized just as much in disposition as in physical things. As to virtues, they ought to have these marks of quality: truth, largeness, continuity, universality, fruitfulness, fineness and beauty.

XIX. SOCIAL RELATIONS

1. Society.

831. Social Polish.—If you take rocks just as they come out of the quarry, they are all ragged and rough; but if you roll them in the bed of a river for about a hundred thousand years, they become round and smooth as marbles. People who do not mix with other people are sharp and angular and cutting; but folks who mingle with their fellows have their corners rubbed off, and rounded and made smooth.

832. Social Interdependence.—There is no isolated thing known to us in creation. Everything is a part of something else. Nothing lives except by depending on some other thing. The bird eats the insect; the insect ate the leaf; the leaf fed upon the sap; the sap came from the ground; the ground drank at the cloud's lips; and so you may push all things back, and find that one stands on another. In this arrangement of creation, we need food for every part of the body. The body was not built so that it should stay built, but so that it must be rebuilt, in part at least, every single day. The bone needs one food, the hair another, the nerve another, and the muscle another. And, in analogy with this, the mind, just as much, demands stimulus and occupation that shall give to it the nourishment and vitality which food gives to the body. . . . The soul will not have solitariness. That is hunger. Men love to travel in companies, and to work in companies, simply, it is said, because they are "social." Yet what do you mean by that, but this: that there is a yearning thought which goes out to the common life by which one is built.

833. Influence of Society. — The family,—the school,—the church,—regulated and virtuous civil society,—wholesome and normal occupation, which increases physical comforts,—all these make the number of children reared to high moral character greater, and the training of such children easier. I would rather undertake to bring up my child to virtue and morality and piety in the city, bad as it is, than on the desert of Sahara, or on a flat rock where there was nothing but him, me, and the rock. You could bring up a toadstool there, but not a man.

834. Man's Susceptibility. — The thermometer is not so sensitive to heat, the barometer is not so sensitive to pressure, as the susceptibilities of our fellow-men are to the unconscious or conscious influence that we are throwing out upon them. Men are like instruments photographic. We are making pictures. We are throwing shadows and lines upon one, ten, scores, hundreds. Every time we come into the presence or consciousness of men something or other happens to them; for men are as sensitive to receiving as they are in developing influence.

835. Beauty of Habit.—Nobody is so graceful in things that belong to the farm as the farmer. If you bring him to Boston and ask him to go into conditions that he is not accustomed to, he is awkward; and the well

dressed, kid-gloved young man laughs to see how the poor old fellow acts. But now, take our young man and put him behind the plow, and see how he will act! He is as awkward there as the old man was in the city. Put the farmer behind the plow, and see the elasticity with which he adapts himself to its movements! He observes what is coming, and prepares for it, and goes along with the utmost ease and composure. Where a man has had education and drill in the thing to which he is appointed, and does it unconsciously and automatically, according to its kind, it is beautiful.

836. **Limitations of Society.**—God designed men to grow as trees grow in open pastures, full-boughed all around; but men in society grow like trees in forests, tall and spindling, the lower ones overshadowed by the higher, with only a little branching, and that at the top. They borrow of each other the power to stand; and if the forest be cleared and one be left alone, the first wind uproots it.

837. **Environment.**—Because a bird lives in a chimney he need not be smutty. There is many a fine feather that lives in a chimney-corner. Nor are birds the only instance.

838. **Evils of the City.**—We do not need to go to Vesuvius to see volcanoes. We have them all around us, in spite of the police and the common sense of the community.

839. **Difficulty of Right Living.**—It is easy to strike a match and light a torch under ordinary circumstances; but let a man, when the wick is wet, and the matches are damp, try to light a torch; and if at last he succeeds in lighting it, let him, when the wind is blowing a gale, attempt to carry it across the unprotected Battery, at the sea-end of New York. He will find that what is easy in theory is impossible in practice. And so it is with those that purpose to carry the light of example through the world. They find it almost impossible to do it in the midst of the many and varying influences which abound.

840. **No Safety in Solitude.**—To go alone into the wilderness is no safeguard against evil. A man never went into the wilderness in this world that the devil did not go with him. In the city, the devil has so much to do that he cannot pay much attention to any one man; but in the wilderness he has you! It is a bad plan to keep by yourself too much. When you are under wholesome excitements in life, when you are made to vibrate and respond to genial influences, these things help you on.

841. **Uses of Solitude.**—Alone-ness is to social life what rests are in music. Sounds following silence are always sweetest.

The other day I got me to a solitary corner, where pine-trees, maples and spruces had leagued against the sun, and quite expelled him. There, upon a root swelling out above the ground, I sat me down, and, leaning against the trunk, I determined to spy out what things are done in such places. So still was I that insects thought me a tree, and made a highway of my limbs. Nearly an hour I waited, and then came what I waited for—a wood-thrush—and perched his speckled breast right over against me in a near tree. He did not look in one place more than another, and so I knew that he believed himself alone. At once he began dressing his feathers. He ran his bill down through his ash-speckled breast, he probed the wings, and combed out the long coverts. He ruffled up his whole plumage and shook it robustly. Then, his solitary toilet completed, he flew into a tree

nearer the road, where he could look out, but not be seen, and began his song. It was neither warble nor continuous song, but a dainty phrasing, in single syllables, of such sweet and loving thoughts as solitude doth breed in pure and tender natures. And all this have I rehearsed, that I might say that none in life sing so sweetly as they who, like the wood-thrush, sit on the twilight edge of solitude and sing to those who pass by in the sunlight outside.

842. Power of Association.—Do you know what the power of association is? Do you know how we have redeemed many things in human experience from vulgarity, and made them as redolent as the gate of heaven? For instance, do you know of any one thing that is so gross as eating? When you consider that a man throws into that hole which we call the mouth, chunk after chunk and grinds it, and disposes of it, is there anything that is more purely an animal operation? And yet, is there anything more refined or fuller of sweet suggestion than the table? Do we not use that word *table* to signify the blessings of the household? We have so surrounded the table, by conversation, and affection, and the higher offices of life, that we forget that gross fact around which they all of them cohere. These are the blossoms, and that is the root underground, as it were. This is a single illustration of a principle as broad as life: on the one hand, by association you can make the highest and noblest things most mean and beggarly; while, on the other hand, you can surround the meanest and grossest things with the noblest and highest associations.

843. Heart-Associations.—As the wind which serves to prostrate a plant is only a sower coming forth to sow its seeds, planting some of them in rock crevices, some by river courses, some among mossy stones, some under warm hedges, and some in garden and open field,—so it is with our experiences of life, that sway and bow us, either with joy or sorrow. They plant everything about us with heart-seeds. Thus a house becomes sacred. Every room has a thousand memories. Every door and window is clustered with associations.

844. Early Surroundings.—After saying within myself, "It would have been impossible for me ever to have venerated relics," I bethought me of the Bible that lay by my side. In the book of Psalms there was a little paper folded up which contained grass that grew upon the grave of my mother, in Litchfield. What was that but a relic? It was of my mother. I was susceptible to relics in that direction. Ah, I could have made a good Catholic. It only needed the right birth in the right country, with a right education and the right influences. How dependent we are upon our rearing!

845. Trials of the Strenuous Life.—Take a young man in the lecture-room, and let a single motive to wrongdoing be presented to him, and he can resist it while he is there before the professor. But throw him into life, where evil influences counteract all the good influences that are brought to bear upon him, night and day, in the household; shove him into business, where tides of temptation set in upon him from every side; let him go out of business into reeking political affairs, and be, week after week, and month after month, wrought upon by those excitements and corruptions; let him be put through all the possible experiences of life in its various combinations, and

see whether it is as easy for him to carry himself exactly right, then, as it is when he addresses himself to some separate act or single line of conduct. There is a difference between acting in the simplicity of individual choices, and acting in the complexity of unavoidable circumstances; and that is the reason why so many are good while they are still, and bad when they are active.

846. Resolutions and Gravitation.—What a man means to do in the morning, standing among its fresh dewdrops, and what he does do when he finds himself tossed hither and thither by the influences that operate upon him during the day, are very different things. He is like a man who sits on the top of the mountain and beholds the clear heavens and curtain-like clouds above, and the beautiful champaign country beneath. He is purified, cleansed, and he says, "I will go down now a calmer and a better man." He starts, walking at first, but presently, finding the way smooth, beginning to run. He runs a little faster than he is aware of, so that when he comes to the steep down which he must pass he cannot stop, and he is glad to jump, and he jumps not knowing where he shall land,—and on he goes, now like a grasshopper, now rolling and tumbling, and now jumping and running; and when he reaches the bottom he has not taken one step that he meant to, he has taken a great many that he did not mean to, and his calmness has given way to heated excitement. And so, many men, sitting, as it were, on the mountain of contemplation, in the morning mean to act right, being inspired so to act by the beautiful and heavenly scenes which surround them; and they undertake to go down the declivities of the day with circumspection and propriety. If the day is a calm one they can do it; but there are times when a man finds himself caught and whirled, and vexed and harassed, so that he hardly knows what he is or where he is, and scarcely keeps his identity till the day is ended.

847. At Home and Abroad.—I know there are a great many persons who, when they go abroad, will do in London and Paris what they would not do in New York, saying, "Nobody knows me; my example is nothing, and I am going to indulge a curiosity which I always had." But it struck me just the other way. I am somewhat subject to strong impulses of patriotism, and I felt, when I was abroad, in this way: "If I want to take any liberty, I choose to take it in my own country. I will not do in Paris and London anything that I will not do in New York and Boston." I had a very strong feeling that it was a good thing for a man, when he went home, and his friends or others asked him what special liberties he had taken, if he could say, "None; I behave myself like a gentleman at home, and I behaved myself like a gentleman when I was abroad. I do what I think is right here, and I did what I thought was right there." The saying, "Among Romans you must do as the Romans do," contains a limited truth; but it has been the devil's snare, teaching men to violate their sense of right and wrong.

848. The Gentleman.—Can you make a gentleman by cutting a man in two, and building up the lower half, and leaving the upper and better half out? Is he a gentleman who merely conforms to a few starveling maxims of conduct and conventional arrangements of society to prevent overaction?

And yet, what higher claim than this have many who pass themselves off for being gentlemen? Manners and etiquette are too often but the fine color and empty shell of a thing which is dead. Color is good; but life that makes color is a great deal better.

849. Uses of Refinement.—Many people use their refinements as a spider uses his web—to catch the weak upon, that they may be mercilessly devoured. Why not, rather, as the silk worm uses its web? It lives to spin it, and dies that it may yield it for others' benefit.

850. Simple Laws for Simple Lives.—A great many people despise simple laws and humble customs; but they despise them much as the grapevine despises the pea-brush as a support, saying, "I that stretch up forty feet will take nothing but an oak-tree." Let the grapevine run as high as it wants to on the tree; but the pea-vine is glad to run up on a pea-brush; and it could not run on anything larger and taller. However much dignity there might be in so doing, that is not its nature.

Now, institutions may be much lower than we see they ought to be; laws and customs may be inferior, partial, and even injurious; but, after all, they represent about the best rule of right that the great unthinking, undeveloped mass of the community can have; and to treat them with contempt or with violence is so to treat the moral sense of the community.

851. Selfish Aspiration.—The wickedest people on earth are those who use a force of genius to make themselves selfish in the noblest things; keeping themselves aloof from the vulgar, and the ignorant, and the unknown; rising higher and higher in taste, till they sit, ice upon ice, on the mountain-top of eternal congelation.

852. Lower Planes do not Include Higher.—Here was a man who was so strong in obedience to industrial and physical law that everybody stood out of his way and admired him, and everybody saw that, as far as he went, he got his reward. By and by, the time came when he wanted respect and consideration; but he was made to feel that of all who were around him there was not one—that there was not a day-laborer nor a poor sempstress—who could not command more disinterested affection than he. He felt this, and he said, "I believe in total depravity. Men are brutes." That is to say, when there is a thorn-hedge along the border of a precipice, and a man runs into it and he gets scratched, he curses thorns, and says they are nuisances in creation. This man has kept the commercial law, the industrial law, and the physical law, but he vainly claims the fruits of obedience to social laws which he has never obeyed.

853. Change of Social Relationships.—In the early history of the human race men owned everything, and no distinction was made between property in matter and property in persons. According to modern phraseology, property had not been "differentiated." A man's children and his servants were property to be bought and sold; and at that early period a slave stood as high as a son. Slavery then, especially as a transition from destroying men in battle to saving their lives, and making them useful, and bringing them into the loose and inchoate early family, and putting them substantially in the position which the child occupied, was not very wrong; on the other hand it was right, as relative to the then state of civilization. But now, when society has gone up stage by stage until

the top and bottom are leagues apart and until all relationships are changed, we still see old doctors of divinity putting on their spectacles and hear them saying, "Abraham owned slaves in his day, and therefore it is right for us to own them in our day." Why, the stratum of society was not two inches thick in Abraham's time ; but now it is twenty leagues thick ! A thing may be right at the bottom which is not right at the top, in the relationships between man and man, and in the consequences of those relationships.

2. Influence.

854. Influence.—In some degree, upon all, conscious or unconscious, we shall exert an influence ; we cannot help it ; it is not a question of whether we will or will not, but of what shall be the influence that we exert.

A flower may not know how sweet it is, but it is sweet ; and the perfume is wafted from it perpetually. A candle does not know what it is doing ; nevertheless its light is going out all the time, in every direction. A magnet has no volition ; yet it is forever searching and drawing appropriate objects to itself. So it is with the human soul : it is put together and tempered in such a way that it is constantly radiating influences. Man is a double creature, and which is the more wonderful of the two sides we cannot tell—namely, the capacity to receive endless influences and appreciate them, or the capacity to give out endless influences, consciously and unconsciously.

855. Unnoticed Influence.—When we come in contact with men we do not know what they leave upon us. When spiders spin their webs in bushes they leave none that you can see at midday. But the next day the dew that has lodged upon them reveals them, and then you can see that the bushes were covered with them. And the influences which men exert upon you, you often cannot see when you receive them. It is only when they are subsequently revealed in your life that you become aware of them.

856. Unconscious Influences.—The locomotive, as it shoots over the road, showering myriads of sparks on every side, never stops to see on what flower, or herb, or grass, or water, they fall. It dashes ahead wholly ignorant of its effects on these things. And we thunder through life producing ten million spark-like effects of which we do not stop to take any note. We have no knowledge of the influences exerted by our imagination and affections and appetites and desires and passions upon those around us. You could not, if you would, take any detailed account of all the bearings of your character and conduct upon others. But you can ascertain generally how men are affected by you, and what side of yourself you are most using.

857. Duty of Sweet Influence.—A man should carry himself in the world as an orange-tree would if it could walk up and down in the garden,—swinging perfume from every little censer it holds up to the air.

858. Influence, the Measure of Value. —When our boys went forth, how many went never to return ! and how many hearts were carried with them that never came back again except broken ! How many a maiden sat waiting after the battle, long, and long, and long, with tears that counted the seconds ! How many sleepless nights were passed ! At last hope deferred had made the heart of one sick, and she consigned to darkness and an unknown grave him who was the light of her life, and who was to

have been the leader and prophet of all her expected joy in the future.

When all hope has gone, and all light with it, on a day that she looks not for, and by a hand that she knows not, there comes a letter. Her dimmed eyes will not let her read the superscription. Her heart is better than her head, and knows that it must be from him. It was but a little. "Mary, I was imprisoned, but I have escaped. This will be borne to you by a prisoner who escaped with me. I am on my way home. I shall be with you almost as soon as this." Where is he that can frame language for her overflowing love and thankfulness! What angel would not be glad to bear the thanksgiving of that virgin's heart before the throne of God, that its sweet perfume might be mingled with the praise of the saints! And how, as she thanks God, and her heart lives again in a glorious resurrection out of despair, does her soul look at that letter! The letter is nothing. And yet, it has brought her to life again. That poor paper, that soiled page, those faint lines of ink—how does the feeling that they have produced become ten thousand times more precious than they! And yet, offer her, now, the diadem of a queen, the richest bracelet that eye ever rested on, for that letter, and how will she press it to her heart, and say, "Never—never!" It is sweeter than life to her. It is poor, it is low, it is mean, until measured by the state of the soul which it has excited in the maiden's bosom.

859. Influence of Self-Consciousness.—There is nothing worse in this world than self-consciousness, even from the body up. If you want to get the dyspepsia, follow down every mouthful, to know what it is doing. You will very speedily know! And it would be a worse dyspepsia than this if a man were all the time to be thinking about the several acts of good that he was to perform. No, a man is to be so trained to sympathy, kindness, courtesy, good will, benevolence, that his unconscious life shall be a blessing-life to the men around about him. A man is not to think every time he does a thing. Now and then you will have to think; but a thing that a man has to think of while he is doing it is imperfectly learned.

860. Good-Nature.—Whatever be the cause or reason, is there anything else that so much blesses a man in human life as this voluntary or involuntary good-nature? Is there anything else that converts all things so much into enjoyment to him? And then, what a glow and light he carries with him to others! Some men come upon you like a cloud passing over the sun. You do not know what ails you, but you feel cold and chilly while they are about, and need an extra handful of coal on the fire whenever they tarry long. Others rise upon you like daylight.

861. We Find What We Bring.—A cold cinder and a burning lamp started out, one day, to see what they could find. The cinder came back and wrote in its journal that the whole world was dark. It did not find a place wherever it went, in which there was light. Everywhere was darkness. The lamp when it came back, wrote in its journal, "Wherever I went it was light. I did not find any darkness in my journey. The whole world was light." What was the difference? The lamp carried light with it, and illumined everything about it. The dead cinder carried no light, and found none.

862. Personal Power.—The most potent influence that ever can rest

upon the mind is that of another mind acting upon it. This is the highest influence of which we know anything at present. There is nothing, for example, that has power on your thought like a thinker thinking *on* you, as it were, or thinking *to* you. Nothing so arouses the affection as a great heart near yours. Like a fire, it sends out its warmth to all that are near it, whether they want it or not.

863. **Not the Church, but the Christian.**—It is heart on heart for salvation, that is to do the work. As diamonds are ground best with their own powder, so men are best moulded by men.

864. **Everyday Preaching.**—After all, it is not the long sword of the Sabbath, it is not the heavy artillery of the pulpit, that does the most effective work. It is the short sword of every day, it is the preaching of the truth out of season, and not in season, that does the greatest execution. For when men come to church, they come with their conscience-armor on, so that if the truth hits them it will glance off. And after a while they almost like the operation. And what is preaching out of season? It is preaching as you conduct your business. It is the preaching of a father in a household. It is the preaching that friend gives to friend. It is the preaching that the merchant who is true to his God gives to his customer. It is the preaching that you give to the sick, and to men who are in trouble. The best preaching in this world is what men do not mean to be preaching.

865. **Influence of Character.**—Here is a boy that cannot help telling fibs. He knows it is sneaking, mean, dirty business; still, he has got in the way of it, and habit seems to hold him. Send him with that man who is going over the Plains—a frank, free, open, courageous, manly fellow, who scorns dishonesty—just the kind of heroic nature that boys look up to. This boy becomes attached to him. He would give his life for him. He would follow him to death. He tries to imitate him, and scorns falsehoods and petty dishonesties. What a power that man has over that boy! How, by his example, he carries up his ambition! How he enables him thus to lay aside little faults!

866. **Force of Example.**—Many of you have neighbors who would be greatly edified and strengthened if you were to array yourself with God's people. If you were to take that step, you do not know how many you would draw after you. If a river-boom or bar of tangled stuff breaks away, trunk after trunk, branch after branch, refuse of every description, that has been collecting for weeks, and months, and perhaps years—the whole raft goes after it. And there are men who stand like a boom in the community. One man backs up against another, and there they remain until the obstruction is removed. And there are men in this congregation who, if they would honestly and openly avouch the name of Jesus Christ, and publicly bear witness to their faith in him, by uniting with the brethren here, would bring in scores with them.

867. **Nobleness Compels Admiration.**—The bell when struck does not ring because it chooses to, but because it cannot help itself. And when a man beholds a noble trait, he admires it not because he wills to do it, but because he is so constituted that he must do it.

868. **Power of Personality.**—If you go among men of strong natures, there is a certain vibration in you of a feeling which is strong in them. When you have been with some persons, you

feel finer, you feel lifted up. And yet they have not exhorted you. You have drunk the wine of being, and by it you are lifted up and strengthened.

869. Motive Power of Enthusiasm.—Out of the fact that enthusiasm makes for efficiency, which is patent to any one who is observant, much false reasoning has grown. Men say, "What is the use of learning? There is a man who is as learned as an encyclopedia, but who has spent all his life for nothing." It was not his learning that prevented his doing anything, but the fact that his learning was not hot. Again they say, "What is the use of learning? Here is a poor, ignorant person—so ignorant that he cannot speak his mother-tongue correctly; and he has made his life count at every turn." It was not his ignorance that led to his success. He took his nature, and put it in God's furnace, and raised it to a white heat; and it was the heat that did the work, not his ignorance.

Another man has amplitude of both learning and culture, and his whole mind is intensely active, and with this equipment he goes forward, and is mighty for achievement. He is a Luther. He stands, as Paul stood and stands, powerful in his influence over men. White heat in the brain gives power.

870. Negative Goodness.—In the thousand pictures of the Holy Family, Joseph is represented as a venerable man, standing a little apart, lost in contemplation, while Mary and Elizabeth caress the child Jesus. In this respect, Christian art has, it is probable, rightly represented the character of Joseph. He was but a shadow on the canvas. Such men are found in every community,—gentle, blameless, mildly active, but exerting no positive influence. Except in one or two vague implications, he early disappears from sight.

871. Naturalness of Religious Revivals.—Many have ridiculed revivals, and even good men have looked askance upon them, as being of human device, and have pointed out all their defects and miscarriages, and have frequently brought them into contempt. But they are founded on a natural law, and a beneficent one. . . . Over and above the individual power of man's will is the collective power in which he floats, of the wills of all those round about him. Business avails itself of this. Men have substituted a modern word for prosperity; it is called a "business boom"—and a boom, I suppose, is where after comparatively shallow channels there is snow melted in the mountain or running off the hills, and the river fills up its channels, and comes rushing down with irresistible power, sweeping everything before its current. The "boom" or bar is broken by the flood, and that process is also called a "boom." Now, when religious sentiment itself comes in its turn to that great possibility, namely, the increment of moral impulse, discernment, purpose, by the concurrent sympathy and movement of hundreds and of thousands in revivals, it is the highest and noblest form which this movement ever takes.

872. Community of Feeling.—A single stick does not create much warmth; a fagot more; a bonfire more yet; and a furnace melts all things in its glow and heat. A single penitent limps; a thousand men, all of them feeling the pressure of wrong-doing in the past, and the desire for elevation and inspiration, reflect their feeling one upon the other, and it becomes easy for each to do that which would otherwise be almost impossible.

873. **Public Opinion.**—One man's heart beating against yours may be little to you ; but when it is the echo of a thousand hearts, you cannot resist it. A single snowflake—who cares for it? But a whole day of snowflakes, obliterating the landmarks, drifting over the doors, gathering upon the mountains to crash in avalanches—who does not care for that? Private opinion is weak, but public opinion is almost omnipotent.

874. **Individuals and Communities.**—What is a drop of water of itself? What can be more harmless? What is weaker? What is less potent for any effect? It is mist, invisible. It rises through the imperceptible paths of the air, and hangs unseen in the heavens, till the cold strikes it, and it congeals into clouds, and falls in the form of rain, perhaps upon the mountain's top, and is sucked up by the greedy earth. Still sinking through the earth, it reaches the line of the rocks, from whose sides it oozes out and trickles down, when, finding other drops as weak as itself, they unite their forces ; and the sum of the weakness of all these drops goes to make the rill ; which flows on, making music as it flows, until it meets counter streams. These, combined, form the river ; the river forms the estuary ; and the estuary the ocean itself. And now, when God has marshaled the sum of the weakness of myriad drops together, they lift the mightiest ship as if it were but a feather, and play with the winds as if they were mere instruments of sport.

We in our singleness, in our individuality, are weaker than a drop of water, and more unstable ; but as gathered together in the great ocean of life, as kept together by the mighty currents which God's providences make, we attain to a might that makes life not ignoble, but sublime.

3. Sympathy.

875. **Social Solidarity.**—Trees in forests are able to stand under severe storms because they protect each other by their mass ; but when the settler's axe has cleared away the forest, leaving here and there a stately tree, such trees cannot stand. The first strong wind that comes doubles them over, and they go down.

And men standing alone go down quicker than trees. They are shallower-rooted; and if they stand they are obliged to stand by mutual helpfulness.

876. **Men Need Other Men.**—You cannot make one stick alone burn ; happy and small are the sticks if two will burn, but three and four and five laid together will kindle ; and more and more the heat and flame mount as you add the fuel. Now, single men must have extraordinary capacity, education, power of evolution, to develop their highest and their best. For, in order to have the best of ourselves, we need not simply the power of will and of taste and of feeling in ourselves ; we need to have an atmosphere about us which quickens these powers and stimulates them.

877. **Man's Brotherhood.** — There are many persons that we are not ashamed of as acquaintances ; but we should not wish to go further than that. There are many that we should not be ashamed of as servants and laborers for us, and with us; but we should not choose to go further than that. The declaration, however, is, that Christ was not ashamed to call them brethren. And to call them brethren was to unite them to himself in the most intimate relationship.

878. **Humanity in Trouble.**—Nature teaches us to bear the burdens of

those whom we love. But this spirit should go out, quickened by the spirit of Christianity, beyond our own household. Every human being brought to our hands in trouble is a messenger of God. His trouble is a letter of introduction, his nature is a declaration of brotherhood, and his destiny links him to us with an irrefragable chain.

879. **The Body of Christ.**—A man who should sit down to the communion-table, having bitterness against his brother in his heart, would he not do wrong? "Yes," you answer at once. But it is "communion" every day. The body of Christ is wherever human beings are, and he who has any bitterness against a brother is always committing sacrilege.

880. **The Balm of Sympathy.**—There are ears that hunger for sympathizing words. There are others that, while deaf to these words, are not insensible to presence. To hold your peace in the shadow of another's grief is oftentimes more balm and consolation than anything else you can do. When a man is in trouble, and it seems as though the world is sweeping away from him, go and stand by his side and he will never forget that,—not if he is generous. Ah! when the heart has been bruised through and through there is no poultice like another heart put and held right on it.

881. **Faults in Others.**—When a man is yet under the smart and torment of some wrong he has committed, when it may be scorching him, or is eating up the very vitals of his life, that is no time to preach to him. What he wants is balm, quiet. Complain of him afterwards; but the moment when a man is at the very focal point of exquisite suffering by reason of his own fault, that is the time for one to pour in the oil and the wine. What if the good Samaritan had said to the man that went down from Jerusalem to Jericho, "You fool, you, what did you go down this way for? Didn't you know that it was infested with robbers? You knew that you had no business to go this way."

882. **Love Cushioning Conscience.**—Hospitality does not ask you to sit on a log because a log is necessary to the building of a house. I would as lief sit on the square end of a log all my life, as to live with men who, though they have conscience, are harsh and unlovely, and hard because there is nothing in them to cover up that conscience.

883. **Intelligent Inhumanity.**—This scene [question of the Pharisees about healing on the Sabbath], slight as it seems in the rehearsal, went to the very heart of Jesus. To him nothing seemed so repulsive as the soul of an intelligent man coiled up in its selfishness and striking at the poor and weak. Sins of excess, unbridled passions, vices and crimes, he rebuked with much of pity as well as of sternness; but intelligent inhumanity roused his utmost indignation.

884. **Mutual Helpfulness.**—Many persons are caught with the most superficial contradiction. In the second verse, it says, "Bear ye one another's burdens"; and in the fifth it says, "Every man shall bear his own burden." As if both of them could not be true! As if a man carrying a burden for which he is especially responsible, might not have it lightened somewhat by one who walked by his side and helped him! As if a little child carrying a heavily laden basket—which it was his task and business to carry, and which he had to take care of—might not be helped by another child walking by his side, and taking

hold of the handle; so that it might be said to one of them, "This is your burden, and you must see to it;" and to the other, "Help him with his burden." *To bear one another's burdens* does not mean to take them off from one another's shoulders, but to help each other to carry them.

885. **Comfort of Mere Sympathy.**—Jesus went to Gethsemane on purpose, and carried thither the most sympathetic of his disciples, and set them down while he went on beyond, and said to them, "Now watch, for I go yonder to pray." Yet what could they do? . . . What can a little child do that looks up into the face of the mother, and sees her tears dropping one by one, and knows not what ails her, and still less knows how to comfort her, and can only once in a while climb up into her lap and say, "Don't cry, mother!" Were the disciples any stronger than that? And could they comfort Christ any more than in that blind way in which children's sympathy comforts parents,—or sometimes heightens their sorrow? Since to watch with Christ could not have been to give him strength, nor to interpret anything to him, nor to enter freely and fully into his feelings, it could only be this, that the heart of Jesus in his great trial would be comforted if those whom he loved and who loved him were present and in sympathy with him.

886. **Soul-Sympathy Unappreciated.**—There is no spendthrift like the heart. It does not know economy, it will not learn, but gives all, always. There are a great many men who believe in morality; but they do not understand the affluence of real religion, what may be called the fragrance of the heart, the odor of the soul, in its love. There are men who, if you go to visit the poor and the unfriended with tracts, with Bibles, with the ministration of sacred literature, to sing with them and to pray with them —"Well," say these men, "that's a pretty distribution; why don't you take down a barrel of flour? Why don't you carry them something to eat —some tea, some sugar, some coffee? Why don't you send them coal?" Anything which a horse can draw in a cart—they understand that. But when it comes to going down there and sympathizing, they say, "Oh yes, sympathy, sympathy!" They understand the market part of it; but the other part is smoke to them—all smoke. Yet suppose both be had!

887. **Motives, not Acts.**—If there is anything pungent in odor that I do not like it is the malodorous Smartweed; but when a poor little wretch who didn't know the difference between fine flowers and common ones wanted to bring me something, and brought me a piece of that, how sweet it smelt for his sake! It is not the gift, but the feeling in the one who bestows the gift, that is to be regarded.

888. **Practical Sympathy.**—When the surgeon first sees the suffering of his patient, he sympathizes with him so that his arm can scarcely perform the functions of skill to which it is called; but soon he overcomes his agitation, and goes through the operation with a steady hand. The first feeling is right; and when he has mastered it it is not destroyed. It has merely changed by going from the primary into the secondary state; and that which in the beginning almost unfitted him for his duty, has now become a motive of action. He no longer has the emotion, but he is a great deal more sympathetic. Kind men are not those that have the emotion of kindness merely, but those that know how to take that emotion

into the practical state, and carry it through life.

889. Christian Courtesy.—"Now," says the apostle, "whatever has been brought out anywhere, since the world began, of qualities that will make you appear honorable and noble before men, that follow." . . .

Under this head come social etiquette, politeness, obligingness, a thousand virtues of intercourse among men. If a venerable man, sitting in the cars, sees an ill-clad, helpless and stricken woman with her burden, and sits still, perhaps nobody says anything about it: but if he rises as a patriarch, treating her as a father would treat his daughter, and says, "Madame, sit here," she, with blushing diffidence and modesty says, "Thank you"—which a great many lordlier women forget to say; and one looking on that scene would ask, "Who is that gentleman?" "O, that is Deacon Sobersides, of So-and-so." "Well, I don't care whether he is a deacon or not, he is a good man. That is what I like to see." It may be that a man knows the catechism by heart (I have known men to survive it!) and stands very high; but after all, in the eyes of the average car-full, such an act as I have just described would be more impressive as to the reality of his religion than a thousand sermons.

890. Social Contagion of Spirituality.—Did you ever go into the presence of a good man, and not feel an inclination to do what you saw him do? The body itself takes the contagion and does it. You cannot see a man climb without climbing too. You instantly attempt to reproduce the same squirming movements which he makes. You cannot see a mother talk to a child that you do not imagine that you are talking to a child, and move your lips as though you were. You are grave or humorous according as those whom you are with are grave or humorous. If you go into a family where there is sorrow, there will be a shadow over your feelings. You will come by sympathy into their state of mind—and that is right and true and noble. We tend by sympathy to take on the feelings of those with whom we are associated.

So, bring a person into a meeting where God's people are singing, where they are praying, where they are speaking and rejoicing, and he will be insensibly caught, and his deficiency, his want of producing-power, will be wonderfully helped by the sympathetic influence there.

891. Life Inspires Life.—Take revivals that we have had in our own prayer-meetings, when brethren rose up here, and with a few stammering words, punctuating their sentences with tears, told what God had done for their souls. How hushed it was! How men of hard hearts shed tears! How many that had resisted sermons and doctrines, went home, and said, "I believe that it is time for me to do something." That is it, to *do* something; to *be* something! After all, it is when God, by the Holy Ghost, awakens a higher life in a man's soul, and that life inspires another person's life, that the best and easiest work is done.

4. Character and Reputation.

892. Nature of Character.—Character is not a massive unit; it is a fabric, rather. It is an artificial whole made up by the interply of ten thousand threads. Every faculty is a spinner, spinning every day its threads, and almost every day threads of a different color. Myriads of webbed products proceed from the many ac-

tive faculties of a human soul, and character is made up by the weaving together of all these innumerable threads of daily life. Its strength is in its numerous elements.

893. **Fact and Fame.**—If it is a little harder to build up character than reputation, it is so only in the beginning. For mere reputation, like a poorly built house, will cost as much for patching and repairs as would have made it thorough at first.

894. **Profitless Explanations.**—The average and general influence of a man's teaching will be more mighty than any single misconception, or misapprehension through misconception. A man might run around, like a kitten after its tail, all his life, if he were going about explaining all his expressions and all he had written. Let them go. They will correct themselves.

895. **Character and Countenance.**—God sends Experience to paint men's portraits. The settled face of Washington—the trials of the Jersey winter, the sufferings at Cambridge, the conflicts with Congress, wrought it out.

896. **Reputation.**—What a man's character is, that, with exceptional instances, his reputation will be—a thing that few men can be made to believe. Men believe that they can have one character and another reputation. Men believe that they can be proud, but that they can so deftly conceal it that they shall have the reputation of being good fellows—not proud. Men believe that they can lie, but that they can have the reputation of being truth-speakers—they mean to do it so deftly, so dexterously. Men believe that they can be impure, and yet have virtuous reputations—they mean to have such skill, such adroitness, in these things. But an odious stench might just as well attempt to pass itself off in life for a grateful perfume, as degraded moral qualities attempt to pass themselves off for their antitheses.

897. **Reputation and Character.**—All that in you which is simply the reflection of other people's thoughts about you, is a mere shadow ; and it avails but little. What you *are* stands by you. If you are mean, a reputation for generosity will not spare you long. If you are stingy, I do not care what your reputation is, you cannot be so munificent in giving away that the gaunt bones of your stinginess will not stick out. People who give for praise, get what they give for ; they get their reward for a while. Our Master, in speaking of those who made long prayers, said, "Verily, they have their reward." "Whatsoever a man soweth, that shall he also reap." Where men seek to build up a reputation without any concern as to their character, it is but a very little time that they deceive anybody but their own selves. They do not deceive their fellow-men, nor God, nor the devil.

898. **Love of Praise.**—It is not your fault if you have the element of approbativeness, but it is your fault if you suffer it to feed on despicable food. Train it to desire approbation for things that are noble and just, for doing, intensely, whatever is disinterested among men, and for things that other men cannot do. Task yourselves as men should do, and not like sullen boys or puling girls. Have such a conception of manhood in Christ Jesus that you would scorn praise for things that are less than noble. Strike a line through the head, and seek praise for things that are represented above the line and not below it.

899. **Beginnings of Character.**—There is not one of the drops which

go to make the Hudson River that has not oozed out of some mountain or hillside and helped to form some rill or some spring. There is a mighty volume of water here ; but it began in single drops. And character, although in the later periods of life it may seem to be a large thing, has its origin in little thoughts, little motives, little actions, little self-denials, and you cannot be too cautious in respect to these minor matters of integrity.

900. **Commercial Credit and Character.**—If men use money, paying as they go in all their business, then so far as business is concerned there is no difference between one man and another, because the debauchee, with his pockets full of gold, goes into the market and stands as high as the saint, paying dollar for dollar. But when credit is in question, character comes up, and men do not stand alike. The man who has character gets credit, and the man who has no character gets none. Credit, therefore, is a moral premium paid to men for character, and it is of transcendent importance both to individuals and to communities that are struggling from a low to a high estate.

901. **A Good Name.**—A good name is one which, when mentioned, awakens among those who hear it honoring thoughts, lively emotions of pleasure, respect, gratitude, confidence, and even love and enthusiasm. It is not a dry, leafless thing, like a plant in an herbarium—the faded remembrance of beauty ; it is a living, energetic force. It stands before you like a presence. It is, in short, the impression which your real life has produced on the judgment, the heart and the imagination of men who have known you.

902. **Value of a Good Name.**—I once bore a package of letters to Abraham Lincoln at Washington in the interest of a friend. There were letters from judges, from lawyers, and from merchants, a score of them, most handsomely prepared. As I gave them to the President, he asked, "Whom are they from? What are the names?" I told him. He said, "Hand me that one" (indicating the one he wished). I handed it to him, and he took it and read it, and said, "I do not care for the rest—that is enough."

903. **Social Connections.**—Among the ways which men employ to sustain their respectability, none is more common than an exhibition of their social connections. One whose cousin is a governor, whose uncle is a general, whose brother has been to Congress, is helped to stand well in society. Reputation is of the nature of a vine, and our reputable relatives are so much brush or trellis on which we run up.

904. **Reputation from Everyday Life.**—As a man sometimes has in his house a well-furnished room which he never uses except on state occasions, when he entertains friends, with stiffness and formality and sumptuousness ; so men have certain imaginary and heroic virtues which they keep in their romance-chamber, and in which they like now and then to dress themselves. But, after all, it is those qualities which we use every day, those articles with which our living-room is furnished, that go to make up the impressions of men about us. These are the materials which are operating in the production, not only of our character, but of the shadow of it which men behold, and which constitutes our name.

905. **Self-Judgment Through Others.**—Suppose a hedgehog should go about saying, "Do you think my

quills are as long and as sharp as they used to be?" I think a person would know, if a hedgehog touched him, whether his quills were long and sharp or not. If you want help in self-examination you may get it right by you, from the people that know you. You are to judge of yourself largely by the impression which you make upon them.

906. **Human Opinion an Uncertain Gauge.**—The reflection of other men's good-will towards us we use more than anything else to estimate our characters by. Those who rely on this altogether are like buoys that are always on the surface of the water, but that move with it as it rises and falls with the ocean-tides. We lie like floats on the world-tide, which goes in and out, and up and down, and we have no gauge on the shore to show what is our absolute condition. It is merely relative to the fluctuations of the ever-shifting, ever-changing tide of human feeling.

907. **Depth of Character.**—At what stage of development are you, my brethren? Have you ever sounded the depths of your soul to know what they are? You will see men in ships approaching the shore, or in rivers when the waters run low, with their sounding-lead, calling out to the pilot and the captain, "Eight fathoms, nine fathoms, seven fathoms, twelve fathoms." They are steering by the report of the water in which they are floating. What would be the word sent back, if you were to take soundings of your soul? . . . Do not be content with low measures of grace.

5. Friendship.

908. **Intimacy.**—Sudden intimacies are always shallow. Wells quickly dug are quickly dry.

909. **Friendships.**—Ordinarily friendships are mere commercial arrangements. They are bargains between the easy affections, one saying to another, "You make me happy, and I will make you happy; and as long as you make me happy, you are my friend; but when you cannot do it any longer, then we go apart." That is the way of the world. What is generally called friendship, is an exchange of commodities of happiness. For the most part, hearts are shopped, friendship is a bargain, and friends are traffickers. But there are friendships that are higher; and there are friends that are so bound together that if one is sick the other is by his side; and the sickness of the one is almost as if it were in the body of the other. There are friendships that are as pure and as deep as it is possible to be; and they have the peculiar quality of *serving* in them to such a degree that each friend is the slave of the other. Each knows how to give everything for the other.

910. **Broken Friendships.**—Although a cracked friendship, like a cracked tumbler, may be cemented, the moment you put it into hot water the bottom will fall out, or it will come to pieces.

911. **Rarity of Friendships.**—You cannot have a great many real friendships—mutual bonds of service. They are too costly. There is not time to cultivate many of them. One or two are about as many as a man can attend to in this world. You can have kindly feelings towards multitudes; but when it comes to the matter of serving, and when your conscience is another man's conscience, and when your heart, like a bell, is struck every time he is in trouble, it is about as much as you can find time to do to take care of that one man.

912. Friendship, a Figure of God.—A person spends days and days in disinterested labor for a friend. He puts his whole heart in it. We count nothing too good to sacrifice for a friend. You do not love, unless you are willing to suffer for what you love; and the depth of your love is in proportion to what you are willing to suffer. A person gives himself up to some faithful labor of love in behalf of a friend, and while engaged therein, there comes to him a conception of what the nature of that God is who gives himself, in heaven, on earth, through time, and through eternity, an everlasting and willing sufferer for all. Here rises before him an illustration of the teachings of the Gospel. While you are endeavoring to follow out the commands of God in his word, oftentimes there springs up within you some sense of the Divine nature clearer and more luminous than you have ever had it before.

6. Pains and Uses of Society.

913. Social Suffering.—A man commits a crime against the public law, and when at last it is discovered he may brazen it out. It is the wife whose whole nature is shocked. It is the children on whom disgrace has come. It is the church in which he was an officer, it is the neighborhood where he was held in respect and affection, where the suffering is felt. The men that are outside of him suffer more than he does.

The law of our social connection, therefore, carries with it a liability to suffering.

914. Dishonesty Burdens Society.—I suppose that if you were to see an old warrior again in our times, cumbered with his vast defensive armor—his breast-plate, his greaves, his backpiece, his ponderous shield, his solid spear, his weighty sword—you would laugh him to scorn, and say, "Why, he spends more than half his strength in carrying his armor!" That is just the condition in which society is walking to-day. The cunning, the lies, the cheatings, the dishonesties in business and society, are such that every store has to be built with thicker walls, stronger locks, and bolts, and bars, and chains, than would otherwise be necessary; and there is need of more watchmen and policemen; and all the apparatus of government is doubled and trebled and quadrupled. A multitude of extra appliances are required to fight against the simple tendency to dishonesty and untruth. Teach men to speak the truth and to deal honestly with each other, and society may dispossess itself of more than half its weights and burdens.

915. Vicarious Penalty.—As a general fact, four-fifths of all the men that go to poor-houses go there on account of the violation of natural laws. Vice carries them there. They have swum there on the turbid stream of wickedness. And when they are lodged there, they are clothed, and fed, and warmed, and doctored, and supported, from your pocket and from mine, who have not transgressed. The poor-house is a form of vicarious suffering for the whole community. We stand between men who have transgressed natural law and the full penalty of their transgression.

916. The Wastes of Society.—Who pays for vice? Not the vicious; the virtuous pay for it. Who pay the taxes of the community? The men whose vices make taxes needful are the leakages. This community is a vast hull, and at every seam there is a leaking, and leaking and leaking. Whose work is it to caulk up? Why, it is the industrious man that pays for

the waste of the shiftless man, in the long run. It is the vice of the community that is the tax-gatherer of the community. It is drinking, gambling, passion, appetite, debauchery, the infraction of social and Divine laws, that lay the hard hand of tyranny and exaction on the community. If it were not for good men, communities would break down under the vices and crimes of bad men.

917. **Social Gain through Suffering.**—Men's mistakes are the next men's blessings. One man lost, the next man won't go that road; he sees that the first man is lost, and he takes another, and escapes, and others follow him; thus the sufferer opened a way by his suffering which saved scores, nations, ages from suffering. In the same way ages suffer; one age suffers for the next. Civilization is the generic accumulation of the trials, mistakes, ascertainments, and victories of the generations that have gone before. Look at any stable civil government to-day; how many thousands of men have shed their blood for it! If there be anything dear to man to-day it is liberty of thought; but how far back is that time in which men, pressed down by superstition, and threatened by the finger of the law of the priesthood, had no liberty of thought? They were like the swine that eats what is poured into the trough for it. Once men were padlocked when they thought, felt; they had no right to speak. That at last has been triumphed over; but what seas of blood the world went through before men had liberty of conscience and of speech!

918. **Social Duty of Healthful Living.**—So are we put together that one thread in a woolen fabric might as well say to its neighbor thread, "I will rot, it is not your business, it is my lookout," as for a man to say that he has a right to injure his own body. Does not the rotting of one thread cause a hole to appear in the fabric? The strength of the whole web requires that each thread should be sound; and the family, the city, the state, demand that every man should maintain himself in the full proportion of his true manhood.

919. **Social Liability to Disaster.**—Some men make me think of a mouse in a field, that says, "I will dig so deep that nothing shall find me. I will build my house behind this tuft of grass, and nobody shall ever suspect that here is a mouse's house." And already, at the other end of the field, the ox-team and the plow are moving, and soon they sweep past, burying the little house, mouse and all, so deep that he never knows what has happened to him. But such talk from a mouse in a field is wisdom itself compared to the declaration of a man who says, "I mean to make no mistakes; I will be rich, and strong, and wise, and high; and calamities shall not touch me." But such men are often overborne and destroyed; not for want of wisdom, not by reason of unwise planning on their part, but because they are connected with other men who do not plan wisely. You may build your own house well, and your neighbor may build his so that yours shall sag in spite of you. Under such circumstances, it is not your carelessness, but his, that brings your house down. Every man is liable to disasters beyond his control.

920. **One Man's Power for Evil.**—You do not need to have every instrument of an orchestra out of tune to have discord. Let there be a hundred instruments, and let one of them fall a single note below the key, and that one instrument will destroy the

harmony of the other ninety-nine, however perfect that harmony may be. And one selfish man is enough to destroy the peace of a thousand. And he can do it, without doing it on purpose; that is, without setting out to do it. In this world a man does not need to plan for wickedness. He needs only to neglect goodness. The rest comes of itself.

921. **Society's Right to Control Conduct.**—Every wicked man is a gigantic, living pump, drawing from infernal wells ichor that is distributed throughout the whole community. It does not stop with the individual. Therefore society has a right to restrain men who do wrong.

922. **Active and Passive Evil.**—A man in the night hears the cry of fire, and sees the destroying element playing upon and in his own dwelling, and right before his eyes that structure within which he has been reared goes down to the ground in an hour, and becomes an ash-heap. But fire is not the only thing that will destroy a man's house. It will take a little longer for neglected leaks to do it. It will take a little longer for dry rot in the timbers to do it. Just give them a little longer time, and the unmended roof, the broken windows, the various causes of decay, will destroy your dwelling. Let it alone, and sooner or later it will go down.

Where the welfare of other men depends upon us neglect rises not simply to mischief, or ruin, as the case may be, but to criminality.

923. **Diversity of Social Life.**—You cannot put men together as you put together a carpenter's logs when he has chiseled and jointed them. Society has to be made up of free men, and a free man is a largely branched man all around. That government is coming more and more into vogue which rejoices in diversity, and which not merely says that one man's liberty shall not prevent another man's liberty, but demands that he shall accommodate himself and his neighbor likewise.

924. **Personal Rights.**—Men's rights are a great deal of trouble to them. They assert them and get them, and then they don't know what to do with them. A man's rights, half of them, are meant to give away. It is my right to have the best chair in my house—if anybody contradicts it (except one)! It is my right to claim it—and then to yield it, to age or to guest or to womanhood. The beatitude of your rights is, they are your benevolences. And the law of social unity is this law of assertion of a man's individuality, and the use of that individuality as a benevolence for those that are around about him.

925. **Speaking the Truth in Love.**—Manner is much. In the early abolition days two men went out preaching, one an old Quaker, and another a young man full of fire. When the Quaker lectured, everything ran along very smoothly, and he carried the audience with him. When the young man lectured, there was a row, and stones, and eggs. It became so noticeable that the young man spoke to the Quaker about it. He said, "Friend, you and I are on the same mission, and preach the same things; and how is it that while you are received cordially I get nothing but abuse?" The Quaker replied, "I will tell thee. Thee says, 'If you do so and so, you shall be punished,' and I say, 'My friends, if you will *not* do so and so, you shall *not* be punished.'" They both said the same things, but there was a great deal of difference in the way they said it.

926. **Disagreement without Quarrel.**—When I go into my grounds,

and prune my trees, I always cut from the bottom up. My theory is that the sun, striking on the cut place, cracks it, so that the rain, falling on the part thus laid open, runs under the bark and rots it; therefore I cut up; and in that way the wound is protected. But my neighbor cuts from the top down. He says the sun heals the wound quicker, by thickening the juices more rapidly. At the same time, we never quarrel on the subject. I think my way is the best, and he thinks his is the best, but we never throw stones at each other.

927. **Living Needs Learning.**—Life is a trade, to be learned; a profession, to be gained by education; an art, requiring long drill.

928. **Labor Unions and Education.**—Often in the history of this world have people failed in the thing that they set out to do, and done a greater good which they never thought of. Men, for the sake of raising wages, are forming themselves into combinations—into clubs, and unions, and coöperative associations; and, whatever may be the industrial effect of these combinations, the social and moral effect is going to be very significant. One thing is certain, that the men who are coöperating in this way are learning self-denial. They are spending less money for personal indulgence. And every association where men work industriously, using only a part of their earnings to support themselves, and giving the rest for the furtherance of a public end, although that end may not be as high as it might be, is a school. It is not a great military drill-ground; but, better than that, it is a great social drill-ground.

929. **Hope for Organized Labor.**—If labor is to fight capital by a rivalry in selfishness then society will be but a carcass lying between the vultures. Organized labor must be more manly, more robust in virtue, more patriotic, more public spirited, and more intelligent than organized capital, or it will go down in the conflict. It is this rising and extending sympathy between men of different trades, and between the workingmen of different nations, that inspires our sympathy and our hope that labor may bring classes and nations into sympathy and coöperation, which have hitherto been discordant or oppugnant.

930. **Danger of Labor Unions.**—There is a danger that these coöperative associations will set aside the great law of subordination. You cannot by legislation bring all men up to an equality. There are certain great laws which are as inevitable as fate. You can make all men equal to each other politically; you can make all men equal before the law; you can make all men equal in rights and duties; but you cannot make all men equal in their earning-power. If you make the wages of a weak and ignorant man the same as the wages of a strong and wise man, you do that which is fundamentally unjust. If the indolent and the industrious are treated alike, the finest and the highest workers and the slovenliest and lowest workers are graded to the same price—there is taken away from them the fundamental motive by which manhood is stirred up, and ingenuity quickened, and industry developed. It destroys individualism. It leads towards that consolidation of society in which the nation is everything and the individual citizen nothing. It is the Roman ideal of the State, that swallowed all the men.

931. **Labor Organizations.**—The power of organization I need not explain to you. It is a tremendous

power. Wisely made, wisely managed, wisely directed, it may be said that it gives the scepter to Labor. And it holds the scepter only because it has the vote. For the vote is the opening of the bottle of the fable, and the genie has gone out and swelled to incredible proportions, and never can be put back again. Men who have the vote have access to every element of power in society ; and if they understand themselves, and organize skillfully and wisely, they will be strong.

932. The Classes.—In communities like our own, where classes are aggregated by certain elective affinities, the worst mischiefs ensue ; for, the world over, classes are apt to be arrogant and over-conceited. Beware, then, of classes. Join them just as a man joins a wood, on his way through it for shelter or for pleasure. Go into them, but go through them. Use them, but never let them use you. Be larger than any class will ever let its members be. Stand high, and remember that manhood is better than any of the sections into which it is broken up.

933. Democratic Self-Government. —Here walks out of his university, with cap and gown and velvet shoe, the man who has touched the highest point of education in Europe, and who says, "What a vulgar business they are making of governing over there in America! They have not the first idea of government." We are not teaching two thousand how to govern in the Church nor ten thousand how to govern in the State : we are teaching fifty million people how to govern themselves, and how to manage the economies of this nation ; and it is a great deal better that, on the way to a wiser governing of this nation, fifty million should govern it rudely and imperfectly, than that two thousand or ten thousand should do it better, and leave all the rest of the whole fifty million utterly ignorant of the process of government.

934. The Top and the Bottom of Society.—I cast into the ground the seed of the magnolia; the plant spreads and sends down its root, going deeper and deeper, the root ministering to the gradually rising stem. But when it has grown to be a great tree, and spreads its broad, green leaves to the air, and when it is covered with its magnificent vases full of perfume, the topmost bloom will never forget for one single instant that humble root which, plunged away down out of sight, is giving it its nourishment ; and if you cut the connection between the top and the root, the top perishes, and the root likewise. So it is to be among men.

935. The Commune of 1871.—The contrast between the gayety of Paris and this sullen under-class that has been educating itself and watching from beneath, forces itself upon every imaginative mind. While the upper-class sung and danced, and wearied the hours burdened with pleasure, right beneath them, and mingled, it may be, with them, were these sullen-eyed men that had their purposes, and only waited for the time of their execution. I have seen, in the thicket, birds flitting from branch to branch, while crouched beneath, waiting for an opportunity to pounce upon them, lay the cat. As they drew near, he gathered himself up for a spring ; and as they flew further away, he sank back into a state of repose ; but he still waited for a chance to secure his prey. And underneath all this gayety lay these men, like a tiger watching and crouching for his victim, waiting to spring upon the pleasure-seekers of Paris.

936. **The Lower Orders.**—It is pretty generally the custom in New England, where the winters are long, to have a great store of potatoes, cabbages, onions, and all manner of vegetables, and the old-fashioned way was as soon as the climate became too severe for them to be left out in the open air, to put them in the cellars, which are built with thick walls and where they will not freeze; and when the spring begins to come on and the remnant of the vegetables begins to reek and germinate malarial influences, those silent, vaporous influences steal up through crack and cranny and partition. By and by one of the children is sick; the doctor is sent for. He says: "It is singular that the child should have such a trouble as this; if you lived in a squalid neighborhood I could understand it, but this looks very much as if it were malarial disease." The child dies. By and by a second child is taken sick, and the wonder grows; and the mother goes down; and by this time they send for the minister, and he looks grave. "Mysterious providence!" he says. But it is not providence at all; it is rotten onions and potatoes downstairs. And the upper classes in society have a great deal more risk than they are apt to suppose; though they keep themselves in a sanative condition, yet there is this reeking influence that is coming up directly or indirectly from society everywhere.

937. **Varying Standards in Life.**—A man that at the bottom of society would be considered fit to stand as the highest, at the top would not be considered fit to stand as the lowest. On shipboard, where not one man in twenty can read and write, a man that can read and write and cipher is considered a great scholar. But suppose he should go to a college and ask to be one of its professors? He is a learned man on shipboard, but a fool at a college door. And so, in human laws and customs there is no such thing as a standard which shall be applicable everywhere and under all circumstances.

938. **Uncharitable Verdicts.**—There is a judgment seat set up in every man's heart; and silently as shadows move we bring one and another and another, man, woman and child, up before that judgment seat; in our thoughts we canvass their characters, and accuse them, and allow bribed and biased witnesses to testify against them, and condemn them, giving them no opportunity whatsoever to explain or to defend themselves. Thus our own inner soul is a sort of judgment hall where the worst judgments are formed and registered, which we sometimes carry through months and years, and on which we act.

939. **Social Judgments.**—I am not afraid for my reputation. That is not worth much. God might issue an order to cut off my shadow to-morrow. I suppose I could get along without a shadow. I should never feel the loss. Let men that want to, go and hunt after the shadow, and take care of it.

940. **Discrimination of Qualities.**—We take a fish, and before we eat it we scale it, and dress it, and keep that which is good, and throw away that which is bad; and so we have to take our friends. He who does not know how to take them thus, but has to swallow them whole or throw them away entirely, is to be pitied. It is the mistakes that men make in this regard which lead to much of the poverty of life.

941. **Seeking Good, not Evil.**—When doves fly in the heavens, and go swinging round in their flight, we

know what they see—the grassy field, the luxuriant grain, or the inviting perch where they may rest; but when buzzards fly through the air they see no green fields, no pleasant gardens, but carrion, if there be any in sight; and if there is none to be seen, there is discontent in the buzzard heart. Be a dove, and not a buzzard; and seek not the things that are painful and disagreeable, but, contrariwise, the things that are wholesome and sweet.

942. Hate Evil Deeds, not Evil-Doers.—Can you help hating a man who is so wicked that it seems as though he were clothed in wickedness? Yes, yes! I do not suppose that there is anybody so wicked as the man that hates you, and persecutes you, and follows you up spitefully, and has a mean, sneaking, venomous hatred that oozes out of him all the time; I do not think there is any toad or any horned snake that seems so repugnant and repulsive to a man's natural feeling as such a man; and yet Christ says: "Pray for him; love him; do good to him; be patient with him." That settles the controversy whether a man can separate another man that does evil from the evil which he does.

943. Power of the Tongue.—The tongue is the expression of our inward states of mind, and so, its reach is immense. It can rise to the very highest themes of spirituality, and all experiences therein. It can be the minister of love. It can be an instructor through imagination. It can give knowledge. It can give encouragement, cheer, consolation. It can bind up wounds. It can salve them and soothe them. Or, it may be the instrument of wrath, ignoble appetites and passions. For the mischief that it can do, for the malignity that it can express, it has no rival. For the transcendent beauty which it may exhibit, for the comfort and knowledge which it may minister, it also has no rival. The pen works for a longer period, but the pen is dry. The tongue is a living force. It adds to the mere enunciation of any theme or feeling that electric impulse which every man carries with him. The pen has no blood; the tongue has much. We do well to take heed of it.

944. Slander.—Society is full of cruelty. Doré's hideous pictures from Dante in which men are represented as gnawing skull bones in the infernal regions; in which men are represented as feeding off from their victims—these are enough to shock us, and drive us from all pictorial illustrations of that kind; but, after all, we see these things in life. There is cannibalism around about us all the time and everywhere. Not a bird's leg is taken up and counted a more delicious morsel, and is more deliberately picked and chewed and relished in all its juices, than a person's reputation is taken up, and cut, and bitten, and sucked dry, and cast out. It is wicked; it is damnable; it is treason to man and treason to God; and yet such things are common.

945. Lack of Sympathy is Infidelity.—There is no disposition which strikes at the very root of Christianity like unlovingness and severity of judgment. When Christ was on earth he said—"The publicans and harlots shall enter into the kingdom of heaven before you." Before whom? Men that wrapped themselves in morality and in certain virtues, only that they might discharge themselves of all sympathy with the rude and the vulgar and the sinful. To be empty of that sympathy is to be infidel to the heart of Jesus. No man would dare go into his neighbor's house to defile the cradle. No man would suffer himself to be caught

beating the child of a dear friend; and is God less sensitive? When you are sending out arrowy sentences and poisoned words, when you are creating suffering here and there and everywhere without any moral aim in it, and without any restorative tendency to it, when you are doing it merely in the exercise of your animal and inferior nature, does not God take the side of those whom you are wronging? Beware!

946. **The Harm of Profanity.**—Men ask, "What is the harm of profanity? When a man says '*Damn!*' he does not mean damn. When a man says '*Curse it!*' of course he does not mean curse it. He does not really mean anything bad." Is there no harm in a man's pursuing a course which steadily wears out moral sentiment? Is there no harm in indulging in expressions with regard to things sacred that are like rasps, wearing down the surface and taking off the very skin? There is harm in all the various modes of destroying sentiment and the root of veneration and reverence.

947. **Compliments.**—A compliment is praise crystallized. It bears about the relation to praise that proverbs do to formal philosophy.

948. **Raillery.**—There is an innocent and even pleasure-producing method of rallying which, if deftly and gracefully done, heightens the enjoyment of society. One may touch a discord if it lapses into a true chord. Sometimes, when we have good news to tell, we are bewitched with a desire to open the matter as if it were a great trouble that we were about to break. There is a gentle badinage, an innocent arrow-shooting, which flatters and charms. But life is full of the other sort. If Darwin is right in thinking that men ascended from monads by gradual evolution, then it is very certain that some men came up by the way of the mosquito, the flea and the biting fly, and that their ancestral traits still linger in the blood.

949. **To Cure Malign Feelings.**—If you want to cure one malign feeling, recollect that our feelings act, as it were, in poles; that there is an antagonistic feeling. If a child cries, the nurse, who is a better philosopher than many wiser heads, makes up faces, makes herself grotesque; the child struggles against it for a while, but finally bursts out laughing, and that moment the crying and the anger are all gone. Two opposite feelings cannot coëxist. If anger is up, good-nature is down. If you want to get anger down, don't try to push it down,—that won't do; but go to the other end and pry up good-nature.

950. **Evil Overcome with Good.**—As when children sit balanced on the ends of a long plank if one goes down the other goes up, so it is with the faculties. If anger is up, inspire good-nature by some unexpected motive, and, as it opens, down will go ill-nature. If it is cruelty, in some way bring to bear a pressure on benevolence, and as that comes into activity, down will go the opposite feeling. If it is moroseness and sullenness, let fly the flash of mirth, and the moment the mind catches the inspiration those other feelings will drop. As the first star of the morning drives away the darkness of night, so the light of the higher feelings drives back to their appropriate den these lower ones.

951. **Truth in Anger.**—Never forget what a man has said to you when he was angry. If he has charged you with anything, you had better look it up. Anger is a bow that will shoot sometimes where another feeling will not.

XX. CIVIC INTERESTS

952. **The Use of a Rule.**—A principle is better than a rule; yet we are not to despise rules, for they are leading-strings intended to bring us along the path of life to principles. A rule is like a mould. You pour in the wax; and when it is pressed, it comes out, and the mould is left behind. The end of a rule is to bring the man out from the rule.

953. **Rules Teach Principles.**—Rules are of the nature of mechanical arrangements that are dependent upon facts, times, and seasons; and they are designed to help the physical side of the human mind. They are to men what walking-chairs are to babies, designed, not to take the place of their legs, but to teach them how to use their legs, and which they will shove aside as soon as they have learned the use of their legs. And as long as individual men or societies of men need, and cannot get along without, rules and specifications, which say that such particular things must be done on such particular days, and at such particular hours, so long they must have them; but rules should always lead to principles.

954. **Highest Liberty.**—Men are free in proportion to the number of spheres of obedience that they can fill. Laws are not shackles to impede, but tools and harnesses to assist human force. The peculiarity of our early ancestry was not that they loved liberty—everything in heaven, on earth, and in the sea does that; but they discerned the royal fact, which others had missed who threw off law to find liberty, that *by taking on law men are made free*. Obedience to God's law is the highest liberty to which humanity may ever reach.

955. **Liberty the Aim of Law.**—I never would steal, even if there were no laws against it. You might unlock your safe, and throw your keys into the sea, and I would not take your money. I refrain from stealing, not because I am afraid of jails, but because I am an honest man. It would hurt me more than it would you, if I were to steal your money. I am not tempted at all in that direction. Therefore the command, "Thou shalt not steal," has no application to me, —thanks to my father, and to his father, and to his father, and to his father, through a line of honest men. Therefore I am relieved from bondage to that law: I fulfill it without a sense of obligation, from my own free choice.

956. **Civil Governments.**—God did not create man, and then command a government over him, but he created man with a necessity and instinct of government, and then left that instinct and necessity to develop themselves. God made men to need clothes, but he never cut out a pattern for them to make their clothes by. He left them to choose their own raiment.

Governments are not accidental. Governments are always the legitimate outworkings of the condition of those governed; and there cannot, for any prolonged period, be a government that is not, in the nature of things, adapted to those under it. . . . Governments are shadows that nations and peoples themselves cast; and they usually measure in some degree the proportions of the peoples or nations that cast them.

957. **Governments Fit Peoples.**—If you look at certain flowers, you will find that there is a hood that covers

the bud. It is a capital thing as long as the bud does not want to blossom ; but as soon as the blossom is ready to come out, this hood slips up, and slips up, and slips up, till at last it stands upon the leaves like an extinguisher on a candle, and the wind hurls it down. But why did it slide off? Because the blossom got to be so big that it could not stay on.

Now, where a government laps a people in their crude state, if you take the people and make them swell and grow, as they grow they will lift up the government, and as they become bigger, the government will become smaller, till by and by it is only a little cap which a puff of wind blows over. A government should be reformed by reforming its people.

958. **Ignorance Invites Tyranny.**—Just as far as ignorance and passion and rudeness exist in a community, they impede self-government, or even make it impossible. And where the people are not prepared or qualified to govern themselves, absolute governments are just as certain now as ever. For as ignorance disappears, so disappear monarchies ; and as ignorance comes back, so inevitably come back monarchies. August laughs at the idea of March, and says, "We have no frost ; we have warm nights and glowing days, and there shall be no more frosts." But there is a January to every August, as there is an April to every January. And there are just such revolutions in the history of the world. You can have Pharaohs again, if you want them,—though I pray God that there may be a Red Sea for every one of them! You can have dynasties again through just letting the people become adapted to them by ignorance, by unvirtue, by a want of self-restraint, by pampered self-indulgence, or by pride growing out of monstrous prosperity. Every step towards declension from moral character is a written invitation for tyranny to come back,—and it never lingers long nor hesitates when invited.

959. **Free Communities, Good Customers.**—Blessed is that nation which has to supply the wants of a civilized people ; they are great consumers. It is supposed that the natural state of a man is simplicity. No, it is complexity. The natural state of a man is like that of a tree. And what is the nature of an oak, but to divide and subdivide, and spread out infinite branches on every side? The first state of a man, like the first state of a tree, may be simplicity, and he may be, as it were, a single whip ; but as he begins to grow he will throw out branches, and these branches will throw out other branches, and those will throw out others, and he will take in more by root and leaf. Every interest that makes money and intelligence pleads for a policy of liberty.

960. **Liberty is Safe.**—A *little* liberty in men may be dangerous. Then give them more. It is said that a little learning is dangerous. Yes, a little learning is ; but a little intelligence is not. There is a great difference between intelligence and learning. A little intelligence is safe ; a little more is safer yet ; a little more is still safer ; and the more a man has of it the better he is. For intelligence does not consist in the facts that a man knows ; it consists in the power of knowing. And so it is in respect to liberty. Liberty is meant for man ; and man is meant for liberty ; and the more you can make a man understand of the law of God that is in him, the more you can drive him up to a full obedience to, and use of, the law that is written in himself, the more safe he will be.

961. Civil Institutions, Human Defences.—The growth of ages, amidst the clangor of war and the upsetting of men and the waste of dynasties, has been in the direction of limiting power. The history of institutions is simply that. Institutions are the bulwarks within which the rights of man and facilities for the development of intelligence and power are concentered. They are, it might be said, fortifications against wanton caprice and lawless selfishness.

962. Liberty, Intelligence and Religion.—If we give liberty to the whole people; if we educate them, and inspire them with a true intelligence; and if, above all, we crown their material acquisitions, and all that education gives them, with a sincere love for God and love for man, we shall have a people that is competent to grow, making wood such that the tree will be able to bear the beating upon it of the elements, and that the winter and summer storms which rock it shall make it elastic, but shall not break it.

963. Growth of Colonial Liberty.—Liberty, like steam, without its appropriate engines is but a vapor. As a disembodied principle, it wanders up and down the earth, seeking rest and finding none. It needs a body. In other days that body has been sometimes a shapeless giant, or a dwarf, or some monster form. In our Colonial times, it pleased God to give to it such a shapely body as suited its merit. The church, the state, the legislatures, the courts, the executive, the body of wise laws all revolving within well defined spheres—these were the products of that long Colonial history, which, because it threw up no auroral glow upon the heavens, seems to many of little importance.

964. Constitution of United States.—That after times had something to add and something to change does not take away from the grandeur of that great instrument our Constitution, which has for nearly one hundred years proved itself adequate to the conservation of liberty and of power. The perils through which it came to strength are largely hidden by the glow of its abundant prosperity. The foundation of the great piers of the Brooklyn suspension bridge, that stand over against each other, on our river, are forever hidden. Men see, and will see, only the majesty of the accomplished work; but few remember the darkness, the perils, the unmatched difficulties of the caisson in the beginning.

965. Vital Force of Liberty.—A man takes a seed, and says, "You want to grow; you shall not; I will put you where you cannot;" and he stamps it into the ground. It is gone! There is not a thing to be seen of it! But the rains will find it, and the sun will come and whisper hope to it, and the root will not ask permission to grow the downward way, and the stalk will take permission to grow the upward way, and that which was supposed to be stamped into its grave shall find itself alive, and shall multiply a hundredfold. Now all the efforts that are being made to put back the cause of liberty will prove to be but so many means for hastening the day of its consummation.

966. Spirit of Freedom Irresistible.—When they dug for the Dry Dock in the Navy Yard, they struck a central spring; and the engineer said that it had better have some cement put on it to stop it up. They opened a hole and put in some cement; but the next morning the cement was gone, and the spring was boiling again. Then the engineer said there had better be some solid masonry to

shut down the spring. So they built it in carefully with masonry. The spring waited until they got home, and then burst out again. Then they determined to drive piles down, and fix it. They did drive piles, and fix it; but the spring bubbled up again, just as if it did not care anything about engineers nor engineering. After they had spent some months in trying to stop the spring, they built a curb around it, and let it run. The fact was, that it had most of the east end of Long Island pushing it out, and no piles nor masonry nor cement could match the secret underground force by which it was impelled. So, in America, there was nothing that could resist the spirit of freedom which came down from Him who resides in the heavens. And when, through all this nation, by plannings, by plottings, by political masonry, by piles driven with fraud, by the cement of iniquity, by all manner of arrangements, men were attempting to defeat the spirit of Almighty God and maintain slavery, He broke through and scattered them. And now the stream of liberty runs freely and unobstructed. It is the river of the water of life.

967. **Unpopular Laws.**—In America, a law with no popular public sentiment behind it, or with no active good will behind it, is like a gun with no powder in it. Though it be a good gun, it is useless.

968. **Free Government Requires Self-Restraint.**—The South American republics have for a great while elected presidents; and what have they been? Men of straw, if they were mere presidents; and kings, every inch of them, if they have been good for anything. The reason of this has been that the people were not prepared for freedom. They had not developed the liberty of self-restraint in themselves. And, like eruptions that make earthquakes if they cannot get discharge, and that make volcanoes if they do get discharge, the South American republics have been a vast crater boiling with revolutions. And so it will be there till education and true religion make more of manhood, and of self-restraint.

969. **Public Spirit and Preaching.**—Public spirit, which is a form of beneficence, was never stronger than it is to-day. It is growing more and more universal. And I judge of the preaching in a place by the public spirit which I see exhibited there. If I go through a village and see that the town-pump is in a dilapidated condition, and the fences are tumbling down, and the town-house is a rattlety-bang affair, taken possession of more by winds and rains than by men, and that the churches are poor, and the almshouse is a miserable place, and the roads are stony, and that there are no bridges but rails with a few clods thrown on them,—I say, "There is poor doctrine preached in this village." No man can be preached to as he ought to be in regard to his duty to God and men, without his religion having a reflex influence in his house, his barn, the public highways, everything that belongs to him and his fellow-men.

970. **Leveling Tendency of the Gospel.**—The tendency of the Gospel is leveling,—leveling not down but up. It is carrying the poor and the multitude onward and upward. It is said that democracies have few great men, few heroic men. Why is it so? When you raise the average of intelligence and power in the community it is very hard to be a great man. That is to say, when the great mass of citizens are only ankle high, if among the Liliputians a Brobdignagian walks, he is a great man; but

when the Liliputians grow, and grow, and grow, until they get up to his shoulder, he is not so great a man as he was. So, make the common people grow, and there is nobody tall enough to be much higher.

971. True Democracy. — In our land, men have classified themselves. We have aristocrats, but God made them; and there never will be a time when mightiness of soul shall not overshadow littleness of soul. It was designed that some should be high, some intermediate, and some low, as trees are some forty, some a hundred, and some, the giant pines (how solitary their tops must be!) three hundred feet in height. But, however high their tops may reach, their roots rest in the same soil; as men, though some may tower aloft, all stand on a common level.

972. Influence Higher than Authority.—As flowers blossom, become fragrant, and are followed by fruit, not so much by the direct exercise of power as by the solicitation of invisible warmth and sweet influences, so there shall come a time when that which we now attempt to compass by coercive laws and penalties shall be educed and secured in a higher measure, in larger spheres, more thoroughly and better, by simple influence.

973. The Republic Demands Virtue.—Our institutions are the best if they are the best served; but the poorest if poorly served. Republican institutions demand energetic and virtuous citizens. Compared with oars, what great advantage has the steam engine! But if for want of steam you attempt to work the engine by men's hands, it becomes far inferior to oars. Steam engines require steam. Superior institutions require superior motive power, or they are worse than the governments of primitive force.

974. The Ballot.—When winter has for months held the earth in bondage, and the period comes for its emancipation, what is it that is sent to its rescue? The driving lightning; the resounding thunder; the pelting storm? No: the raindrops, soft and mellow, come plashing down. All through the night they fall, and fall, and fall; and in the morning where is the snow? It is wasted and gone. The rivers are bound with icy fetters; the rain falls, and falls, and falls; and behold, the ice is rotten and sunk to the bottom, or is swept out to the sea, and the rivers are set free. The earth is brown and russet, and the rain still falls, and falls, and falls; and myriads of roots wake up and send forth green banners; and in every tree and bush and vine, on every hillside, through every valley, and in every field are signs and tokens of resurrection. A more wonderful power has there been in the silent plashing drops, falling still as dust, to bring out the greenness of resurrected spring than there would have been in myriads of the mightiest chariots if God had sent them.

Silent falls the ballot, and away go shackles. Silent falls the ballot, and away go bondages. Still silent falls the ballot, and a whole continent is renewed, and Liberty stands dressed in her spring greenery. And on God's earth there is nothing more beauteous and sublime than the spectacle of a nation voting.

975. Suffrage.—That bit of paper which is called a vote is not mere paper; it is the symbol of a man's will. And what is the will of an assembled nation? The king is a man sitting on a throne and giving laws to an empire; but what is he compared with an empire sitting on a throne and giving laws to itself? The voice of thirty million men carries both music

and thunder; and nothing is so sublime on God's earth as the silent omnipotence of the ballot.

976. Separateness of the Jews.—As the mother keeps the children at home, sequesters them, lest they be injured by a neighborhood which is injurious to the welfare of children, and does not send them out until they have attained character and manhood, and then lets them go forth, so the divine economy in antiquity was to take this select people and bury them, as it were, in obscurity, and develop them until they should attain such moral stature that it should be safe for them to go out.

977. Fanatical Patriotism of the Jews.—These words of Jesus were like flame upon stubble. The love of country among the Jews was a fanaticism. It carried with it a burning hatred of foreigners, as heathen, which no prudence could restrain. Every year this ferocious spirit broke out, and was put down by the slaughter of hundreds and thousands of Jews. It made no difference. Like the internal fires of the globe, it burned on, even when no eruption made it manifest. The historical facts alleged could not be gainsaid; but the use of them to show that God cared for other nations, even at the expense of the Jews, produced a burst of uncontrollable fury.

978. Patriotism: Concentrated, and Diffused.—We have had, in our day,[1] a magnificent opportunity to see what is the grandeur of this feeling in its primary state. For hours, and days, and weeks, it flamed out in our midst so that it was indeed like the pillar of fire by night, and the cloud by day, that showed the people which way to go through the wilderness. But it is gone, and neither you nor I can wake it again. No paper article, no advance of armies, no votes of Congress, no orator's appeal, no preacher's fervor, can again cause to burst forth the feeling of patriotism with that strength, and in that particular form which characterized it a short time since. But something better has taken its place. In its stead we have patriotism in its secondary state, in which it is diffusing itself, and laboring, and producing results. At first the feeling of patriotism was like a bonfire or beacon light, for alarm of dangers, or for guiding; but now it is a diffused daylight spread throughout the hearts of millions of men, and manifesting itself in practical deeds. It was good at first; now it is better.

979. National Excitements.—I lived in Hartford once—blessed be the year—and saw the Connecticut River come down in a freshet, booming; all the broad Hartford meadows were covered over, and you could not go in that direction but by boat or bridge; and it looked as though the river had taken possession of the land, and was having its own way; and after it had subsided all the meadows were covered with a nasty slime. But it was soil, it was manure, and the grass never grew so much as during the summer after the freshets. If the farmer's plow turned up the sod, the corn was never so rank as after a freshet had deposited the soil stolen from every inch of ground, north.

So these freshets that come in national affairs almost always leave a detritus that is enriching. Our times of quiet and peace are generally times of deterioration. Our times of excitement, discussion, anxiety and enterprise are times of erosion and new deposits, times of plowing, times of hoeing. It is a good tilling where there is excitement.

[1] At the outbreak of the Civil War.

980. **The Nation and the States.**—When the wholesome doctrine of States Rights reappeared in the South, it had in those warm latitudes undergone fermentation, and had passed into a new thing, viz.: States Sovereignty. There can never be more than one sovereignty in a political body. The NATION *alone* is Sovereign. It is, to be sure, a limited sovereignty. The metes and bounds have been fixed. All within them is Federal, all without belongs to the individual States. Within their own spheres, however, the self-jurisdiction of the States is absolute. . . . The States are so many points of vitality. The nation, like a banyan tree, lets down a new root where each new State is established, and when centuries have spread this gigantic commercial tree over a vast space, it will be found that the branches most remote from the center do not draw their vitality through the long intricate passages from the parent trunk, but each outlying growth has roots of its own, and draws straight from the ground by organisms of its own, all the food it wants, without dissociating its top from the parent branches!

The dignity and power of National Sovereignty will be secured by maintaining unimpaired the local Rights of the States.

981. **Approach of the Civil War.**—Are men less sensitive than metal? Shall barometers foretell whirlwinds, give alarm of tornadoes half a continent distant, and yet shall a whole hemisphere of storms move in upon society, and no man feel the chill of the shadow which they cast forward? Right before the nation were clouds dripping blood, and full of wasting fire. None saw. Right before them were heaped-up corpses, armies of the dead, suffering, fear, famine and pestilence, but men heeded them not!

Neither, any more, did they see the new heavens and the new earth that followed the convulsions of the old, a nobler liberty, a purer justice, better friendship, more lasting brotherhood!

982. **Effect of Lincoln's Death.**—The blow, however, has signally failed. The cause is not stricken; it is strengthened. This nation has dissolved—but in tears only. It stands, four-square, more solid, to-day, than any pyramid in Egypt. This people are neither wasted, nor daunted, nor disordered. Men hate slavery and love liberty with stronger hate and love to-day than ever before.

983. **An Earthly Immortal.**—ABRAHAM LINCOLN—a name spoken in every corner of Christendom and added to the roll of those upon whom Time has no power.

984. **Disbanding of American Armies.**—First, after the end of our Civil War, came the disbanding of the army. That was so easily done that the world has never done justice to the marvel. The soldiers of three great armies dropped their arms at the word of command, dissolved their organizations, and disappeared. To-day the mightiest force on earth; to-morrow they were not! As a summer storm darkens the whole heavens, shakes the ground with its thunder, empties its quiver of lightning, and is gone in an hour, as if it had never been, so was it with both armies. Neither in the South nor in the North was there a cabal of officers, nor any affray of soldiers—for every soldier was yet more a citizen.

985. **The Stars and Stripes.**—The American flag has been a symbol of Liberty, and men rejoiced in it. Not another flag on the globe had such an errand, or went forth upon the sea

carrying everywhere, the world around, such hope to the captive, and such glorious tidings. The stars upon it were to the pining nations like the bright morning stars of God, and the stripes upon it were beams of morning light. As at early dawn the stars shine forth even while it grows light, and then as the sun advances that light breaks into banks and streaming lines of color, the glowing red and intense white striving together, and ribbing the horizon with bars effulgent, so, on the American flag, stars and beams of many-colored light shine out together. And wherever this flag comes, and men behold it, they see in its sacred emblazonry no ramping lion, and no fierce eagle ; no embattled castles, or insignia of imperial authority ; they see the symbols of light. It is the banner of Dawn. It means *Liberty ;* and the galley-slave, the poor, oppressed conscript, the trodden-down creature of foreign despotism, sees in the American flag that very promise and prediction of God,—"The people which sat in darkness saw a great light ; and to them which sat in the region and shadow of death light is sprung up."

986. National Ailments.—No nation ever existed that did not run through series and cycles of moral diseases. Sometimes it is the disease of war. In lower states both civil and foreign war are apt to break out. Then we pass away from that, and there come terms of riotousness and turbulence. Nations pass through these as children pass through the measles, the chicken-pox, and the whooping-cough. Then will come a period of luxurious corruption, extravagance, and unbounded expenditure. It swells and swells for a time, it increases like a fever, rising in spite of all resistance, and comes to its maximum ; and then it breaks, and passes off, and a better state of things comes in. Nations have spasms of avarice ; and under its baleful influence the most outrageous proceedings come to be tolerated, and make headway. But a nation that has a substantial moral constitution is able to bear these things.

987. Liabilities of High Civilization. —A community that lives on a low plane of civilization is like a canal. It is useful, but homely. There is nothing romantic about it. It is very safe, and has no dangerous storms or freshets. Active communities that live on a high plane of civilization are under a great stress, like rivers ; they are useful and grand, but are subject to wasting freshets which rise in their wrath, and overflow the banks, and subside again. And I think that rivers are better than canals, though canals *are* a little safer. Hence we are not to be surprised that in Christian communities there are developments of an alarming kind.

988. Military Americans in Civil Office.—Our first President and our last were elected from the fields of war. Washington, though a man of war, is less thought of to-day in this nation as the commander of our armies than as the man who taught us peace. And Grant, who by his skill and indomitable courage wrought for us final deliverance, sat in the Presidential chair, not without some mistakes—for he was human—but without one single tendency to military rule, and with as absolute respect for civil law as has been manifested by any President from the time of Washington down to this day.

As I recede, along the adjoining fields of Jersey, from the great city, I speedily lose sight of the masts, of the

warehouses, and of the spires themselves; and yet when I have gone so far that the last glimmer of these things is lost, the towers of the Brooklyn Bridge stand full and high in the air, conspicuous. As time goes on we shall forget that which called down such a storm of fury upon the name of Grant; and when all incidental and collateral things have gone below the horizon, his name and just fame will stand towering high in the air, unobscured and imperishable!

989. American Political Elasticity.—Nothing is more justly dreaded in Europe than a disputed succession to the throne. . . . But there have been fifteen Presidents within a hundred years in these United States; there have been twenty-two elections here during the same period; the question of succession has been debated with fiery zeal before this great people, and settled without sword or bayonet, twenty-two times [in 1876], and I am not afraid to put alongside of the experience of Europe this record of a free people under free institutions. This is a thoroughbred nation; and the place where other horses break down is the place where the thoroughbred horse comes out victorious—the point where the strain comes.

990. America's Prosperity and Peril.—We are growing; and it is not a matter merely for pride, it certainly is a matter of congratulation and boasting, that we are becoming so strong in riches, and so vast in territory, and so mighty in population. But there are dangers which come with these increments. We must keep open, therefore, every channel of intelligence. An ignorant man is a dangerous man. It is in the dark, or unswept, or unwashed places that vermin breed. Where the broom and the sun come, there come not vermin.

991. Young Men in Public Life.—Those that go into public life to transact public business must go where their errands carry them, meet whom they may. The callow, the inexperienced, the unfledged, must make their way among veteran experts. To be sure, it may be the making of many, and is; but how many others are utterly spoiled in the making? Back of every pottery-shop you shall find heaps and pyramids of potsherds. The vessels that go forth fair and comely from the front door say nothing of the fragments left behind that are disgraced and cast away as useless.

992. Public Life Dulls the Moral Sense.—In a worldly life, a loss of moral sensibility steals imperceptibly upon men. We lose that sensibility very much as we go to sleep. All day we are conscious of acute nervous feeling; but use dulls the faculties, and as the sun goes towards the west we are conscious that that feeling is less and less keen; and as evening comes on we grow pensive and sad, thus taking a step towards somnolency; and at last things about us cease to attract our attention, all our powers begin to retire within us, and little by little we fall away towards sleep, and into sleep. So it is with the moral sensibility of men in the world. One of the first things that strike men on going from private life into public affairs is the habit of looking at things, not from great moral standards, not from principles of truth and honor and justice, but from selfish considerations or conventional reasons. At first it impresses with a feeling of regret and pain, but little by little they become wonted to it. They cultivate the secular side of the mind. It grows with culture. In time, right and wrong, on high grounds, come to seem specula-

tive, impracticable. Conscience, unused, slumbers—moves not—dies.

993. Low Standards in Public Affairs.—In scholarship, in the practice of medicine or law, in any worldly sphere, to adopt a second-rate or third-rate way of doing things when you have before your mind the best way, is always demoralizing. And how much more is it so when we are judging of moral qualities! What is the condition of that man who gradually lowers his standard till it ceases altogether to be a moral guide, whose conscience is like a clock that beats strong and loud when first wound up, but that, as the weight sinks in the barrel, and the pendulum moves slower and slower, and ticks with less and less resonance, at last ceases to beat? There are hundreds of men in public life whose consciences run down in this way, only they do not wear a dial-plate to show where they stopped.

994. Faulty Instruments of Providence.—We need not go back so far as antiquity or even the Middle Ages for an example of one man's cheating another out of his birthright, because he has the power. That is not a thing simply of the past. I should like to know what right England has in India, except the right which comes from her power to cheat that nation out of its hereditary possessions? I should like to know what right there was in the confederated nations of Europe to divide and distribute Poland, except the right of superior force? It is a gigantic game of Jacob over again. I should like to know what right this government of the United States has to dispose of the Indians and of their territory, making treaty after treaty, violating one almost before another is formed, starving them and cheating them by unscrupulous agents, and pursuing them with an army whose officers blush, and say at every step, "The Indians are right and we are wrong"? I think our age is not so far advanced that we can afford to be severe on Jacob. . . . But do you say, "Jacob, notwithstanding, was accepted for a great, providential work"? Yes, he was, in spite of this—not in consequence of it; just as England and America are to-day. Providence must work with the materials it has. If it worked only with perfect men it would never work at all.

995. Immigration.—As the Nile, in its great annual rise, brings down something of the soil of every formation through a thousand miles, and deposits it as slime for the sun to turn to soil and fruitfulness, so upon these United States, with annual deposit, comes the emigrating freshet of the world. It falls upon us like mud; it shall be our richest soil. When it is aërated, and when intelligence and religion and liberty shall have penetrated it, it will be most precious. Its trouble is all now, and at the first. Its bounty and reward shall go on with increasing abundance to the very end. Can this nation survive, however, the chill and fever of malarial influence engendered by this new soil, until by culture the vast mass of new deposit shall, by the sun, the air and the plow become sweetened, and as wholesome for men as it is fertile for grain?

996. Communism and Anarchism.—We open our ports to foreign wares, and recognize foreign skill, and our libraries drink in foreign learning; we recognize gratefully foreign scholarship; our houses shine with the products of the atelier and of the loom, and we are grateful for foreign arts; we take swarms and almost nations of foreign population, and

spread them upon our land, and are thankful for the immigrant and for his labor. But when Europe sends to us the philosophers of the gutter to teach us how to make constitutions and commonwealths, we say, with respect and contempt, "We have nothing to learn of Europe on that side."

997. **Iconoclasm of the Paris Communists.**—Who ever, driving the cows a-field, barefooted, and making haste, and striking his foot against a stone, has not, while suffering from the stinging pain caused by the blow, beaten the stone, that was not at fault, because it hurt him? And when men, running against the stone bulwarks of churches and cathedrals, out of which have come sharp pangs and pains, and against palaces, which, to them, have no poetic associations, and out of which have come their oppressors, and that are looked upon as horrid and hideous places which have been the dens of those oppressors—as unclean places where devouring broods of despots have swallowed up their liberties—I do not wonder that there should be the feeling, "Put the torch to everything that tends towards the old tyranny!" It does not justify them, but it explains how their fanaticism has turned them against their own fair city.

998. **Social Unrest in Europe.**—The working people of the manufacturing cities in all France are substantially in sympathy with the Communists of Paris. This is not, therefore, a boil breaking out in one place. It is a puff from a volcano; and all around the mountain there are crevices through which the same sulphurous odor is emitted, showing that the whole mountain stands upon liquid fire. Without a doubt, there is a leaven among the workingmen of Europe of the same kind. Difference of race-stock, and difference of education, will make material modifications; and I apprehend that there never can be Communism in Germany as it exists in France. I do not believe that the Germanic stock can be run away with as the old Romanic stock can. But it is proper to say that there is a leaven of this theory, and that unless kindly influences are brought to bear upon it, all Europe will, sooner or later, be in alliance with such ideas.

999. **Public Amusements.** — In America, so free have we been, so large an outlet has been given to our religious liberty, so large has been the expression of every political want, so free has industry been and so remunerative, that our people have not felt the need of amusements. These have seemed like moths to our industry. We have found rest and exhilaration in other things. And to-day we urge amusements upon our people chiefly on moral and esthetic and not at all upon political grounds.

But in Europe political liberty is mostly unknown, and religious liberty is a pinched dwarf. A crowded population have but slender hopes of wealth from industry. Human nature would explode if there were not some vent given. So Governments fostered popular amusements. In these, almost only, the common people of Europe found themselves at liberty to do what they pleased. Amusements are the safety-valves of Europe.

1000. **Immigration and Freedom of Amusements.**—A European people who have had the chief happiness of their lives clustering about amusements, come to an American land where exceeding freedom has left almost no place for such things. We have liberty in association with politics, with religion, and with business; they with amusements only. With

the German on the one side, and with the Yankee on the other, is the same instrument of liberty, and for the most part it plays the same tunes; but that instrument in the hand of the Yankee is set four notes higher than it is in Europe. It plays business and commerce, and government and religion, here. There it plays amusements. Liberty discords with liberty, because the instruments are not set to the same key. And when immigration brings all the pipers together, it is not surprising that the music clashes. It is next in mellifluous strains to the bagpipe; and that is the instrument that was made to express what was left of sound after other instruments had used up all smoothness and harmony.

1001. **Converting the Chinese.**—"Ah, but!" men say, "we do not want the heathen on our shores. They may have some little trick of work; but then, they are heathen, and we do not want them here. They won't be converted. You never can mingle them with our own population." Well, I am astonished at these Chinese myself! They have seen so many beautiful exhibitions of Christian character, that they must be very stupid not to admire it! It must be that they are bereft of natural reason, not to be fascinated with California piety, and not to fall in love with the religion of the emigrants from the East! Why, what have we not done to convert them? We have thrashed them, and kicked them; we have hung them on trees; almost every Gospel influence has been brought to bear upon them; but the fellows will not be converted! Well, it may be that some nations are outside of mercy!

Oh! what a mockery of our democratic notions, what a mockery of our own government, what a supreme mockery of the faith which we have in Jesus Christ, is the manner in which we are treating the poorer and weaker races among us!

1002. **Modern American Perils.**—There never was a time in the history of the world when there were more temptations to selfishness than now. We have overcome, in an awful struggle, temptations to arrogance and domination, but, right in the place of that terrific demon, stands now, looming up and gathering form, the figure of Mammon, threatening to be even more dangerous than Despotism was. And no man is called to the Christian life who is not likewise to see to it that this nation, and the several governments of the States, and all the departments of human society, are defended and rescued from this terrific invasion.

1003. **Preaching on Secular Affairs.**—I stand and say, "There are certain courses in the great commercial world that are sure to bring damage to those that pursue them." And you shall not revile me, saying, "You are nothing but a minister. You are a landsman. You know nothing about sailing." There are certain courses in banking that I know to be atrocious. I know that there are operations in railway management that outrage every law of prudence. And when this accumulation of peril begins to globe up and fill the very horizon, I know it is my business to sound the alarm.

And when it is said, "Nobody can give advice in regard to the affairs of any given department unless he belongs to those affairs," I say that a cock does not need to be in bed with you to know that the morning has come, and crow! It is because he is out of doors, and sits aloft, and sees where the sun is coming up, that he

becomes the clarion of the morning, and gives you the signal for waking up.

1004. **A Legally Debased Currency.**—There is a danger from suppressed repudiation. When children have the measles, and when after an appropriate time saffron and all the other drinks fail to bring them out, the doctors shake their heads and call them *suppressed* measles; and the measles suppressed are more dangerous than when brought out. So suppressed repudiation is more dangerous than any open and avowed repudiation. Whenever, in any nation, there is such an attempt to tamper with standards that the moral sense of men is bewildered, and liberty is given to unprincipled men at large to cheat, to be unfaithful to obligations, to refuse the payment of honest debts—wherever that takes place, it is all the worse if done with the permission of law! I hate the devil riding on a law worse than I do the devil riding without a law under him. Whoever tampers with established standards tampers with the very marrow and vitality of public faith.

1005. **Paper Money.**—How pitiable is the plea, that if greenbacks were good enough for war they are good enough for peace! That if they bought munitions, paid debts, purchased lands, cleared farms, built railroads, and carried the business of a continent through a continued and desperate peril, they are good enough now. Is it true, then, that the medicine that carries a man through his sickness is good enough for food after he gets well? Shall a man walk on crutches all his days because they helped him while lame? A debased or enfeebled currency may be the desperate necessity of war, but it is the infatuation of ignorance, or an insanity of dishonesty, to pour out inconvertible paper in peace, or to attempt to make short-legged silver keep step with gold!

1006. **National Honesty.**—An insidious serpent is more dangerous than a roaring lion—if the lion does not jump before he roars. Repudiation threatened more damnation to the morals of this nation than ever war did with all its mischiefs.

1007. **Corruption in Public Affairs.**—Such is the wantonness and almost universality of avarice as a corrupting agent in public affairs, that it behooves every man to consider his responsibilities before God in this matter. The very planks between us and the ocean are worm-eaten and rotting, when avarice takes hold of public integrity; for avarice is that sea-worm, ocean-bred, and swarming innumerable, that will pierce the toughest planks, and bring the stoutest ships to foundering. We need reformation in the very beginnings and elements of society.

1008. **Legislative Thievery.**—Even the men elected for the purpose of reforming such abuse, no sooner breathe the moral malaria of the legislative halls than virtue is in chills and avarice in a fever. Why do we think so ill of Sing Sing and so well of Albany? In what are the thieves in the Penitentiary worse than the thieves in the Legislature? The rogues in prison, acting with but little concert, robbed individuals, and firms; the organized rogues, in legislative clothing, dishonestly, in habiliments of law, rob the community.

1009. **Outbreaking Corruption a Symptom.**—And so men are robbing the community all the way through. They organize a system of spoils, by a majority here and there; and they are filled full of frauds. And by and by when a man a little more compre-

hensive, and organized a little more skillfully, carries off the very gates of the Treasury, as did Samson the Gates of Gaza, on his back, we atone for our misdeeds by crying out, "Thief! thief! thief! thief!" Such men are boils breaking out on the body politic. You are the body, and they are the boils. Look at these men and their deeds; you will see yourself, and how you have been acting.

1010. Corporate Wealth in Politics.—Are continental corporations, the vast railways, with enormous capital, liable to exert no dangerous influence? At present [in 1878] the rival interests and conflict of these roads are a sufficient check. But will it always be so? The combined capital of four roads running westward from the Atlantic must be a thousand million dollars. . . . The days are near at hand when money is to bear a relation to politics scarcely yet suspected, notwithstanding our recent experiences of corruption. If it were in the interest of these four vast corporations that a certain policy should be pursued, and that certain men should be put in power to execute them, their concentrated councils and their enormous wealth and influence would go far to counterbalance all resistance. I do not assail the system of the general management of railroads. They are young, they are lion cubs; and it is wise to consider, while we play with them as kittens, what they will do when their nails and teeth are grown and their haunches are strong!

1011. Deterioration in Public Conscience.—The growing fashion of deceit in manufactures and adulterations in drugs and foods is the attempt of the strong to oppress the weak. It is the old robber baron in his castle descending, after men have planted their crops, and stealing them. It is the pirate on the sea pouncing upon the merchantman that is laden with treasures from abroad, and taking possession of them. It is the grasping king appropriating the earnings of his subjects. Organic dishonesty, structural lies in goods, are modes of robbing the poor—for there is where the evil comes at last. The tendency of wrong things is to work out at the bottom. The poor are fleeced by those who are cunninger than they. The weak are oppressed by the strong.

1012. National Importance of Cities.—Cities are the heads of the country. They are nerve-plexuses, vital congeries. They always follow civilization. As they produce it, they are produced by it. And the prosperity of cities, their power, their moral wholesomeness, and their purity, are of transcendent importance.

Men talk to you about the great mischief which arises from young men leaving the country for the city. I know that a great deal of mischief arises from this cause. And yet, talking against it is like talking against the wind. You might as well read a lesson as to the propriety of the Gulf Stream rolling up and warming England and leaving Greenland untouched. It does so, and it will do so. Cities will grow and increase in population; and it is for us to understand that effect and take heed to it, so that cities shall be the legitimate expressions of the best part of our civilization. No man is a good citizen, a good patriot, or a good Christian, who does not care what becomes of the cities if only his business thrives and his family is happy.

1013. Municipal Prosperity.—Go into the lanes, go into the back streets, go where the mechanic lives; go where the day-laborer lives. See what is the condition of the streets

there. See what they do with the poor, with the helpless and the mean. If the top of society bends perpetually over the bottom, with tenderness, if the rich and strong are the best friends of the poor and needy, that is a civilized and a Christian community ; but if the rich and the wise are the cream and the great bulk of the population skim milk, that is not prosperity.

1014. **American Confidence in the Future.**—To-day the whole world speaks its polyglot language on this continent. The time was when the nations of the earth were gathered round the old Tower of Babel to build it, and there was confusion of tongues, and they were driven apart from each other, and went every whither because they could not understand each other ; but God has founded this continent as a new tower, and men that are speaking different languages are coming together to build it up ; and they do understand what each other is saying in silent language, and that is, that every other man is a brother. What was dispersed at the Tower of Babel is brought together again in America. It is Christian, this confidence in the future, this belief in the educability of these men, this belief that there is good in them that only needs to be evoked to become instrumental of better things.

1015. **Endurance of a Righteous Republic.**—In all these great opportunities our nation has gone right ; and the nation will go right. Like a ship against which storms are leagued, it rolled heavily, it was dashed upon by overwhelming waves, only to rear up its unharmed hull, and, in darkness or in light, against the elements to hold on its way, taking no counsel of storm or of darkness, but of the compass that lay silent before it, an unerring guide. The Word of God and the righteousness thereof have been our compass, and have led us through storms and troubles, and will still lead us safely.

RELIGIOUS LIFE

BEECHER AT FIFTY-SEVEN
Photograph by Rockwood, 1870

RELIGIOUS LIFE

XXI. THE SPIRITUAL NATURE

1016. **Of the Earth, Earthy.**—Some men are like pyramids, which are very broad where they touch the ground, but grow narrower as they reach towards the sky.

1017. **Man Needs God.**—Many in this day set God aside, and hold the view that each man, in some sense, is another little god in himself. I have no sympathy with such a view. None shall go further than I in estimating the sacredness of man; but to my thought, what man is, he is by virtue of his connection with God. Broken off, he is like a branch broken off from the vine. No matter how fine those leaves are, no matter how beautiful those clusters are, they at once begin to wither and shrink, and tomorrow will be dissevered from the branch, fit for nothing but to be gathered up and burned. The man in whose veins flows the sap of the vine; the man who carries in him the blood of Christ; the man whose reason is daily summoned by the inspiration of God; the man whose affections are daily purified by the inflowing affections of God; the man who has the dependence of weakness and love jointly, and lies in the bosom of the great All-father, and is strong because God is strong, though weak in and of himself—that man is sacred.

1018. **Body Nourishing Soul.**—When you put beans, or seeds of any leguminous plant, into the ground, there come up great coarse leaves; and the stem feeds on them till the plant is able to organize other leaves; it sucks out of them the food which it needs till they have served their purpose; and then they shrink and die. It would seem as though the soul, like some rare plant, had stored in the body such materials that while the body was perishing the soul was filled with the nutriment that was provided for it through the body.

This is good for a figure or picture, though it is not good for a scientific analogy or fact.

1019. **Morality Indispensable.**—Ethics are just as indispensable to high Christian experience as fuel is to the flame of a fire. Fuel is not flame; but there is no flame without it, or its equivalent. So mere ethics, or morality, is not spiritual fervor, but it is the foundation of it; and there is no spiritual fervor except that which comes from the highest ethical development and ministration.

1020. **Lack of Moral Purpose.**—Men are as leaves that run whispering and rustling before the wind because it is north, and until the wind turns south. Back they come whirling and rustling, because of the southern wind. Men are dry leaves running before whatever breath of wind doth blow them. It is a sad picture of the want of high moral purpose.

1021. **Morality and Spirituality.**—If I make a picture of a man, and it is a faithful picture, I represent all the parts. Suppose I begin at the feet, and work up. Well, a man ought to have feet. I carry it up to the knees. Well, knees are good. I carry it up to the trunk. There all the trunk organs are; and they are important. I carry it up to the shoulders and arms, which are very good things in

this world. Then I am tired, and I say, "I guess I won't do any more." Now you have a moral man. All the parts that I have painted are very important; but the head ought to be worth something in a portrait. And that which we mean by spiritual religion is to all the rest of morality what the head is to all the rest of the physical organization of a man.

1022. **Morality not Enough.**—Do not sit down with this morality of yours, and think it is enough. I do not undertake to make you discontented with it. So far as it goes it is good. The foundation of a house is good as far as it goes; yet it is not good for anything if the work is not carried up far enough to have a superstructure. Morality is the foundation in this sense, that in the order of time it comes first.

1023. **Small Beginnings Encouraging.**—Do you suppose that a man looking for gold refuses to acknowledge that he sees gold till he finds a nugget as big as his head, or guineas and eagles, with image and superscription upon them? When a man is looking for gold, if he finds a particle as large as a pin's head, he says: "There is gold, and it is worth while to search further." And when a man is looking for nobler good and finds the particles and symptoms of it he does not refuse to recognize it if it does not come stamped with the image and superscription of God.

1024. **Measure of Morality.**—Men sometimes ask, "Will morality save me?" This is exactly as if the wheat-fields, when they have grown three inches high, should ask, "Are we not good wheat as far as we go?" When wheat is grass, it may be on the way towards wheat, but it is not wheat that a man can grind and eat, until it has outgrown its grassage. Morality is but the beginning; it is virtue in the germ. It is not stealing, not swearing, not doing violence; in short, it is putting off the old man and his works without putting on the new man. It is the negative, incomplete form of religion.

1025. **Incomplete Character.**—What becomes of those who reach high on the plane of morality, but do not touch the yet higher plane of spirituality? You might just as well ask me what becomes of a marksman who almost hits the mark, but does not hit it. You might just as well ask me what becomes of an anchor that is let out of a ship, and reaches almost to the bottom, but stops short without touching it. You might as well ask me what becomes of a portrait which is splendidly painted, and is almost like the man that it is designed to represent, and yet is not like him.

1026. **Morality but Partial.**—It is a desirable thing for a grapevine to have a good root, but you cannot do anything with that alone. It is a very desirable thing that every root should have a stem, but what are you going to do with it? It is a very desirable thing that a stem should have blossoms; but if a frost comes and cuts off your blossoms what are you going to do for grapes? You have lost the very thing for which you planted your vineyard. Yet all the way up each particular step was important.

Man has to blossom and to bring forth the fruit of the spirit.

1027. **Social and Spiritual Life.**—A man builds him a house two stories high; but money fails, and he does not put on any roof. What is he going to do now? Live in it? He cannot live in it. Until somebody can put a roof on it, and close it in, it is not good to live in. Honesty, kindness and neighborliness are good

things. Care for the laws of life is a very good thing. If this was all of our life, if these external and bodily relationships represented the sum total of all our experience, all that we should want would be morality. But we live again. We live in a populous realm more crowded with entities and realities than that which we see. We are living in this world conformably to the world. It is very well as far as the world is concerned; but we are not of this world only. Man, a creature of two worlds, must conform to the necessary laws of this, and also to the laws of that other which is higher, and more important to his spiritual and intellectual manhood.

1028. **Morality Better than Nothing.**—Your mere morality is inferior, it is coarse, it is partial, it is threadbare, frequently; but still, poor as it is, you would be a great deal poorer without it. Shabby as a beggar is, he is better off than if he was stark naked, on a cold winter day. But how glorious is that clothing of the Spirit that God gives to those that ask him in faith and in humility!

1029. **Avoidance of Evil.**—I do not ridicule nor dissuade from negatives. But some seem to abide in them, and to think that they have met the requirements of religion when they have withheld themselves from positive wrongs; whereas we are to develop the actual graces. There is to be a forthputting in things that are right. It is not good husbandry that keeps the plough going so that no weeds can grow, nor anything else. Good husbandry keeps down the weeds, to be sure, but does it for the sake of letting corn grow. And there must be a positive crop of virtue before all the conditions of religion are fulfilled.

1030. **Mere Morality.**—A moral man is one that simply defends himself from the action of evil. A merely moral man is like an empty bottle, well corked, so that no defilement can get into it; so that it may be kept pure within. Pure? And what is the use of a bottle that is pure, if it is empty and corked up? A merely moral man is negative. His whole life is *not*.

1031. **Virtue not Negative.**—Many think themselves benevolent because they are not malign. If it is virtue in a man that he does *not* steal, and that he does *not* swear, and that he does *not* break the Sabbath, and that he does *not* knock down everybody that he meets, and that he does *not* murder, and that he does *not* get drunk, and that he does *not* get angry,—then there are many virtuous men. A man might abstain from all that, and be no more virtuous than a mullein-stalk; for a mullein-stalk stands, and grows, and does not do anything wrong. Virtue is not negative.

1032. **Selfish Morality.**—To gormandize books is as wicked as to gormandize food. You have no more right to be a literary epicure than to be a physical epicure. And if a man makes his only aim in life scholarship, and lives merely for his own mental gratification, he is a criminal. If a man follows art simply for his own pleasure, he cannot justify himself by saying, "I never injured a fly." That is not the question. Did you ever benefit a fly? With all your powers and opportunities, what have you done for the good of others? You should give as well as receive.

1033. **Judgment by General Aim.**—I can understand how a man may go to burn down a house or a city wickedly, and yet, on the march, help up a companion if he falls down, give him food if he is hungry, and do a thousand kind acts. But the wrong thing for which he is marching is not

modified by these incidental kindnesses on the road. You may have a great many moralities, a great many excellent traits; and yet, if the great end of your life is not divine, is not tending towards immortality, you are under condemnation.

1034. **Corruption with Propriety.**—It would be a very small thing for the captain of a piratical vessel to show that he kept it perfectly clean, and that his men were orderly. If a vessel is a piratical vessel, that is enough to condemn it. Its organization, the purpose of it, is radically and atrociously wrong. And these single virtues of a man's character are of little account, so long as the very foundation of his being is corrupt.

1035. **Morality the Root.**—Morality must precede and underlie all gracious religious experiences, as such. Without it, there is as much difference in such experiences as there is between cut flowers that perish in an hour or two, and flowers that, growing on their own roots, are nourished by the soil and atmosphere.

1036. **Moderate Morality.**—There is a feeling that there is an adulterated morality, which is better than the genuine morality, as gold alloyed is better for use than gold in its pure state. It is supposed that if a man does not go to extremes, if he does not touch devil nor angel, he may find between them a convenient medium by which he can make his life more successful than by any other means. This is a false and mischievous notion.

1037. **Laws of Life Generally Obeyed.**—The violations of law we notice, but the remunerations by reason of obedience we do not notice; and it is to be conceded that, taking it generally, men obey laws a hundred times where they disobey them once. Were it not so life would stagger, and the end would come. It is with the violation of law as it is with the violation of truth. A man may be a liar, and yet he will tell ninety-nine truths where he tells one lie. He has to. The truth is the driving force that makes the lie good for anything.

1038. **Superficial Betterment.**—Some men spend their lives in picking off dead leaves from the tree of their being. They think they are growing better because they now and then take out their will, like a pruning knife, to cut off this and that bough. They imagine they are self-denying because they dust themselves over with unpleasant sulphur; but, all the while, they never go to the root, where the worm of selfishness is working.

1039. **Right and Wrong.**—How does the intellect know what is right and what is wrong? Just as it knows physical quality—by acquired or by transmitted experience. I do not undertake to say that there is no abstract and concrete right and wrong in the universe, but I do undertake to say that in the scope of human experience there is nothing that is right and nothing that is wrong *per se*, and that all things are right or wrong by the consequences which ensue or by the motives which impel. Is not stabbing wrong? If I plunge a knife into a man I am a murderer—unless I am a surgeon. The act is the same, the moral character very different. Moreover, right and wrong may be a thing abstract and perfect, but human knowledge of it is experimental, gradual, and empirical, and the rightest things to-day are wrong to-morrow if by "to-day" you mean this age and by "to-morrow" the next.

1040. **Weak Morality Worthless.**—Who are the men that are needed in this world? Young men that shall

bear burdens. We have enough mushrooms; we want *oak timber!* We have enough men that are willing to do anything for the sake of getting along; but what are they worth?

1041. **Spirituality and Morality.**—Christianity is a religion whose first, middle and last term is, building men up into the image of Jesus Christ, in their outward life and in their inward life, together harmoniously. Read the formula, and put the emphasis where it belongs, when you are discussing this subject:

"Thou shalt love the Lord thy God with all thy heart, and mind and soul, and strength, *and* [that conjunction has hands of iron both ways, and holds on to both terms] thy neighbor as thyself." It takes hold of spirituality and morality. They are inseparably conjoined. One is the result of the other. They play into each other perpetually.

1042. **The Ideal of Manhood.**—Men's ideas of manhood shape themselves as the tower and spire of cathedrals do; they stand broad at the bottom, but grow tapering as they rise, and end, far up, in the finest lines, and in an evanishing point. Where they touch the ground they are most, and where they reach to the heaven they are least. And such is the ordinary conception of manhood. But the true ideal should rather be like that most princely of all growths, the American Elm, which takes firm hold of the earth by a thousand corded roots, and rises with a fine but columnar trunk, which by a division of its boughs widens, and in graceful symmetry flings abroad a vast and glorious multitude of branches at the top, and is thus small near to the earth, and large in the upper heavens.

1043. **The Ideal Beyond the Real.**—It took centuries for ancient art to develop to the degree of perfection which it at last attained. And so it has been with modern art. So far as the artist is concerned, not only the lower, but the highest steps have been accompanied with dissatisfaction and forthputting. A true artist mourns to the day of his death. He is just enough pleased by the fact that he is advancing to be comforted and encouraged; but his advances are always pointings to something better, so that he is forever behind his ideal. He is never without a consciousness that there is ahead something more perfect than anything that he has yet attained.

1044. **Value of the Unattainable.**—The things which men cannot perform teach them far more than the things which they can easily do. What if Jacob could not climb the ladder whose top was in heaven? It taught him a lesson. It connected the very stones under his head with the clouds above him, and taught him that there was a way, unseen by mortal eyes, from the lowest thing to the highest.

1045. **Idealization.**—There is a power in the human mind, clear and distinct, to see things that are not—that is, things which the senses would say do not exist. A child that sees an apple as large as it can hold in its hand, has no trouble in imagining an apple as large as it can hold in both hands, or twenty times as large and as beautiful. And it may be more powerful in its influence upon the child's mind than the thing that is.

Among the ignorant, in all nations, this power of fashioning pictures, visions, ideals, has existed; and it is where it has depended upon ignorance that it has led to fantastic visions. But, however imperfectly it has worked among the nations in times gone by, this power of fashioning an imaginary thing, and then having that

imaginary thing come back and act upon the soul that fashioned it, has been one of the most energizing and divine elements in the human composition. Rightly used, this power of raising up an ideal before the senses; the power to put a better thing in the place of the thing that is before you, or that you have, lies at the root of all growth in the individual, and of civilization in the community.

1046. **Ideals Must be High.**—A law, to be of any use to you, must be higher than your practice under it. There is no use in your attempting to learn to write, when already you can write as well as the copy. There is no use in your going to school when you know as much as your master. And no rule, no principle, is of any great use to a man unless it is in advance of his attainments.

1047. **Hero-Worship.**—I remember, as if it were but yesterday, the time when Kossuth, the great Hungarian hero, made his magnificent passage from Castle Garden up through Broadway. I remember the surging of the people. I remember the wealth of enthusiasm that was manifested. I remember the helplessness of that roar which rolled like a storm-wave upon the shore of the ocean, and which seemed feeble and unimpressive as compared with what the people wanted to do. And I could not help feeling how the human heart longs for something to worship. I could not but think how, when you bring before men, embodied, that which answers to their conception of heroism, their whole soul goes out yearning for it. Men who are inexpert, love to gaze upon expert men. Cowards like to see heroes. All humanity, by its very consciousness of weakness, by its very infirmities, by the dim light of its aspirations, longs to find something that is divine. There are things in every man that are reaching out after the God.

1048. **New Ideals Given by Christ.**—Ideals are the true germs of growth. No benefactor is like him who fills life with new and fruitful ideals. Christ gave to every duty a new motive. Every virtue had an aspiration for something yet nobler. He carried forward the bounds of life, and assured immortality to the world as a new horizon. He blew away the mists of the schools, and the nature of God shone out with redoubled radiance.

1049. **Luminous Natures.**—One man has kindness deep within him; and when the occasion comes, such a man's heart, too long clouded, like a sun in a storm-muffled day, shoots through some opening rift, and glows for a period in glory. But there are other natures that are always cloudless. With them, a cloud is the exception, shining is the rule.

1050. **New Ideals.**—A certain master of painting in Germany on going to Italy, and first seeing the work of the Venetian and Roman schools, said to himself, "I have spent my life for nothing." No, he had not. He was a master according to the light he had received up to that time, but he had not before received a conception which lifted him, with new inspiration, into a realm unspeakably higher than that in which he had been working.

1051. **Broad Views of Truth.**—I am building a house; it is on a hill; and I like it all the better for being there. I always like to know what everybody else knows, and to go as high as everybody else goes. So, when I see my carpenters mounting up to the ridge-pole and rafters I want to mount up there too, and I do; and

when I get on the scaffold that surmounts the tall chimneys, I delight, from that elevation, to survey everything below, because I get a better idea of the relative magnitudes of the objects within the range of my vision than I could if I stood on the plain underneath. So the higher a man goes spiritually, rising on the wings of thought and imagination, the broader will be the range of his vision and the truer will be his sense of sight and his perception of the proportions of things.

1052. Spiritual Oppression.—There is a danger in lofty ideals, which we must recognize. That conception of holiness which was easy to Jonathan Edwards, because he was a poet and an ethical genius, was impossible to men of slender intellect, of no imagination, and of a penurious moral sense. In this unconscious way great natures oppress the weak. It is putting children to the stride of the giant.

1053. Prophet and Poet.—How little are the close-cut wings of the modern imagination prepared to follow the circuits of men who dwelt in this upper picture-world, where the reason was inspired through the imagination! Poets, nearest of all, are in sympathy with the prophets; but they mostly sing in the boughs, low down, and not from the clear air above. The whole life of the prophet was absorbed into an intense spiritual intuition. The moral faculties of the human soul have this susceptibility to ecstatic exaltation, and therefore the prophetic mood was in so far natural. But these faculties never unfold into the ecstatic visions of prophecy except by the direct impulse of the Divine power. And herein the prophetic differs from the merely poetic.

1054. Hours of Vision.—There is many a time, while making your voyage on the ocean of life, that a star shines out. It is visible only a moment; but if you make haste you can catch an observation, and then you will know just where you are, and you can sail on with trust in God, and with the guidance of that silent monitor that points the invisible way.

1055. Clouded Vision.—At Cornell University, a professor speaking with me on the subject of an observatory, said, "I hope they will never establish one here." "Why?" "Because the locality is utterly unfit for celestial observations. Cayuga Lake is nothing but a fog factory. Every night it breeds so much fog and fills the atmosphere with so much vapor that it is not until late in the day that you can get any clear view of the sky; and hardly three nights in the whole year have been fit for a critical observation of the heavens." The clouds that go up around the human observatory prevent men from seeing clearly—clouds of passions, clouds of appetites, clouds of all kinds of evil feelings from the animal man. He cannot often make observations of celestial things.

1056. Spiritual Moods.—As travelers, who have beheld the city which lies before them, by reason of hills and inequalities make circuits and lose sight thereof, and gain it again, so we lose sight of Thee, and catch again the blessed face.

1057. Aspiration.—Every man is born with aspiration. It does not develop in every man. Neither do half the buds in trees blossom. But they are there. And there is aspiration in every man, whether you suspect it or not, and though it may not blossom. Aspiration means tendril, twining, or anything else by which one vines upward, holding on by the way to whatever will support him.

Some plants take hold by winding around, some by little roots, some by tendrils, some by hooks, and some by leaves that catch like anchors. But these things take hold not for the sake of staying where they take hold, but only that they may climb higher. And so it is with men. We clasp things above us by every part of our nature, one after another, not for the sake of remaining where we take hold, but that we may go higher.

1058. **Growth of Ideals.**—Obedience will bring a man nearer to a rule, but obedience will not bring a man nearer to his ideal law. That goes on. It never is so small as when he touches it with perfect obedience. It opens; it effulges; it hangs higher and higher, brighter and brighter, in the heavens, and the further he travels towards it, the further he is from it. The indispensable condition of our growth and development, therefore, is that by advancing towards our ideals in attempting to fulfill them, we thrust them further from us.

1059. **Man's Ignorance of Himself.**—Men were made to be happy. Never was a music-box so exquisitely arranged for the playing of sweet tunes, as the human organism is for the production of the music of happiness. The trouble is, we wind it up the wrong way. The instrument slides out of measure, and we play three or four tunes wrong, and mixed together. A most discordant thing, therefore, is man, although exquisitely organized for happiness. We have been learning how to use many things. We know how to use the stars better; we know how to use wood and iron better; we know how to use wind and steam better; we know how to use ten thousand things better; but alas! our chief ignorance is in that which concerns ourselves.

1060. **Knowledge of God Must Grow.**—A great many persons supposed that the knowledge of God can be thrown into the human soul, instead of being learned gradually in unfolding. The facts go against it. Some would seem to think we are nothing in the world but a photographic plate, and that God is to come before us and shine in, and there will be the photograph of him. That does very well for photography, but very poorly for Deity.

1061. **Soul-Creation.**—Because the soul is evolved in the process of evolution with the body, according to the method and design of God, it is not necessary to infer that God is not the creator of the soul as well as of the body. An architect builds me a house, and he sends for the workmen, and they dig the cellar; but he never touches a spade. He sends for the stone-mason, who brings out from the quarry the foundation stones, and puts them up; but the architect never touches them. He sends for the brick-maker who makes a million brick, but the architect never touches the clay. He sends for the carpenter, the plasterer and other workmen; and they do the work in their several departments; and by and by the house is completed. Did the architect build that house, or did he not?

1062. **Flesh Cannot Discern Spirit.**—The natural man, the basilar man, the under man, the physical man, cannot discern the things of the spirit. We see this every day, not only as applied to imagination in its highest reaches, but in the ordinary intercourse of men. A man in a rage cannot understand the emotions of peace. A man that is grasping and unfair is not in a state to consider justice and equity between man and man. All prejudices and all emotions

inspired by hatred or by selfishness twist the mind. It gets awry. You are obliged to discharge these influences before you can form an equitable judgment of what is truth in any case of controversy or conflict.

1063. **Spiritual Discernment.**—The world is agreed that there is no use of disputing in matters of taste. Taste is one of those things which cannot be brought to the measure of ordinary evidence. If a fugue of Bach is delicious to a man, it is so to him, no matter how many credible persons say it is not to them; and no argument can overthrow that fact, so far as he is concerned. If it is not delicious, then it is not; and you do not need any argument on the subject. If a man has a poetic vision, he has it though ten thousand equally trustworthy men say they have it not. It is a matter of fact. If there are twenty astronomers equally measured in intellect and power, and one of them says, "I have discovered a satellite," or "I have discovered a comet," and the other nineteen say, "We have not," that does not invalidate the testimony of him who has. The trained scientist, who has taken an observation, and who knows that he has seen an object, is not to be judged by those who have not seen it. Spiritual facts, spiritually discerned, may not be disputed by those who see them not.

1064. **Spiritual Life not Gauged by Senses.**—Shall the chief justice of the United States be compelled to plead before a mere justice of the peace? Shall not every record of a justice of the peace go up to superior courts and terminate at last in the great national court? And what are the eye, the tongue and the hand but mere justices' courts, not useless by any means, but of a lower order? While I give all heed to physical life, and to truths that are determined by physical methods, there are truths of the human mind which cannot be touched by the physicist. They are parts of human experience which are more exalted and are far truer to man's consciousness and feeling than if they were seen by the outward eye.

1065. **Flesh and Spirit.**—Men are measured on the cob, for the most part, in this life. To be sure, the cob is nurse to the young kernels which suck out of it their nutriment as the child sucks its nutriment from the mother's breast; and when they have taken from it all that they need, it dries up and becomes waste and useless; but, alas, that it should be the reverse in human life! The inward man that ought to be growing fat and large by sucking at the outward man is too often growing small and lean, while the outward man is growing strong and jolly.

1066. **The Inward Life.**—Every person of richness of soul will recognize the truth, that the dearest part of his life—that which seems to him the finest, the noblest, the deepest—never is fully and fairly exposed. And if you think a moment, you are conscious that all those subtlest sentiments, those rarest feelings, which, when they manifest themselves in you with power, give you some sentiment of divinity, are the strains of the soul which you cannot speak, and certainly do not. There are elements of conscious life that move and control outward action, which lie coiled up like the spring of a watch, in a chamber which is not opened, but out of which issues a power that carries the whole.

1067. **Spirituality Misunderstood.**—It is impossible for essential vulgarity of spirit to comprehend delicacy and refinement. Avarice cannot under-

stand generosity. A glutton cannot know the pleasure of temperance. Hate and envy cannot sympathize with loving-kindness, nor cruelty with tender mercies. Men who were thoroughly corrupt could not understand even human truth as men essentially good, and still less rise to an intuition of divine things. The single sentence of Jesus, *He that is of God heareth God's words; ye therefore hear them not because ye are not of God,*—this is a touchstone. It tells human character and classifies men, not by artificial tests, but by their very nature.

1068. **The Value of Sentiment.**—"This is my anointing; I accept it as a thing done beforehand, in honor of my burial." That put it on a ground which they could understand. "And what this woman has done, wherever my gospel shall be preached to the end of the world, it shall be a memorial of her."

This is one of the blossom scenes in the history of Christ. A kind of exquisite element runs through it. There is very little outwardness to it. The scene itself is remarkable on many accounts: but the chord struck is one that every rude hand does not strike; and it does not vibrate to any except the truest touch. It is, in an indirect way, the value put upon sentiment, as distinguished from all other useful or excellent things.

The perfume of that broken vase has now been exhaling for two thousand years, and the odor of it fills the heavens, and is sweet in perfume today; it is recognized by hundreds and thousands more than in the days when the words were spoken.

1069. **The Hidden Life.**—The soul is formless, is shadowless. No eye beholds it; no hand handles it; no pencil may draw its lineaments. Our life is hinted, but it is hidden. It gleams out at times; it flashes in sparks upon us. None has seen the full orb, or known the full measure of it. We are like books in which some things are to be hidden from the common reader as unsafe, and at every few paragraphs the critical things are expressed in a dead language. So in human life, the surface-things are read; the interior is not legible.

1070. **Soiled by Worldliness.**—The worst things in men are the least injured by worldliness, just as the hardest part of a tree suffers the least by handling. The finer emotions of the mind are like blossoms that will not bear being handled much, that become quickly soiled, and that soon wilt and wither.

1071. **Soul-Treasures.**—Down deep in the sea some of the most beautiful things of earth are hidden. Now and then there are rocking storms that wash the very bottom, and roll on shore a shell that is but a specimen of thousands and thousands of exquisite forms and tints which defy the palette of the painter. But not the things that grow in the sea or in the wilderness are so beautiful or so numerous as those that grow in the secrecy of the souls of those who have been touched by the divine life; and though you can measure a man's outer life, only God can measure his inward life.

1072. **Effluence of Goodness.**—As we know the odorous vines of rare and exquisite flowers which are grown behind high, opaque garden walls only by the fragrance which they waft to us through the air, while they themselves are invisible; so are we conscious of the heavenly and spiritual elements of noble natures about us, rather by their effects upon us than by any open spectacle of them.

1073. **The Hidden Man.**—The soul is like a prince who receives embassies

from all the provinces round about; presents and tribute come to him from the uttermost parts of the earth. The air, the storms, all human occupations, all governments, individual men and combinations of men, pleasures—all bring influence to this potentate, the hidden man of the soul. Then in turn, the soul sends forth energy, speech, will; and as the tide that swells and fills the harbor, then reflows and seeks again the great ocean, so the flux and reflux of force between mind and the physical world is a greater though an invisible and a silent tide.

1074. **Inward Ornaments.**—If you will wear ornaments outwardly, God bless you in that; but see to it that for every outward pearl there is a pearl within; that for every diamond outside there are caves of diamonds inside; that for everything that is beautiful either in hair, or dress, or ornament there is something richer for the grander, the hidden, life of the soul.

1075. **Soul-Purity.**—Quenching all under-lights of tropical fervor that breed miasm in the soul, whatsoever things are pure in thought, pure in the imagination, pure in the whole range of the senses, pure in all the experience of a man's passional life, are to be accepted and obeyed.

1076. **Intents of the Heart.**—A great deal of our heart life is cryptogamous —mosses and inconspicuous blooms hidden in the grass, thoughtlets, the *intents* of the heart. We are hardly aware of this life; but as God sees in winter all the flowers which are yet sleeping beneath the soil, so he sees all the hidden feelings of our hearts. He knows every root, and what will spring from it, and comprehends its intents, which are yet but germs, as well as its thoughts, which have already blossomed.

1077. **Value of Soul-Life.**—A book is an invention by which men live after they are dead, so far as this world is concerned. A hymn or song that deserves to live is lifted above persecution. The tyrant or despot cannot touch it. But oh! neither book, nor hymn, nor song, nor any product of the human mind, is to be compared with the immortal life itself; and ye that save one soul, and lift it, by the power of your instrumentality, blessed of God, into the sphere of immortality and glory, shall shine as the stars in the firmament!

1078. **The Soul's Riches.**—If a man has oil in his can, every drop he pours out makes his supply one drop less. There is no springing up from the bottom to prevent diminution in the supply. It is not so with the soul. The nature of that is to renew its supply, so that the more you draw from it, the more there is to draw. Giving will make any soul richer.

1079. **The Soul Made Manifest.**—There cannot be any strong inward feeling of affection, or passion, that has not its outward expression. Sooner may a furnace be glowing hot and emit no heat, sooner may a lamp be burning and give out no light, than a man possessing the highest and noblest qualities can avoid showing them by involuntary action as well as by voluntary purpose.

1080. **Expression by Deeds.**—There are many persons in life like Mary Magdalene, who have deep, abiding, almost painful emotions which find no outlet. She could not with eloquent tongue respond to Jesus, nor recite how he had aroused in her a new and deeper life. There come hours to those who are richly endowed when their deepest thoughts must at last rain out. As clouds hanging for days and days in the atmosphere, and do-

ing nothing, at last gather themselves together, and pour down refreshing showers; so there are persons of natures rich and strong who patiently await the gathering of sentiment in their souls. There must be some outlet at last; and if it cannot be in language it must be by deed. This woman was modest and retiring: yet in the presence of that great company she undertook to express her silent adoration and her love by unstopping the vase of precious ointment, and pouring it upon the head of Christ.

1081. **Refinement not to be Exclusive.**—I do not object to elective affinities; I do not say that men who are like each other in intellectual pursuits shall not company together; but they must not separate themselves from their kind. There is no refinement and no genius in any direction that will redeem you from the charge of treason to your fellow-men if you make your gifts of beauty and excellence a gulf-digging instrument that shall create separation. All good draws men to men; and the sign that a man is a gentleman is his consideration for those around him. The sign that a man is educated is the largeness of his sympathy—not the narrowness of it. The sign that one is truly refined is not that there is a Desert of Sahara in his soul, but that he blossoms like a prairie, and that his sympathy is as wide as the horizon.

1082. **Spiritual Union.**—Christ was not so much with his disciples when wearing a human body, and walking with them, as after his ascension. He did not go so much away from them when taken into heaven, as he had done while on earth. He had been separated from them, as it were, while in the body.

The eye, the ear, the hand, cannot connect us with each other; for although we gaze, although we listen, although we clasp electric hands, it is something within the flesh to which the eye makes its report, to which the ear makes its report, to which every sense makes its report. Every man is conscious of something inside that is not of the body. It is the soul that finds the soul. It is spirit that recognizes spirit. Inward spiritual unity is first; and the unity of sense is but its representative or symbol. The only substantial union of affection is that which comes from the touching of soul with soul.

1083. **The Sin-Sick Soul.**—Let the body ache, and a man will be up and eager, and suffer many things of many physicians, as the woman did, and will be none the better for it, but much worse. That is only the body; but the soul is sicker, weaker, corrupter, more defiled, and more full—or should be—of piercing, spiritual pains. But where is our anxiety? Where is our resort to God? Do you come to Jesus Christ, yourself, with your own spiritual troubles?

1084. **Spiritism and Spiritual Longing.**—Whether spirits can communicate with me or not, I can almost communicate with them. It is not so much the stalactites as the stalagmites that I am looking after. Those crystalline columns that hang down from the roof of the cave are stalactites; but there rise up also from the floor equally crystalline columns which are stalagmites. In my thought springs up the longing of my soul for honor, for perfect love, for a sense of rectitude and purity, for the society of the spirits of just men made perfect; and these longings aspire upward.

1085. **Men Without Aspiration.**—There are multitudes that are like my Wistaria: a plant of the loveliest habit. I planted it early, and I got a

little dwarf, stumpy vine, tree-like, not two feet high. I waited one year, two years, three years, four years, until I got out of all patience with it, and I said to the gardener, "Take it up; throw it away." He took it up, but planted it in a more favorable corner, where something happened, I know not what, in the mystery of Nature, and the very next year it broke its bonds and sent up its vine, and clasped and clambered and covered all the end of the house, and ran up on to the adjacent trees, and filled the whole air with its perfume and with the beauty of its blossom. Multitudes of men there are just like it, living so near the ground, and without any aspiration, that they never know what they are, in themselves, and to what their possibilities may lead up.

1086. **Unknown Powers of the Soul.**—God's will, or mind, may be supposed to act upon the human mind, either through ordinary laws, or directly, without any intermediate instruments. In the case of direct influence the result would be not merely a quickening of faculties, but an exaltation of the mind to a higher plane, on or around which play new energies or forces. In this direction, it may be, we shall find a philosophy of miracle, of the powers of faith, of prophecy, of a human control of matter which allies exalted manhood to the creative power of God. Such an augmented power of the human soul was unquestionably taught by Jesus.

He who enters upon the theme of the interaction of the human mind and the Divine mind, launches upon a wide and solemn sea, fathomless, shoreless, and dark, as yet. Better than Columbus sailing westward, will come Jesus to quell the wave, illumine the darkness, and reveal the shore. The human soul is yet to be explored.

1087. **Man's Indifference to God.**—We could hardly help striking a man who should stand looking upon Niagara Falls without exhibiting emotions of awe and admiration. We should say to ourselves, "Let us be rid of such an unsusceptible creature as that." Now I ask you to pass upon yourselves the same judgment. What do you suppose angels, that have trembled and quivered with ecstatic joy in the presence of God, think, when they see how indifferent you are to the Divine love and goodness in which you are perpetually bathed, and by which you are blessed and sustained every moment of your lives? How can they do otherwise than accuse you of monstrous ingratitude and moral insensibility?

1088. **Longing for God.**—Even the poor mute root in the cellar, that lies all winter long—the turnip, or the potato—dead, yet knows when April and May come, and knows that there is a sun outside, and begins to sprout, and finds its way, growing in the dark with long, long vines; and if there be a slit or a crack, it will work towards the light. And shall not I, that am no root nor vegetable, no matter through what winters, find my way towards the great Center of warmth and light? If there is summer in heaven I will find it. I shall see God for myself, and not another for me. I shall be like him yet, though it may be myriads of ages hence.

1089. **God's Brooding Love.**—Let the eagle lay her eggs, and leave them alone in the nest, and there will never be another eagle. It is not until she brings her bosom's warmth down to them, and sits patiently upon them, that they cease to be eggs and become eaglets. And in a sense it may be said that this body is nothing but a nest, and that the superior spiritual

elements in a man are simply inherited qualities; and it is only when the warmth of the bosom of God has broken the shell and brought us out, that we really become sons of God.

1090. Intellection Inimical to Feeling.—I have known many persons who, when they began to feel a certain sweet joy in singing a hymn, would check themselves and say, "Have I a right to this feeling? Does it proceed from the proper source?" It is exactly as though a bird should commence to sing on a tree close by your dwelling, and you should say to yourself, "I wonder if that is the bird that I heard yesterday"; and you should run to the window to see, and frighten it so that it would stop singing and fly away. If any feeling begins to sing on the bough of hope, the moment you say, "Stop, let me see the construction of its vocal organs," that moment it stops singing. If an emotion of sympathy with justice and conscience springs up in your bosom, the moment you say, "Let me see how it is coming," that moment it ceases to be. The moment you look at a feeling, the feeling stops, and intellection begins, thus revolutionizing the whole process of the mind.

1091. God in the Soul.—Before the child is born the mother's blood, circulating through the little body, gives it both food and life; it is the mother rushing through the child that is the child's life and hope; and it may be said that in some similar way there comes a state in which we are in such relations to God that his thoughts are impulsing our minds, and his feelings are in circulation through our desires and appetences.

1092. Sympathetic Witnesses.—When a musician is called before a great congregation to perform music which he has composed, he knows that many will call for melodies, for ballads, for simple airs, and he may be disposed to gratify their taste; but if he knows that in the congregation there is one Mozart, or one Beethoven, who is able to follow him through all the intricacies of harmony, as he rises up to the majesty of sound that expresses thought, and feeling, and imagination, that one single musician will inspire him and reward him more than the thousands of those who know only how to take in the lowest forms.

Now, we not only live among men, but there are airy hosts, blessed spectators, sympathetic lookers-on, that see and know and appreciate our thoughts and feelings and acts. And if we can bring ourselves to realize this, it will lift us above the necessity of vulgar praise, and above any depression that we may feel for the want of appreciation and praise from men.

1093. Memory of Benefits.—Among the Alps, when the day is done, and twilight and darkness are creeping over fold and hamlet in the valleys below, Monte Rosa and Mont Blanc rise up far above the darkness, catching from the retreating sun something of his light, flushed with rose-color, exquisite beyond all words or pencil or paint, glowing like the gate of heaven. And so past favors and kindnesses lift themselves up in the memory of noble natures; and long after the lower parts of life are darkened by neglect, or selfishness, or anger, high up above all clouds they glow with divine radiance, and seem to forbid the advance of night any further.

1094. Grateful Natures.—The least drop of dew will make the grape-blossom sweet. The least moisture will make the mignonette report itself through all the garden. The honeysuckle does not ask much. The night-dews are enough for it. And

there are some natures that take but the slightest favors to make them exhale thanks and gratitude.

1095.—**Gratitude as a Motive Power.**—If when the building was burning some heroic fireman, willingly imperiling his own life, rushed into the smoke and flame, and came out again bearing the only child of your heart to you, you would feel that the earth could not repay him, and your heart would long for more than your hand owned, that you might give him something adequate to your sense of obligation. When men have befriended us, suffered for us, periled themselves for us, the whole of every noble feeling within us rises up and pours out like a flood from the temple of the soul, and we go to them with beneficences and benefactions. How should our souls be flooded with gratitude to Christ!

1096. **Appreciative Gratitude.**—If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles, by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings. Only, the iron in God's sand is gold.

1097. **Everyday Gratitude.**—I never shall forget, and I never shall cease to be stirred up at the thought of, what I heard in Antwerp, where they have a large collection of bells, running from the very low ones clear up to those which it seemed to me were no bigger than thimbles, such was the fineness with which they rang out their tiny melodies. A clock strikes every quarter hour. At the quarter-hour striking there come first deep tones. Then delicate sounds rush out through the air, playing an overture, as it were, in listening to which one would think all God's angels were frolicking in the steeple. Thus the clock moved off with wonderful majesty and beauty. I sat for hours within sight and sound of it, and thought what a marvelous thing that old stone steeple was, which, day and night, busied itself in making music in the air. No matter what was going on below, it sent forth the voices of love, of hope, of gladness, of courage, which sounded through the year, summer and winter, from morning till evening, and from evening till morning. Then and there I made up my mind that I would be musical, if I possibly could, so long as I lived. I do not carry as many bells as that steeple does, and I have had hard work to keep in tune, but as I grow older I feel the necessity of recognizing on every side, in nature and in human society, reasons for thanksgiving.

1098. **Inspiration of Great Lives.**—Some stories, when you analyze them, cease to be stories, and become philosophies. Joan of Arc has thrown around heroism an inspiration which makes it richer and more glorious. I do not care whether she saved or lost France,—there may be some fiction on that subject;—but she saved the world, and lifted it up many degrees.

1099. **Spiritual Ancestry.**—We love to trace our ancestry to early houses and families in the old country. Neither is this vain or foolish. It may become so through abuse, but it is not so of necessity.

But mere bodily ancestry is the lowest form of a great truth. The soul gives relationship. All who have lived, and, by God's help, poured

their life as a soul-wine forth for the refreshment of the world, are my ancestors, my relations. All the patriarchs are mine. All judges of Israel; all prophets and holy priests; all religious kings and patriotic men; all apostles, ministers, and confessors; all holy men of the cloister, in ages when the cloister benefited society; the heroes of dungeons and scaffolds; the witnesses for liberty in every age, and everywhere,—these men seem to us dim and shadowy; but we love to go back and make them more substantial. We love to search those long forgotten, and give them resurrection, and claim them as our own. I go back to them with fervent joy. Their blood is mine. It beats in me; for the blood of Christ it is that makes of one blood all good men on earth.

1100. **"Blessed are the Meek."**—Meekness is generally thought to be a sweet benignity under provocation. But provocation only discloses, and does not create it. It exists as a generic mood or condition of soul, independent of those causes which may bring it to light. In this state, power and peace are harmonized,—activity and tranquillity, joy and calmness, all-seeingness without violence or desire. From these nobler fountains chiefly are to flow those influences which shall control the world.

1101. **"Blessed are the Merciful."**—Mercy is an attribute of high moral character. As men grow towards the Divine, they become gentle, forgiving, compassionate. The absence of a merciful spirit is evidence of the want of true holiness. A soul that has really entered into the life of Christ carries in itself a store of nourishment and a cordial for helpless souls around it.

1102. **"Blessed are the Peacemakers."**—Peace is not a negative state, a mere interval between two excitements. In its highest meaning it is that serenity which joy assumes, not only when single faculties are excited, but when the whole soul is in harmony with itself and full of wholesome activity.

Though the lower stages of being are full of agitations, the higher stages are tranquil. The universe grows sweet as it grows ripe. "The God of peace" is the highest expression of perfect being. Whatever disturbance is raging in his remote creation, he dwells in eternal peace, influencing the consummation of all things. There is evident reason why peacemakers "shall be called the children of God."

1103. **"Blessed are They Who Hunger and Thirst after Righteousness."**—As hunger is not a rational faculty, and does not depend upon any of the rational faculties for its action, but follows the internal condition of the body, and is an automatic sign and signal of the waste or repair going on within, so the longing for uprightness and goodness must be a deep-seated and incessant importunity of the soul's very substance, as it were, acting, not upon suggestion or special excitement, but self-aroused and continuous. To such a desire the whole world becomes a ministering servant.

1104. **Religious Inspirations Evanescent.**—In some old cathedrals in Europe, where there are finely-built organs, they are accustomed, at twilight, to play out the day by some solemn anthems; and people gather, and stand scattered through the great dusky structure, and listen as the inspired man touches the instrument and swells to the high accord of his theme. All hearts are moved. A thousand memories are awakened in each breast. The feelings of many a one are soothed and laid to rest. All are

filled with emotions of joy. At last the theme closes, the music dies away, and silence reigns. One by one the people steal out of the house. The music is gone, the organ is silent; and so is the experience. The church is not more empty of sound when the organ stops, than are their hearts of the feelings which the music inspired. The proud man is proud yet; the avaricious man is avaricious yet; the worldly man is worldly yet. What has taken place? They have had a repast. They went to the church, and the organ played on them, as the organist played on it. And the transient, momentary experience came and passed away almost in the same moment. Too many spiritual experiences of men, under the influence of God's preachers of righteousness, fade away in the same manner.

1105. **Passing Impressions of Good.**—You will go away from here to-night, and the sound of my voice will be like the sound of a bell that strikes resonantly through the air, and gradually spends itself and is gone. As you go out, you will think of the truth that the sermon attempted to set forth. It will, perhaps, linger in your thoughts to-morrow; but it will gradually recede from your memory, and next week it will be forgotten.

1106. **Jesus Leaves Galilee.**—The Voice ceased. The crowd disappeared. The light that had sparkled along the waters and fired the distant hills went out. Twilight came on; the evening winds whispered among the rustling reeds, and the ripples gurgling upon the beach answered them in liquid echoes. The boom of the solitary bittern came over the waters, and now and then, as darkness fell upon the lake, the call of the fishermen, at their night-toil. The crowd dispersed. The world received its own again. With the darkness came forgetfulness, leaving but a faint memory of the Voice or of its teachings, as of a wind whispering among the fickle reeds. The enthusiasm of the throng, like the last rays of the sun, died out; and their hearts, like the sea, again sent incessant desires murmuring and complaining to the shore.

XXII. GOD

1107. **God is Love.**—No man can understand God by the intellect; no man can understand God by any ratiocinative process. But he that is filled with the afflatus of love knows and feels God, just as a man knows when it is summer without looking in the almanac.

1108. **God's Children.**—We are beginners—babes; but Thy heart is as a mother's, and, whatever else in the household may be forgotten, never the child!

1109. **Limitations of Comprehension.**—One of the most significant experiments that ever I saw was one that was performed by Professor Tyndall in New York, when he analyzed by the spectrum a beam of light. He showed distinctly all the different elements that existed in white light, "and then," he said, "at this end of the spectrum there is another quality, but it is a quality for which we have no sense. It is a fact, but you can neither see it, nor smell it, nor taste it, nor feel it, nor hear it. It is there, but we have no sense to discern it." And he demonstrated that it was there, by certain chemical effects. It was produced, and we saw it was an active power existing at that point of the spectrum;

but we stood outside of it, simply because we were not given to understand its physical quality. And how many other things are there all around about us that exist and are necessary in the universe that we never know anything about! So in the Divine nature, how many principles, how many points, how many emotions, how many beauties there must be, and we not discern them simply because we are so small and deficient in organization!

1110. Search for Divine Wisdom.—Tell men that a new lode has been found in some gulch or cannon, tell men that some Black Hills country is open for the digging of more gold; and all the armies cannot keep the emigrants from streaming thither from every quarter through the plains. Suffering from weariness and from hunger, and in the face of a thousand scalping dangers they will hunt for that gold. Tell men that in the mountains there are precious stones—opals, rubies, sapphires and the like—and how they will explore and explode the hills for them! And though but one in a thousand can gain them, yet each one of the thousand will think that he is to be the favored one.

Now, we are told in the Word of God that this understanding of him is more precious than rubies; that silver and gold are as nothing to it; and that we are to search for God, to seek after him, as for hid treasures—as men search for the dearest objects of their desires.

1111. Power of God's Spirit.—Our thoughts cannot find the way. Thou art too vast. Thou art diffused in such ways that we cannot by searching find thee out. Thou must seek us. Thou must fall upon the soul with the daylight and the warmth of thine own nature, Thou that art the light of the world. Grant that we may to-day respond to the in-shining of the Spirit; that we may feel ourselves drawn up. Even as the sea itself rises and dwells in the pure air above by the shining of the sun, descending again to enrich all the earth, so may we be drawn up in thought and in affection, and purified in the ether of thy presence, to descend again unto the work of life, and bear the faith and the certainty of thy life and thy nature to all about us.

1112. Agnosticism.—It is of no use to say that a man must be a fool who does not believe in a God. I tell you that the question is a profound one. I have both sympathy and respect for any honest man whose mind labors on that question. When men say that you cannot prove the existence of God by science, I say, "Amen," and only subjoin that it never was pretended, either by prophet, by seer, by apostle, by the Saviour, or in the Word of God, anywhere, that it could be proved in that way. God is spirit; science deals with matter. You cannot demonstrate the existence of matter, or even the fruit of organized matter in human constructions. Who would ever undertake to demonstrate the quality of one of Raphael's pictures by any scientific process, or in any court except the court of a man's appreciation? The evidence of thought is before the tribunal of thought. The evidence of quality is in the presence of the tribunal of quality. A man standing before a magnificent scene, and not seeing anything in it, is not a judge of the man that stands before the scene and is thrilled in every faculty of his nature by it.

1113. Ideals of God.—When men worshiped leeks and onions, and monkeys, and sticks, and stones, it

was necessary to carry up the conception of the Divine nature, away from these lower images and representations. All men must form their ideal of God out of something that is in themselves; and the heathen naturally form theirs out of their own lower passions and bodily appetites and desires. The Greeks formed theirs largely from their esthetical feelings. Our Christian method of forming an ideal of God is to take our highest and most purified affections, and our noblest moral sentiments, and conceive of the Divine nature through them.

1114. **In the Image of God.**—If God is unknowable, then to all practical intents he does not exist. That view is practical Atheism. As to loving a God that is inconceivable, unthinkable, unknowable, —it is preposterous. A morning-glory wants something that is solid to run up on. It wants to twine; but it will not twine on a shadow. Human nature, too, must have something substantial to twine on. And if you proclaim an immanent divinity, a kind of Soul-of-the World, that has reason, though not anything that we understand by reason; that has justice, though not anything that we understand by justice; and that has goodness, though not anything that we understand by goodness, you will surely throw men into hopeless confusion! It must be assumed that men's essential moral faculties and intellectual structure constitute a just foundation for a comparison with the ideas which they form of God. The difference is not in quality, but in degree or extent. No man would hold a candle out of the window and say that it was sunrise; nevertheless, the fire in the candle and the fire in the sun are the same in their essential nature, though they are not the same in magnitude, or in power of heat or illumination.

1115. **The Philosopher's God not Adorable.**—I cannot say my prayers to the Omnipotent, Omniscient, Omnipresent, any more than I could to a proposition in Euclid. You might as well tell me that three angles make a triangle, "Now worship!" Tell me that God is the sun of justice; that he is the supreme legislator; that he is the omnipotent dispenser of the universe, and it is certainly something to me, philosophically, intellectually; but human nature is not generally philosophical, and only a small proportion of men are competent to philosophize.

1116. **A Personal God Fundamental.**—I can conceive of a clouded God; I can conceive of a universality of wisdom and of power that has no cohesion, or that is a kind of floating atmosphere throughout the universe; I can conceive of a semi-physical Essence, as it were; I can conceive of an all-pervading Influence: but I cannot conceive of any person's taking comfort in it. I can conceive of a man's deriving pleasure, if he is a poet, from looking at a rose-tinted cloud on the horizon at evening; but I cannot conceive of a man's loving a being that is no more to him than such a cloud. A personal God is, I think, the very foundation of piety.

1117. **Hunger and Thirst for God.**—I love knowledge; I rejoice to know how God packed the trunk of this world, and what things he put into it for its journey through time; I love to study the heavens that declare the glory of God, and the earth that shows his handiwork, everywhere and always; but an acquaintance with these things is not enough. I admire the majesty of the cathedral and the sanctity of the church, and the holi-

ness of the altar, and the prayers and praises of the worshiping assembly; but these are not enough. My soul hungers and thirsts for God.

1118. **Emptiness of Pantheism.**—I believe in God, and never for a moment have faltered in believing in a personal God, as distinguished from a Pantheistic God, whether it is the coarser Pantheism of materialism, believing that the material universe is God, or the more subtle view of Matthew Arnold, who holds that God is nothing but a tendency in the universe—a something that is not me that tends towards righteousness. Well, I would rather chew thistledown all summer long than to work with any such idea as that.

1119. **Distorted Views of God.**—Have you ever seen the concave mirrors which are put up in curiosity shops? A man thinks himself small and handsome, till he stands before one of those mirrors, when he sees his face and body and legs very much perverted as to length and breadth; but the fault is not in him: it is in the glass. And look at the grotesque conceptions which are thrown out before the community as representing God. They are hideous caricatures, springing from men's lowest animalism and most depraved qualities.

1120. **Human Judgments of God.**—Suppose an ant looks upon a mountain, if he ever does, and learns, if he ever can learn, that it required two thousand years to build that mountain? "Two thousand years! Well, why didn't he build it as quickly as I build my hill? I can build it in a night. What is the meaning of this long delay in building a mountain? Tell me there is a God! If there is he ought to do just as the ant does." That is like men, judging of the Divine processes in life by a too close analogy with their own way.

1121. **Conceptions of God.**—In the Grecian age, at the time when theology was in the hand of the Greek, it worked towards an intellectual philosophy. In the Roman age theology worked towards the forming of institutions and laws; external, earthy. In the Mediæval period it worked towards superstition, in carrying out the behests of the Romish government and theology. In our day the world is democratized. Kings are subverted, peoples are lifted up. Privileges are taken away from the few, and things are given to the many. The questions of this age are questions of sympathy, of humanity, of equity, of the rights of men. The whole world is fermenting and carrying on and up the great questions of human life, of human duty, of the masses and of mankind at large.

Now it is impossible that these conceptions, the fruit of many ages, but which have had a particular development and expansion in our time, should not act upon the imagination and the thought of Christian men as respects the nature of God. They have been so acting. They have been taking the frown from the brow of Jehovah, they have been kindling the light of love in the eyes of God, they have been taking away the hard, stern lips of vengeance and putting the lips of tenderness in their place. They are changing the popular conception of God, bringing it back to the Christian and the primitive idea,—the vision of Moses, the ideal presented by Jesus—that God's nature is primarily goodness, and alternatively only is it terrible and full of fear.

1122. **Divine Democracy.**—God is the greatest democrat in the universe. He does not regard ranks, nor condi-

tions, nor degrees; and he says that the highest rich man is just like the lowest poor man, and that a king is no better than the humblest of his subjects. As you go towards heaven, you approach true divine democracy.

1123. **Varying Conceptions of Deity.**—One stands in Milan Cathedral, under the nave, and looks up into those mysterious depths, until it seems as though he would exhale and fly into space. There, in the brooding darkness, the feeling of reverence weighs upon his very soul. And the Milan Cathedral to him is that which it seems to be when the low-lying sun has shot through the window and kindled the whole interior.

At the very same moment there stands upon the roof another man, and about him are those three thousand statues, carved and standing in their several niches and pinnacles; everything looks like the bristling frostwork in a forest of icicles; and far above and far on every side swell the lines of beauty. How different is his conception from that of the man who stands in the nave below!

But, at the same time, a man stands outside looking at the cathedral's fretted front and its wondrous beauty and diversity, while a fellow-companion and traveler is on one side looking also at the exterior.

Here are four men—one before the structure, one beside it, one on the roof, and one in the interior; and each of them, as he gives his account of the Milan Cathedral, speaks of that which made the strongest impression upon his mind. But it takes the concurrent report of these four men to represent that vast work of architecture.

Is it so with a man-built cathedral, and shall it not be so with the mighty God who is from eternity to eternity? Is there any man who "by searching can find out God? Canst thou find out the Almighty unto perfection?" Each man has that conception of God which he is capable of receiving; this is added to the common stock. And it is these concurrent differences, these harmonious separations, that make the symphony of knowledge. We do not want unison; we want harmony.

1124. **Seeing God.**—"Blessed are the pure in heart; they shall see God." We fix the telescope and look through it with a glass that shows the greatness of riches and of power which men have ambition for. Then we lift it to the orb eternal and there is nothing but a blur. We try then the glass of intellect with the majesty of ideas and the interpreting power of philosophy; but there is no God beyond, that it interprets to us. We take the purity of heart, the tenderness of love, the sweetness of the divine element in man; through that we look towards God, and instantly there springs up before us a conception, heaven-filling, of the glorious orb, transcendent beyond our calculations, with majesty of beauty and strangely mingling colors. We begin to say: "O, my God, I have heard of thee with the hearing of the ear, but now mine eyes see thee; I humble myself in the dust!" No man can form any true conception of God, unless he is Godlike.

1125. **The Development-Idea.**—The new view which the evolutionary doctrine compels must be the entire and thorough upsetting of the old views of original sin, man's natural sinfulness, and so on—which arose from a literal interpretation of Pauline figures. The *family* is the unitary idea of humanity, not a subject-race under a monarch. And the moment you change the fundamental idea of man's character—from fall to growth, and God's

character—from force to love, you change the entire direction of the motive and the result of human life. The growth of the human soul upward is the direct effect of the influence of God upon it, like sunlight on a plant.

1126. **The Clay and the Potter.**—The clay is stupid, and does not know enough to ask the potter how he is forming it, and why he is forming it thus; but if it were intelligent enough it would have a right to do this. The commentators, however, miss this point. They seem to think that the potter has a right over the clay, and that that is the whole of it; but the fact is, the clay has no attributes of intelligence, so there is nothing in it to question the potter; while if it knew anything it might ask the potter many questions.

1127. **Origin of Evil.**—Men wonder at the origin of evil. It originated with God. You might as well look at a steam engine, and say, "What could have been the origin of this vast machine?" Why, the engineer's brain was. If God had meant men to be varnished and polished, like the vase for the shelf, he would have made them so. But he made them in germs and seed-forms, and said to them, "Grow!" And growing means labor-pain; you cannot get rid of it. It is a part of the condition of organized creation, that the work of going from a lower to a higher state is like a new-birth, with cries and pains both ways, to those that help, and those that are born.

1128. **Larger Evidence of Design.**—You are all familiar with the famous illustration of Dr. Paley, where a man finds a watch, and infers irresistibly that that watch was made by some skillful, thoughtful watchmaker. If it be an argument of design that a man could make one watch, is it not a sublimer argument of design that there is a man existing who could create a manufactory turning out millions of watches, and by machinery too, so that the human hand has little to do but to adjust the parts already created by machines? If it be evidence of design in creation that God adapted one single flower to its place and functions, is it not greater evidence if there is a system of such adaptations going on from eternity to eternity?

1129. **The Immanent God.**—How God infuses himself into mind or matter no one knows. It is somewhat a parallel, although by a small measure of comparison, with that which every man is conscious of in his own experience. . . . Can anybody tell what the connection is between the mind-operation and the brain, or any of the organs of the whole human body? We know that we have a physical body subject to great physical laws; and we know that, pervading it somehow, somewhere, there is also something that is not matter, and that is the most effectual and characteristic element in us. That which we recognize in ourselves has only to be enlarged to become an analogy of that which is grander; and to give us some vague idea of the connection that subsists between the developed universe and the ever-presence of the divine Intelligence and Will.

1130. **Infinity, Incomprehensible.**—When Columbus drew near to the eastern coast of this western continent he could see that there were mountains, but do you believe he knew what minerals were in them? Do you suppose he knew all the trees, all the shrubs, all the vines, all the herbs there? He knew something about the outlying islands of this great continent, but he did not understand the details that went to make it up. I can un-

derstand that there should be such a being as God, but when it is said that he is infinite, I am so finite that I break right down there. I cannot understand infiniteness.

1131. Beneficence of God.—Nature says, "Take care of yourself." Grace says, "Take care of yourself that you may take care of others." Nature says, "Eat because you love food; clothe yourself because you like clothing; make yourself comfortable because it is so much pleasanter to be comfortable than not to be." What does motherhood say? "No matter about me: take care of my babe. I will eat though I loathe food, because my babe must have nourishment. All that I am at present I am for the sake of this little helpless thing." It is the total turning of life into a beneficence. Give to this conception infinity, give to it unlimited knowledge and power, give to it all divine attributes, and call it God, and you have the nearest conception that you can have of that great Spirit of excellence and might, conferring life and happiness upon all things beneath him.

1132. Partial Views.—If I am lost in a forest, and have waited all night long to learn the points of the compass, I do not stop when morning comes to get a full view of the sun. As soon as I see a growing brightness in the east, I say to myself, "Now I know my direction; for that is east, and that is west, and that is north, and that is south." There are thousands of intimations that we get, which, although we cannot fully understand them, are plainly designed of God to point out our way in this world; and that is enough.

1133. God's Government.—God is not a mild, moonshiny, indifferent lover of men, who sails idly through time and through eternity because he is so careless about right and wrong that it does not make much difference whether folks do right or wrong. Not that! If there is anything that is clearly declared in the Bible, it is the intensity of God's feeling on the subject of rectitude. Right and wrong are the two pillars of the whole moral government of God.

1134. A Lovable God.—I should like to behold icebergs, but I should not like to sleep under them or near them. I should like to look at them as marvels of beauty, but it is not where they are that I should choose to have my home. And there may be lifted up a conception of God so massive, so grand, and so remote from human sympathy, that, though we may admire it, we cannot love it. What we need is a God that, while we admire, we shall love, with all the mind, and heart, and soul, and strength.

1135. The Comforting God.—How, when the child in the night screams with terror, hearing sounds that he knows not of, is that child comforted and put to rest? Is it by a philosophical explanation that the sounds were made by the rats in the partition? No; it is by the mother taking the child in her lap, and singing sweetly to it, and rocking it. And the child thinks nothing of the explanation, but only of the mother.

Now, it pleases God to take in his arms and bosom those that love him and put their trust in him.

1136. A Personal Right to God.—Do you wander abroad in foreign lands? Are you solitary among crowds? Are you weary of seeing endless faces that have no history for you and touch no string in your nature, and do you at last come upon a countryman speaking your language, your sweet mother tongue, whom you distinguish by ear before you can see

him, and do you cry out, "Our countryman! our countryman"? How much is there in that *our*, which appropriates! How much pride and affection is blended with the appropriation when we say, "*Our* circle, *our* family, *our* companion, *our* friends, *our* child!" How many circuits of love does this word take! And how vast is the meaning when the soul, looking upon God, clasps him with this embrace, and is able to say, "My Father"; or when men standing as a congregation of Christians are able to say "Our Father!"

1137. **Growth in Knowledge of God.**—Suppose my little ten-year-old daughter, sitting in thoughtfulness, should look up ingenuously, and say, "Mamma, won't you tell me how you felt when you were in love with papa?" The mother would smile benevolently, but if she spoke the truth she would say, "My dear child, wait a few years and you won't need an explanation of that: you will know it when you come to it, and you never can know it until you do." That child knows something about mother—enough to make herself happy; something about father—enough to make her think him the greatest man in the world. But, after all, does not all that is largest and best in them lie outside of the child's recognition, and does it not wait for the child's development—for the child's reproduction in itself of something which shall be equivalent to it, or a type or image of it?

1138. **Realization of God.**—Our friends when far from us are all ghosts; not miserable midnight apparitions, but invisible spirits made up of that in them which is most subtle, and by us cherished, because least allied to fleshly qualities; and there can be no more question that the vision of our God can become tangible, not to our hands, but to our thought, than that we can carry our friends in spirit-embrace.

1139. **God's Nature not Self-Centered.**—While I never could bow down before a crystalline God seated on a marble throne, white and cold as the marble itself, that suns himself and bids the revolving stars sweep on, every one of their censers casting out incense for his supreme and royal delectation; when I look up and behold the throne blazing with that whose sparks made mother-love in the world, and when I behold sitting upon that throne, One who cares and loves and longs, and through infinite ages with infinite patience, waits for the unfolding of the low, bringing them up in sections and ages higher and higher until the world shall blossom and the consummation of the millennial day be at hand, I cannot withhold adoration, and I join with those that cry out "Thou art worthy to reign." Love, always; love, universal; to that I can and I do bow my understanding, my heart and my conscience.

1140. **God's Love for His Children.**—It is said that some birds pluck feathers from their breasts to make nests for their young. Some fathers and mothers, as it were, pluck feathers from inside their breasts to soften the beds of their children. They bring them up, little by little, from childhood to manhood and womanhood, making sacrifices for them all the while. Now, when we are taught to say, "Our Father," to God, do we mean any less than when we speak of an earthly father? Shall a father on earth be described as venerable and lovely, and shall the Father in heaven be depicted as a Nero? Shall motherhood on earth be employed to represent all that is beatific and gentle and

beautiful, and shall we adopt a theology that points to the nourishing God as one that is harsh, cruel, and repugnant, turning the universe like a vast mill-wheel that, as it revolves, crushes all that comes in its way?

1141. **The Living God: Personality.**—A living being, God is revealed to human consciousness not by intellectual steps, pure and simple, though these are on the way to help, but by the perception of qualities in him in living forms. That is to say, if you analyze a man so that his qualities are separated from each other, and you present him not by synthesis as he is in the actual state of life, but as he is analyzed into certain elements, you have before your mind a conception, comparatively speaking, void of all moral power. It is the living soul that takes hold upon living souls, and not an intellectual analysis or account of it. I do not object to any man's analyzing fruit. I should object, however, to having all the results put in separate saucers, and to eating the lignin, the sugar, the fibrin, the gelatine and everything else, and then wiping my mouth, and saying that I had eaten a peach. It is the peach as it is organized in life that is sweet and fragrant.

1142. **Man's Access to God.**—We thank Thee, our Father, that there is a way of our thought; that we climb no ladder let down from the sky; that we go up no ascending, wearying step to the light of thy glory. We thank Thee that the way is so easy that a child may move therein. We do not run nor strive with mighty endeavor to find Thee. We are floated into thy presence. We are lifted up as on angels' wings. We say, Our Father, and behold the whole heaven is opened before us, and all the benignity, wisdom and power of God, and the great love of God shine out of that word; and we are drawn up into thy presence or ever we are aware that we are surrounded with God, in whom we live and move and have our being; and so we change worlds at our own wish and will.

1143. **A God of Law.**—It would be an abomination for parents to care more for the regimen of the household than for the welfare of the children, and if anything were to be sacrificed, sacrifice the children. But men have said God could not do *this*, he had to take care of his Law; God could not do *that*, for he had to maintain the system of Law. God to them was a Being quibbling about laws, like a captious judge in his constructions of superficial laws on a superficial bench. That reigns; that reigns yet: and it is the reign of folly.

1144. **Governmental View of God.**—I hold that you are, by representing God as a governor instead of a father, embarrassing and not helping men in their endeavors to become Christians. It is said that these views make stronger Christians. Yes, very much as among Indians children are made strong by killing the weak ones, and leaving only those that are so tough that nothing can kill them! If it is right to destroy twenty men to get one strong Christian, then these methods are right; but if I understand the spirit of the Gospel, it was sent to the weak.

1145. **Divine Benevolence.**—God does not confer gifts upon men because they deserve them, or have earned them. He confers them because the fullness of his own nature needs expression. Can we understand this? Yes. We see it in life.

There is in some natures such a large organized tendency to music that they develop music, not because

some one asks them to, not because if they do it may give them fame or reputation; but because it is there, and demands expression. It does not need outward solicitation. They *think* music; they *sing*. There are others through whose whole lives there is a tinge of poetic color in almost every thought; and at times there will be hours of rapture. They cannot help it. They see visions, and they dream dreams; and their thoughts flow musically, and almost in numbers.

This is what we call *inspiration*, or *genius*. It is a certain fullness of nature that leads action to be from within outward. It is the highest conception among men. And it points to the same conception of the Divine nature.

1146. Love's Power.—Whatever is needful comes to love. It is not a mere vapid state of good nature and indifference, or of good will springing from indifference. Love is girded about with all strength, and carries in its hand both the sword and the wreath; it is able to slay that it may make alive, and to give pain to men that it may raise them to higher joy.

1147. Thoughts of God.—We understand of God only so much as we have the germs of in ourselves. I have in my hand a sprinkling of the ocean, that is enough to tell me what water is; but one drop won't tell me how much water there is on the whole globe. Human experiences will give some insight into what love means, and justice, and patience means, and long-suffering; but how can they interpret the God of all the ages, that has been unfolding the human family through all its stages of savage life, barbaric life, semi-civilized life, and every conceivable combination of human experience? Who among us is big enough to take in the infinitude of the Eternal?

1148. Cosmic Center of Peace.—It is said that in the very center of those great cyclones at sea, there is a circle of peace; a ruinous sweep, outside, and in the center, peace. In this stormy world there is a great center of peace, and there sits God.

1149. God's Outflaming Life.—It cannot be tolerated that God should make that a sovereign virtue in himself which is denounced as the essence of sin in his creatures. The worship of one's self is not made amiable because one is a king. A benevolent being is centrifugal and not centripetal. God lives for his universe and not for himself. His thought and purposes go forth and travel outward evermore.

1150. Christ's Representation of Jehovah.—No carved stone, no ivory and gold, have ever sought to express the majesty of Jehovah. These things were good enough for Jupiter; they were unfit for Jehovah. From the beginning, the Hebrew mind could find nothing on earth—not even in the framework of the globe itself—to represent their conception of Jehovah. The morning light was but the golden fringe of his garments. His slightest look they called lightning. His lowest tones were sonorous bolts of resounding storms. And when the mightiest rendings of nature were ended, there came forth a prompting voice, saying, "These are parts of his ways, but the thunder of his power who can understand?"

God is a spirit. Mortal eye cannot behold him. Were God to appear corporeally, it could not be God, but only a representative form. He is to be known spiritually; that is, by thought and by feeling—not by eyesight, but by insight of heart. In this manner Christ drew back the veil from Jehovah, and disclosed this God

of love! He revealed *love* as the secret of God's wisdom, the end of his thought, the genius of his disposition.

1151. God in Christ.—This attempting to theologize on God and his manifestation in Jesus is but the meagerest and poorest way of getting at him. The theory—any theory—of that problem never made a man a Christian yet; but the simple statement that God so loved the world that he sent his own Son to die for it—that is intelligible to the heart of man and appeals to his sympathy. It is at once a force, a motive. The attempt to commute a moral impulse into an intellectual idea is about like changing grapes into wine. The wine is undoubtedly good for some purposes, but it isn't *grapes*, — the form is changed, and it becomes an entirely different thing.

1152. The Grace of God.—What is grace? The benignity of parental love. That is the ground on which God saves men. There never was anything done on the face of the earth that gave a man the right to say, "I claim salvation." The true attitude of the soul towards God is expressed by him who says, "I trust in Thee." And the heart of God is such that sooner would the mother hold back her bosom from her suckling than he would withdraw his love from the most imperfect of his creatures. When we go to heaven we shall go through the door of what God is, and not through the door of what we are.

1153. God to be Spiritually Apprehended.—Stop the ears and play a beautiful tune before the eyes. A man says, "There is a tune going through the air all the time; I wish I could see it." But can a man see a sound? Can the eye accept evidence that is addressed to the ear? Or *vice versa;* apply to the ear a picture. Can a man take in at the ear that which addresses itself to the eye?

Now, God is not amenable to the evidence that lies in the eye that sees, or the ear that hears, or the hand that touches. Nothing spiritual can be apprehended by any laws which come down to the horizon of finiteness and the flesh.

1154. God Conceived through Man's Best Qualities.—A man who is absolutely without a musical instinct can form no conception of a musician. A man who is absolutely without courage can form no conception of a hero. A man who is absolutely without avarice cannot tell how a miser feels. A man who is without any sense of honor or truth cannot conceive how an honorable man feels. You judge of the nature of God from the best things that are in you. The fault of heathenism is, that men, not being developed spiritually, build God out of their fleshly nature, and so build idols. If men, a little more developed, have no higher elements within them from which to build, they can build only from their lower passions; and so they have fiendish, warlike gods. And as men grow more and more noble, and become developed in their higher spiritual nature, they build with right materials, and begin to touch right conceptions of God.

1155. Divine Conceptions from Earthly Experiences.—As when the sun would make pictures in the heavens, it draws moisture from every brook, and every river, and every lake, and from the sea itself, to form clouds, and then, striking its rays through them, paints the morning and evening glory, so man, when he would make heavenly pictures, gathers the primal elements, the first experiences, the throbbings through which the Divine mind shines with varied color.

Earthly knowledges are the foundations on which men build their notions of heavenly things. If brought up without intercourse with society, you are by the same conditions cut off from the possibility of fashioning a God, personal, near, real, and a present help in time of trouble.

1156. Morality—Human and Divine.—If it be taught that God sits in heaven, and is the joyful recipient of infinite flatteries on every side (though it is very wicked for us to be flattered), what are you going to do with the history of Nebuchadnezzar, who one morning looked out on Babylon, and said, "Is not this great Babylon that I have builded for the house of my kingdom, by the might of my power, and for the honor of my majesty?" and who, because he towered up in that arrogant self-consciousness, was smitten down and sent to grass? Shall we be taught that, after hurling his bolt of judgment upon that proud Oriental monarch for his arrogance, God may stand and look over the battlements of heaven, and say, "Is not this great Jerusalem that I have builded for my honor and power, and for the glory of my name," and that this is perfectly right in the New Jerusalem, though it was detestable in the old, or in the neighboring cities of it? There must be congruity of representations, or the mind can never say, "Thy will be done."

1157. Atoning Love.—What is the atonement? That Christ gave God the right to be compassionate? That he came down to this world, and made a bargain, and agreed that he would suffer so much if God afterwards would exercise compassion and leniency towards men? Away with your shop logic! Away with your commercial theories! Go down among the moles and bats, and grope with such detestable notions of truth as that by agreement Christ came among men to suffer and give God a chance to be gracious! Over all these heresies of hell I lift up the glorious words, "God so *loved* the world that *he gave* his Son." Love before Christ came was the bow which sent that silver arrow into the world.

1158. Joy Over the Lost One, Found.—An old pioneer once attempted to tell me of a circumstance which took place in Indiana during its early settlement. There lived on the verge of civilization a poor family that had two children. One was too small to get out of the house, and the other, four or five years old, wandered away and got into the woods. The alarm was given, and the few settlers in that region were summoned. The search was continued till evening; and they were out with torches all night, and pretty much all the next day, and into the night following; and I think it was on the morning of the third day that this man came across the little fellow, in a kind of thicket, very much exhausted. And he described to me the triumph with which he seized that little child, and took a bee-line for home. He said some of the neighbors who had got home saw him coming, and shouted: and that the mother heard the cry. And I never knew what happened then; for the old fellow could not tell it. He stammered, and choked, and tried to tell how the mother received him when he brought back the lost child; but he broke down in the attempt. I have thought of it a thousand times since.

Now, if when you bring back to a mother or father a lost child that they love so poorly and imperfectly, and the expressions of delight and gratitude which you receive are such as to

overpower you, what will it be when you take one of God's lost children that you have pursued in the wilderness, and, after much labor and fatigue, have at last found, and carry it and present it to him?

1159. **Seeing God as He is.**—If sleeping, some night, the archæologist or photographer, who had been laboring among the ruins of the Acropolis, and who had become deeply interested in his work, should see rising above him in the light of the moon the Parthenon, perfect, as it was in the palmy days of Athens, without a flaw, every line true, every part symmetrical, beautiful beyond description, that would be glorious in a small way; but oh! how poor a simile that is of the transformation which awaits our vision when we shall go hence! Here we have been picking up fragmentary ideas of God, distorted, ill-mated, exaggerated in one way, and shrunk unduly in another; and we have hardly been able to put them together, such is the low state of human society and human character in this world; but what will our conception of him be when we shall see him as he is!

1160. **Problems of Providence.**—When the child asks strange and curious questions of the parent, the parent turns in his mind how he can answer, and says, "You cannot understand it, my child; by and by when you grow up I will tell you, and then you can understand it all." Nor is it arrogant in the parent. He cannot make the matter plain to the child, but he remembers he was a child, and he can understand and judge the child while the child cannot judge him.

1161. **The Heavenly Father.**—I sometimes think of man as of a child sitting in a boat. The child does not know the coast, and it very little understands how to row. If the child were to be left to itself, pulling upon the oars, its right hand being a little stronger than the other, it would be all the time veering the boat to the right, and the boat would be constantly turning round and round. The child would perhaps make its way out of the harbor and into the ocean, and it would be carried away and lost, if there were no guiding power in the boat except its own. But there in the stern sits the father. The uneven strokes of the child would carry the boat this way or that way out of its course; but the steady hand of the father overcomes those uneven strokes; and all the mistakes with the oars are rectified by the rudder, and the boat keeps the right course. So that the force exerted by the child, though misdirected, all works for good when the father guides.

Now, we have an overseeing, supervising Father, a divine Spirit; and, in the struggle of life, if we pull wrong, or pull disproportionately, doing what we do by mistake, there is this directing Spirit that guides, inspires, overrules results, and brings to pass glorious ends by means of ignominious instruments.

1162. **Superficial Judgments.**—There are men without any belief in the overruling providence of God. They judge of things simply by the surface. They are men who, if they had just come to America, and found a chestnut-tree, and seen the burrs, could not be convinced that chestnuts were good for anything, and would say, "Who would eat such prickly things as those?" But when the frost touches the burr, it opens a case with a satin lining as fine as that of any lady's dressing-case, and discloses a little nut that has been swelling and ripening for many a day; and I never saw a man that would not eat the

chestnut when it was out of the burr.

1163. **Providence in Nature.**—When I went to Lowell once, I thought it a shame that the looms which I saw there were not allowed to vote! I think they would vote more wisely than many men do! They seemed to have intelligence and skill and volition. They seemed to have memory and foresight. Man has put into them those qualities of his own to a certain extent. Now, do not you believe that there is a providence in the loom by which threads of all colors will find their place in the fabric? Is there any chance in it? All the wheels are of iron, and the threads as they go in amongst them are in apparent confusion; and yet every one of them finds its place. And God says to men, "Be patient; all things will work together for good to them that love me." You may be threads of different sizes and kinds and colors; but there is a machinery, as it were, like a power loom, in the hands of God, by which everything shall be brought right.

1164. **God, Central in Human Affairs.**—Astronomers have taught us that the satellites circle about their planets, and they around their sun. It was for a long time thought that our sun stood still; but no, it is found that it has also a motion; that it has some remote and undiscovered center; and that while surrounded by satellites it is itself a satellite; and there are evidences also that the whole stellar system, so far as it is disclosed, has a certain drift, and that there is, at some immeasurable, inconceivable distance, a glorious center which all this vast creation is serving. Look into the heavens, and think of it, and be bewildered!

So, too, in the infinite complexity of human affairs, in all the experiences of generations and ages, there is a divine overruling providence repressing evil and causing it to praise God, and promoting good.

1165. **Uncompleted Providences.**—The cactus has an ungainly leaf, fat and thick, and full of thorns, so that when men see it growing, they say, "It is a clumsy and hateful thing, ugly to look upon, and it pierces you whenever you touch it." Wait! When at last that plant, which grows in arid places, where hardly any weed will grow, with thick and succulent leaves, and a tough skin, and which stands almost without root through the whole year,—when at last it has come to the point where it is developed, is there in the whole kingdom of beauty a blossom that is for exquisiteness of form and tint equal to the cactus blossom? It is the very perfection of beauty growing out of the very emblem of homeliness. And as it is with the vegetable kingdom, so it is with many developments of the divine kingdom. God's providence may look like a cactus leaf. But wait till it blossoms, and see how glorious is its beauty.

1166. **Providence and Natural Law.**—If God is comparable to the average of ordinary men and women, he can meddle with natural laws; and he does, for your benefit and for mine. And it does not destroy the economy of the globe, that he does do it. Do you suppose, when wool is put on the wheel of the old house-wife (some of you may remember the days when such a thing was known), and she spins it out in long threads, that it is a violation of natural law, because the wool was made to grow on a sheep's back? And is it a violation of natural law that the shuttle carries the thread backward and forward to make cloth for you? No. All through the world natural laws take on human

thought and human feeling. They serve those that know how to persuade them. What is this, but the control of the human spirit over natural law? And is God less than a man? Is he not even as big as a philosopher?

1167. **Providence: Natural and Supernatural.**—There is a little providence in every good family. A father and a mother, discreet, and with experience, are all the time fore-thinking for their children; and it is done so quietly that the child never knows what is going on, or that there is any plan being carried out. And it is not simply for to-day and to-morrow: it runs from winter to summer, and through summer to winter. Not only that, but a very wise parent does this with a general reference to the outcome of the children in after life.

Now, there is an enormous distance between the knowledge and experience of the parents and that of the children; but it is as nothing compared with the vast gulf which there is between us and God. And if we can carry on this little providence with regard to our children, which, if they had a glimpse of it, would seem as mysterious to them as to us the divine providence seems; how much more shall our Father who is in heaven carry on this infinitely greater providence in regard to us!

1168. **"Without Me, Nothing."**—When Love says to love," You are nothing without me," love feels enriched. And when God says that we are dependent upon him, it is not for the sake of shaking his crown in our faces; it is not for the sake of making his power flame before our eyes; it is not equivalent to his saying, "How weak you are down there! and how strong I am up here!" It is as the bending of the mother over the cradle, and soothing the fears of the little child. It is as the benediction of the old man who bids his children hope in dark and trying days. It is the assurance of protection. It is the conferring of a parental blessing. It is a declaration of love on the part of God.

1169. **Making Use of God.**—The nature of God is the same to all men, but the effects are not the same on all men, because they do not all put it to the same uses. . . . The sun shines on the south side of my barn, and what does it produce there? A warm spot, where chickens and cows gather. It shines on the south side of my neighbor's barn; and what does it produce there? Flowers and grapes. What is the reason of the difference? Does the sun change? No: but it is put to different uses.

1170. **The Standard for Life.**—Not a sea-captain goes out of the harbor that he does not take his chronometer from the watchmaker's the last thing before he starts; and the whole voyage, after his departure, is determined by calculations based on that chronometer. A man may set his heart, every morning, by the heart of God.

1171. **Spirit of Beneficence.**—When the ragged-edged cloud comes sweeping through our fields in summer, and the children of joy rush from the picnic ground to hide themselves; when the thunders bellow in the heavens, and the mighty winds sweep by, what say they to the ear of faith that can listen? "We drops of rain, driven by winds and bolted down by thunders, we come in terror, but our errand is one of mercy. We search out the parched things; we wash the leaves of the poison weed as well as those of the wholesome herb, and we are everywhere saying that such is God, who pours his influence upon things good and bad, that the bad

things may become good, and that the good things may become better."

1172. **Divine Impulse of Love.**—The violet blossoms and sheds its fragrance that others may see it and be made happy by it. It is this impulse from the Divine mind, initial, germinant, far from full accomplishment and development in the human mind, that we are to unfold and cultivate as children of God. It is this disposition by all the means in our power to make men happier by making them better, and to make them better by making them happier, that is the divine element which we are to learn in the school of Christ.

1173. **The Sympathy of God.**—A great mountain lifts itself up, with perpendicular face, over against some quiet valley; and when summer thunders with great storms, the cliff echoes the thunder, and rolls it forth a second time, with majesty increased; and we think that, to be sublime, storms should awaken mountain echoes, and that then cause and effect are worthy of each other. But so, too, an oriole, or a song-sparrow, singing before it, hears its own little song sung back again. A little child, lost, and crying, in the valley, hears the great cliff weeping just as it weeps; and, in sooth, the mountain repeats whatever is sounded, from the sublimest notes of the tempest to the sweetest bird-whisper or child-weeping; and it is just as easy to do the little as the great, and more beautiful. Now God is our rock, and from his heart is reflected every experience, every feeling of joy or grief, that any human soul utters or knows.

1174. **God's Willingness to Give.**—Ah! when the apples are ripe, a child's foot against the tree will bring scores and scores of them to the ground. He might take his little stick and throw it twenty times, and not hit more than a single apple; for he would be working according to his own skill, and would accomplish but little; but when he strikes the trunk of the tree, dozens of apples have been waiting for that, and they drop at his feet, and he gets twenty times as many as he would do by plying his stick merely. Now in every part of life God has fruit ready to drop into your lap; and the abundance that you get is not to be measured by the skill with which you can throw, but by that divine nature which does exceeding abundantly more than we can ask or think.

1175. **Christ's Interpretation of God.**—Pity in the family of a wise, upright, large-minded man, is consistent with penalty. The parent is sorry for the child that he is punishing; and just so soon as the punishment has checked the evil in the child, the parent helps to cure the very suffering which he himself has caused. He and the child are not enemies because they are at the two ends of the whip. The whip is held by the heart at one end, and it is meant to reach the heart at the other end—though it does it by devious ways. In the administration of pain in the family, love administers it; and it is for the purposes of love that it is administered. Thus the prayer that we learned to lisp with our earliest days; the prayer that as a blessing has hung over the world for two thousand years, and that still, morning and night, is breathed by myriad infant lips—"Our Father which art in heaven"—interprets the nature of God from the side of the family.

1176. **The Glory of God.**—When Moses said, "God, show me thy glory," God refused to show him his glory in the sense in which the prophet

thought of it—that is, with scenic outflash, revealing angels trooping about the throne, and exhibiting all the manifestations of divine power. Moses thought to see wonderful visions; but God said, "I will show you my *goodness*." It is as if God, pointing to his goodness, said, "This is my glory."

What is God's goodness? "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin." Although he brought up the end, by saying, "and that will by no means clear the guilty," you see there was but one clause of that, while all the other branches and twigs of the sentence were of mercy and goodness.

1177. The Divine Paternity.—The opening phrase, *Our Father*, is the key to Christianity. God is father; government is personal. All the tenderness which now is stored up in the word "mother" was of old included in the name "father." The household was governed by law, and yet it was small enough to enable the father to make himself the exponent of love and law.

1178. God the Father, not Avenger.—I can conceive of an obstinate man, or a proud parent whose pride has been wounded by the misconduct of a child, who needs persuasion and reasoning to induce him to do right, and to help him bring his own best feelings into the judgment-seat, and keep down his worst feelings; but to suppose that the divine Father requires any such intercession as this, and that there is wrath, burning hot, an unquenched, unslaked zeal of justice in his bosom, which will down when Christ comes before him, but on which no effect is produced when men, in all the generations of time, and in myriad numbers, suffering, weeping and wailing, lift themselves up before him—is simply awful!

1179. God's Kingship.—We are obliged to interpret God from ourselves; and our danger is that we shall interpret him from the baser side of human experience, and not from the nobler. If we interpret the divine government from human monarchy, we must take the ideal monarchy, and not the real; we must take those conceptions of monarchy which have carried in them the most gladness and generosity and royalty for others, and not those which have produced the impression of an iron nature, and a scepter clenched for the sake of oppression and wrong.

1180. God, the Universal Medicament.—Ask the physician what it is that he trusts to throw out morbific influences from the human system. If there be diseased organs, what cures them? Do you think pills do the work? They do but little except to say to the lazy organ, "Wake up and go to work, and throw out the enemy that is preying upon you!" If a man gets well, he cures himself—often, thanks to the doctor; oftener, thanks to the nurse; always, thanks to nature. What is the stream that carries reparation to the wasted parts, that carries stimulation to the dormant parts, that carries nutrition to the exhausted parts? What is it that fights? It is the blood. God's soul and nature are the blood of the universe.

1181. The Divine Measurement.—In estimating men we must reject the sensuous measure, and drop from our minds the idea of magnitude. If you saw a man as great as Shakespeare, or as great as Goethe, undergoing mighty struggles, you would have sympathy for him; but if it was a poor cobbler on the bench, or a pauper, that was

undergoing struggles, you would rather smile in pity, and pass by. Not so God. His sympathy does not depend upon how large a man is, or how richly he is endowed with original forces of mind.

1182. **Divine Justice.**—After an experience of thousands of years, the State says, "I do not consider a man fit to take care of his own business until he is twenty-one years old." Men are not regarded as ripe enough to be fully responsible to the laws of their country before they have reached that age. Some are mature a great deal earlier, but some, not until a great deal later; and some, never, but the State, judging from the average experience of its history, says, "I will not commit to a man his property, and hold him fully responsible, except through his parents or guardians, until he is twenty-one." And is God less tender and less considerate than men?

1183. **Eternity of the Divine Love.**—If a blind man, who had never seen the heavens, or the earth, or the sweet faces of those that loved him, should have a surgical operation performed upon his eyes, so that he could see objects around him, he would think to himself, on going out of doors, "O, how things are blossoming! The earth is beginning to be beautiful! Mountains and hills are springing up in every direction! The forms of loving friends are being raised up to greet my gaze! And the sun has just begun to shine forth from the heavens!" But have not these things existed, although the man's eyes have not before been in a condition to see them?

When we are brought into the consciousness of what God's love is to our poor sinful natures, we oftentimes have the feeling that God is beginning to be reconciled to us. No: it was then that we began to realize his love, but his love for us had existed from the time we came into being, and had ever continued with us.

1184. **God's Goodness Waits for Men.**—Because colliers live in the bowels of the earth and sometimes do not see the sun rise or set for weeks and months together, or because imprisoned men in dungeons do not witness the changes of the seasons, does it follow that there is no rising of the sun, or that there is neither spring nor summer for the human family? If one avoids the light of the sun, shuts himself out from it, he may miss it, but it is waiting for him: so is God's goodness.

1185. **God Symbolized in Human Love.**—You, mother, take your child though he is imperfect; you, lover, take the one that you love in spite of imperfections; and that which enables you to do these things is just a breath of that which is the life of God. Your power to give yourself for those that are inferior to you and beneath you, is a mere spark of that grand sacrifice which God made for the salvation of the world.

1186. **God's Tenderness for the Weak.**—When conflagration comes to the house, for whom does the mother run first? The great stalwart husband? Her eldest son? She does not think of them. It is the helpless, worthless babe in the cradle that she first rushes to save. Its worthlessness is to her more precious than the stars. Its helplessness is a supreme and omnipotent appeal to her heart.

For whom does God think first? Glowing seraphs? Radiant angels? Not for them: for the poor; for the forgotten; for those that drop silent tears in obscure places; for those that wear galling chains and rot in prisons.

1187. **"Thy Will be Done."**—God's will is universal harmony. On earth, men are largely ignorant of this

regulative will, and are irregular in their obedience to that which is known, or are wholly disobedient and rebellious. But in heaven perfect obedience follows knowledge. The will of God is unobstructed. Men are here in the uproar of an untuned orchestra, each instrument at discord with its fellows; but in heaven the chorus will flow forever in harmonious sweetness.

1188. **Divine and Human Nature.**—If you take a microscopic instrument, and examine the sting of a bee, magnifying it thousands of times, you will find that it still is so smooth that the eye can detect no variations upon its surface. But if you take the finest needle that is manufactured, and look at it through a powerful microscope, you will find that it will appear rough in the proportion in which it is magnified. This figure illustrates the difference between the Divine nature and the nature of man. The more you magnify your true conceptions of God's nature, the more beautiful does he appear; whereas the more you magnify the nature of man the more ugly does he appear.

1189. **God's Free Grace.**—My garden sucks up all the light of the sun it wants; but see how myriad beams of vagrant sunlight come pouring past. See how they spread out uselessly on the rock. See how they bathe the old moss-covered shingles of the barn. See how they pour themselves down on the dead tree as well as on the living tree. See how they shed their influence on the dank swamp as well as on the fertile field; and on the ocean as well as on the land. The sun floods the earth with light and warmth more than it can use or receive, and fills infinite space everywhere with its bounty. Now, shall the sun, that is but a matter-point in the Universe, do this; and shall the soul of God, in pouring out his grace and love, be governed by the length of your prayer, or the size of your heart, or any such poor, petty measure?

1190. **God's Gracious Bounty.** — What is *grace?* It is that divine compassion which is infinitely higher than the sweetest affection that ever bloomed in mortal soul. That great kindness, that wonderful generosity, that unending mercy, that goodness, which is eternal and infinite in the soul of God—that is grace. Grace means divine disposition, divine beneficence. It is no trafficking quality. It is not a *quid quo pro.* Is there a bargaining transaction between the sun and the blossoms by which they are permitted to have light and heat? No. They are what they are by reason of the sun's free bounty. And it is by the grace of God that we are enabled to be anything good. It is by his nature and disposition. It is by what he is inherently, and not by what he is hired to be, or coaxed to be.

1191. **God's Abundance.** — Thou dost overflow the earth, Thou never measurest thy rain; Thou askest nothing how much it needs, but the light and rain and air fill all space around about in overmeasure, transcending all use. So let thy spiritual mercies abound, not according to the measure of our want, but according to the greatness of thy love!

1192. **God as Disciplinarian.**—God was represented to be like a father in a family, who, when the children have got into one of their snarls, presents himself to them with a clouded brow, and with a disciplinary hand, and is, for the time being, to the children, a stern and dreadful father.

I do not think there were any days in my life which were so gloomy as the days when I knew I was going to have a whipping. On those days

when a whipping had not come, but when I saw it coming, my father was a day of judgment to me; and yet, a whipping was what I needed for the purpose of discipline, and it was given to me for that purpose.

1193. **Human and Divine Sympathy.**—Do you suppose that if, when crossing the plains, I saw a man who had abused me desolate and sick, I would not get off the car and help him? Would I leave him to the Indians, or to starvation? Would I not succor him in his distress? And am I better than God? Am I more sympathetic towards those who are suffering than he is? And if I know how to forgive an enemy, and how to pray for those who despitefully use me, and how to love them into rectitude, how much more does the divine nature know how to do these things!

1194. **The Divine Comforter.**—Look upon the great caravan of pilgrims who move towards thee, O Thou Comforter of the ages! and have compassion upon each one. Yea, give to every one God's blessing according to his several need—the consciousness that God is thinking of him, and is merciful, and waits to be gracious towards him.

1195. **God's Patience.**—Man is weak and sinful and necessitous; and God is represented in the Bible as a Being adapting his administration to the human condition, because he is infinite in patience, all the time requiring perfectness, but continually bearing with men on their way up to perfection. A man who is fit to teach art is a man who is himself sensitive to art, and who has patience with rude hands and clumsy drawing. His business, as a schoolmaster, is to wait for those who do not know how to do fine things finely, brooding over them, and helping them. And if it is that to be a schoolmaster, what is it to be a parent, but to take rude, unlicked cubs in the shape of children, and bring them up out of vices, through all manner of rudenesses and crudenesses, by patience, by forbearance, by suffering, and by love, waiting till they become something by training? And how do we learn to bear with nascent beings, giving our thoughts for theirs, and our feelings for theirs, but by acting under the inspiration of the Spirit of God?

1196. **God's Mercies.**—There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself, and the drops run off. God rains his goodness and mercy as wide-spread as the dew; if we lack, it is because we will not open our hearts to receive.

1197. **Despised Blessings.**—I can imagine an old Israelite walking out in the morning, and seeing the manna lying all around him on the ground, and looking on it with contempt. It was like little bits of coriander seed; but by collecting enough of it and eating it they could satisfy hunger. And we may suppose that an Israelite, hearing that God was going to work a miracle by giving bread from heaven, said, "When God gives us bread what bread it will be!" Then he goes out and sees this little manna lying around; and he says, "Hem! do you suppose I am going to eat that? Not I. I would rather go hungry."

There is a great deal of manna under men's feet that would satisfy them if they would gather and eat it; but they will not touch it.

1198. **The Great Heart of God.**—Ten thousand armies might bathe in the ocean, and neither sully its purity nor exhaust its cleansing power. Yet the ocean is but a cup by the side of God's heart. Realms and orbs may

bathe and rise into purity; no words will ever hint or dimly paint the height and depth and length and breadth of the love of Christ. It is love that pours, endless and spontaneous, just as sunlight does—simply because God is love!

1199. God's Love.—Is it the summer that coaxes the sun to come back now from his far southern circuit? Is it the counsel of the daisies upon the hillsides? Is it the voice of the all-persuasive violets in the nook that send messages to the far-off spring, saying, "Come, for the grass tarries? Come, for the flowers wait"? Or is the sun carrying rather, in his own nature, all the daisies, and all the violets, and all the fruits; and will he pour out of his royal love the summer warmth that shall make all the trees and the valleys green? God does not wait to recognize loveliness before he loves; he makes loveliness by loving.

1200. The Fullness of God.—Man's lamp is daily filled and trimmed, emblem of his own mind, that by rest and sleep refills its waste. But who ever gave fuel to the sun, or trimmed the mighty flame that, of its own inexhaustible vitality, burns, and flashes, and rushes in infinite floods, and beats without wave or sound upon the shores of countless worlds? The sun needs no trimming. Man's lamp and man alike need continual trimming and filling. God's lamp and God pour forth forever untrimmed and unfilled. He is the God of ages, and yet is not old. He is venerable in eternal youth.

1201. God's Mothering of His Children.—As little children, who are caught up from their fears and their weariness into a mother's arms, so catch us up, to-day, that we may know something of the bosom of God, that mysterious depth which hath in it no storm, over which riseth no day nor night, and in which is the eternal joy of thy soul, and of all who are in Thee—the joy of the present and the hope of the future.

1202. The Delicacy of God.—Many think God sits brooding in heaven as storms brood in summer skies, full of bolts and rain, and believe that they must come to him under the covert of some apology, or beneath some umbrellaed excuse, lest the clouds should break and the tempest overwhelm them. But when men repent towards God, they go not to storms, but to serene and tranquil skies, and to a Father who waits to receive them with all tender delicacy and love.

1203. God Easy to be Entreated.—Any view which presents God as a being whose justice shall make sinners who wish to return to him unable to do so, is a false view. Public sentiment and public law are like ramparts around a city. As long as a man is inside of the ramparts, they defend him; but the moment he is outside of them, they treat him as an enemy, and he cannot get back, but is exposed to the sweep of artillery. Public sentiment and law may save a man before he has done wrong, but they damn him after he has done wrong. It is not so with God. Up hill is down hill if it be towards God!

1204. God's Forgiving Love.—When you think of your mother do you not see that those points where you were the most difficult to get along with are the points in which her character showed sweetest, most radiant, most beauteous? From the sinfulness of my nature I think I get the noblest views of God's patience, his forgiving love, his kindness, his generosity, and that great-heartedness by which, looking upon my transgression, he says to me, "Be not discouraged; try again; I am not ashamed to call you brother."

1205. The Ground of Forgiveness. —What is the ground of forgiveness? It does not lie in the recipient at all. It lies in the giver. A generous man gives away handful after handful of money, why? Because the act bounds back with pleasure to him inwardly. Forgiveness is the instinctive action of a true generosity in a man. Why do some men speak with figures of beauty? Because it is their duty to do it? No; but because they cannot help themselves. They see visions in the air, and they paint pictures unconsciously. In their nature they do it because their nature tends to act in that way. Why does God forgive? Because it is his nature to forgive. He loves to forgive.

1206. God's Forgiveness Remedial. —Let me saw off a branch from one of the trees that is now budding in my garden, and all summer long there will be an ugly scar where the gash has been made; but by next autumn it will be perfectly covered over by the growing; and by the following autumn it will be hidden out of sight; and in four or five years there will be but a slight scar to show where it has been; and in ten or twenty years you would never suspect that there had been an amputation.

Trees know how to overgrow their injuries, and hide them: and love does not wait so long as trees do; it knows how to throw out all divine and beneficent juices, as it were, and hide from sight the wrongs done. God says he forgives in the same way. He will never again make mention, as he declares in Ezekiel to his people, of their sins.

1207. God's Forgiveness Absolute. —Paul, in describing the forgiveness of God wrought through Jesus Christ, uses this remarkable figure: "Blotting out the handwriting of ordinances that was against us." It is like taking an indictment in court, and tearing it up and throwing it away. It is like taking a title-deed of a man's possession, a paper on which is written evidence that is fatal to his claim, and blotting it, or burning it. It is like taking away proof against a man which may lead to his injury.

1208. Love in Justice.—The great-bosomed mother, the radiant face of a love watching that pain shall not go a bit too far, but still pressing it, and still insisting upon it, says, "My dear child, I will not suffer you to grow up so. I cannot live and see you become bad. My darling, you *shall not* be bad. By all the love that is in me, and by all the hope that is in me, and by all the prophecy of a mother's heart, you shall not be bad. I will cry with you, but cry you shall! It is necessary to make you sweeter and nobler." Is not that justice?

1209. Neglect of God's Promises. —Many men carry the promises of the Word of God as a miser carries bank bills, the face of which calls for countless treasures, but which he does not carry to the bank for presentation. An ignorant man takes a hundred-pound-note. He does not know what the stamp means, but he has been told that it means that the note is worth a hundred pounds sterling. It is worth nothing at all unless it will draw what it promises; and the way for the holder to ascertain whether it is worth anything or not, is to take it to the paying teller and see if it will draw the money.

1210. God's Promises Sincere.— When the waves rush in upon the beach, there is an undertow that sweeps back; and the water, while it seems to be flowing one way, is oftentimes found to be flowing the other, to the peril of those who have the

misfortune to be at its mercy. And so some think that there is beneath the waves of God's offer of salvation, a dark necessity of Government, like an undertow, that sweeps men out towards destruction. There is no such thing. With God it is Yea and Amen. If he says that he loves and will forgive those who desire and strive to turn from their sins and live, he is earnest and sincere—intensely earnest and sincere, beyond any conception of these qualities in men.

1211. **God's Promises Earnest.**—It may be presumptuous for you to go into a stranger's house without an invitation, and sit down and act as though you were at home, and call for services at the hands of the servants; but if a man has invited you to come and see him, and met you at the door, and placed at your service a room, and said, "Stay here as long as you will, and while you stay my table shall be yours, my raiment shall be yours, and my servants shall be yours," then it is presumptuous for you not to take him at his word. It is politeness, when a man asks you to accept his hospitality, to take it for granted that he means what he says. Be not afraid to appropriate the promises of God!

1212. **God's Love and Man's Need.**—Persons are apt to say, "Ah! if I were like Madame Guyon or like Eugénie de Guérin, God might take an interest in me; but I am no such person; I have no graces, no excellencies, no virtues. I have nothing but faults; these show themselves all the time. I am a poor, miserable creature; there is very little chance for me." Their mistake is in not remembering, or their misfortune is in not understanding, that the grace of God displays itself in the ratio and proportion in which people need it. The heart of Christ's teaching was this: "They that are whole need not a physician, but they that are sick."

1213. **God's Emotion.**—The Greek idea of perfection was born of the artist. It is not strange that those whose conception of a hero was one perfectly beautiful, always young, wise, strong, perfectly serene and happy, superior to all the troubles and vexations which befall mortals, should have deemed it necessary to a lofty view of Deity that he should be insusceptible to pain. But the whole Bible is like a magnificent chant of the Divine emotion, running through every possible modification of feeling. He sorrows, pities, loves, longs, strives, joys, abhors, relents. God's nature is full and deep as the ocean, and pulses on every shore around the world and through all time, every inflection of feeling which springs from purity, rectitude, and benevolence.

1214. **God's Generosity.**—A man says, "Here are thousand-dollar bills; take as many as you please." But say I, "There are hundreds, and fifties, and tens, and fives, and ones; may I take those instead of the thousands?" If he says I may have the thousands, he will not refuse to give me the ones. If he gives me the larger, he will not refuse me the smaller.

Now God has given his own Son to us; he has given himself to us; he has made overtures of personal friendship to us; he has said, "I am your Father, and ye are my sons;" he has granted us the blessing of direct communion with himself; and since he has given us these higher and larger things, is there anything that we need, all the way down to the very sandals with which we tread the earth, that he will not give us?

1215. **Why God Loves Men.**—If I go out, on a bright Sabbath morning,

to find children to bring into the mission school, and I meet a child skirted with the whitest of dimity, and trimmed till you would think that the ribbon shop had been bankrupted, do I say to her, "You little dear, come into my school"? Not at all. She is not the kind that I am looking after. But if I meet a rat-haired urchin, ragged and redolent of the gutter, and smelling of all the food of all the hotels for the last month, and sharp and impudent, and a most unlovely wretch, I say to myself, "There is a boy that needs me." Oh, how poor! oh, how ignorant! oh, how besotted! oh, how full of all evil! but he has an eternity before him; he has a kingdom of heaven to gain or to lose; and by as much as he needs me by so much I choose him, and would fain coax him into my school, by kindness, by goodness, and by winning his confidence; I choose him because he is so bad. God chooses not angels but men, to receive his redemptive love.

1216. **Constancy of God's Goodness.**—As the heaven, even in the times of plague or of battle, arches above the earth, crystalline, full by night and by day of light, so, over all the vulgar struggles of life, rise the thoughts of thy compassion, thy tender mercies, and thy loving kindness.

1217. **Gifts to God.**—If you pluck gold from the mountain, pearls from the deep, precious stones from all the river brooks, or curious workmanship from the hand of the artisan, and bring them to God—they were his before. You only bring him his own property. You cannot make God rich. But, yes! When we are talking about love, one can make another rich. Is there anything that makes a father prouder, or that fills his hours of thoughtfulness with sweeter music, than the knowledge that one child after another is putting forth blossoms, and beginning to bear fruit? O how rich is fatherdom! God is a Father, and the riches that he wants are those which love desires.

XXIII. JESUS CHRIST

1218. **Christ, our Hope.**—Every day may we have life in Christ; and in that life only, a hope of the future: no horizon in the past full of brooding thunders, but the sun rising evermore before us, full of light and morning!

1219. **Interpretation of God.**—O throne of iron, from which have been launched terrible lightning and thunders that have daunted men! O throne of crystal, that has coldly thrown out beams upon the intellect of mankind! O throne of mystery, about which have been clouds and darkness! Not ye! But O throne of *Grace*, where he sits regnant who was my brother, who has tasted of my lot, who knows my trouble, my sorrow, my yearning and longing for immortality! O Jesus, crowned, not for thine own glory, but with power of love for the emancipation of all struggling spirits! Thou art my God—my God!

1220. **God, the Healer of Souls.**—I was walking near Lane Seminary (where I studied theology without a hope), and was working over a lesson. The idea dawned upon me, not that there had been a covenant formed between God and his Son, but that Christ revealed the nature of God, whose very soul was curative, and who brought himself and his living holiness to me, because I needed so much, and not because I was so de-

serving. That instant the clouds rose, and the whole heaven was radiant, and I exclaimed, "I have found God!" It was the first time I had found him. *Good*, his name was; and I went like one crazed up and down through the fields, half crying, half laughing, singing and praying and shouting like a good Methodist.

This has been my continued experience. In the suffering I have gone through, in the anguish I have seen in other people, and in my labor to rescue men, it has been my support. The keynote of my life and ministry has been that while men are low down, and can be reached by nothing but the gad or spur, I would use that, and stimulate them by it, rather than that they should be lost; but that as soon as I could awaken their reason and conscience by any other means—by hope, love, fidelity, truth, honor, rectitude, or the representation of Christ's tenderness and gentleness—I would use this. If such motives were more abundantly applied to men the fruit would be ampler, to the glory of God, and to the welfare of the human race.

1221. **The Historic and the Personal Christ.**—No artist can paint a portrait except by pigments; but the pigments are not the portrait. There must be the various colors on his palette, and but for them he might not be able to bring out the likeness which he attempts to produce; but after all he has brought it out, and it is the likeness of your mother, your wife, your child, your friend, it is not the pigments that you see or think of: it is the living face which these represent. Now, we need the Christ of the text, the historic Christ, the Christ of art, and the philosophic Christ; but they are mere pigments, as it were, that we lay on the palette; and our Christ, if we have one that is to us what Paul's was to him, is the Christ that was revealed to us when our heart was like a cluster, and God crushed it till the very blood flowed out as wine.

1222. **The Nature of Christ.**—Who can paint the portrait of an opal! It is only so much as you can at one point see that you can paint. You cannot paint the flash, nor the luster, nor the varying colors. You cannot take in such a nature as Christ's, with all its relations to heaven above and to the earth beneath, and all its social and esthetic qualities, and all its divine elements; not simply because they elude your grasp, running out beyond analysis and research, but because they are so combined, so changeable, so constantly coming and going, with various phases and in various ways, that no man can give the whole of it. There is always more.

1223. **The Higher View of Christ.**—Do you suppose that astronomy was destroyed when it was corrected by Copernicus and Galileo? Men had their notions about the whole planetary heavens, and those notions were all swept away; but it did not destroy the orbs. Men had their idea of the origin of the earth. That idea was swept away, and new ideas came in its place, and we are the better for it. And because the philosophy that has surrounded the name and work of the Lord Jesus Christ is rising above its obscure and relatively false basis, or method of explanation, clearing away obstructions and giving us a vision of God manifest in the flesh more noble, more regal, do you suppose that is going to destroy Christ or the power of his Gospel? It will make him stronger.

1224. **Admiration, not Love.**—Plato thought, and inscribed his thoughts. We may read and admire them, and we may admire as much of Plato as

we discern. What do we discern of him? Only that he was a very intellectual man. We admire his workmanship. I may admire such a man as could make the watch which I carry. I do not know who he is; he may beat his wife for ought I know; he may be a mean man; but he is very skillful for all that. There is a distinction to be made between a cool regard for Christ on account of what he has done, and a love for him on account of what he is.

1225. **The Life of Jesus.**—If you wished to look at a portrait of Raphael's, what would you think to see only the forehead uncovered, and then only the eyes, and so on, until all the features had been separately seen? Could you gain a true idea of the picture as a whole? Yet this is the way men look at the picture of Christ in the Gospels, reading a few verses and mottoes here and there, and never considering the life in its wholeness and harmony.

1226. **The Humiliation of Christ.**—Christ not merely accepted this-world residence, but he went in at the bottom. What is to many minds a stumbling-block is to me a profound truth—that since the Highest was to come into this world, he came in not alone by the lowest section of poverty, but he came in, apparently to all men, through the door of illegitimacy. Every child honors and glorifies his father and his mother. It is a matter of universal reproach where one cannot call some one his father; but when our Saviour entered life, he entered putatively through the door of illegitimacy. Is there anything lower than that for a beginning?

1227. **The Childhood of Jesus.**—There was nothing that we know of, to distinguish this child from any other that ever was born.

This then was not a divinity coming through the clouds into human life, full-orbed, triumphing with the undiminished strength of a heavenly nature over those conditions which men must bear. If this was a divine person, it was a divine child, and childhood meant latent power, undeveloped faculty, unripe organs; a being without habits, without character, without experience; a cluster of germs, a branch full of unblossomed buds, a mere seed of manhood. Except his mother's arms, there was no circle of light about his head, fondly as artists have loved to paint it. But for the after-record of Scriptures, we should have no reason to suppose that this child differed in any respect from ordinary children.

1228. **The Education of Jesus.**—The New Testament is an outburst of new leaves and blossoms from solid wood of the Old Testament; and we ought never to forget that he whom we worship above all others was a Jew, trained in all the lore of the Old Testament. There is not a line which we trace on which his eye has not lingered. Not only the Prophecies with their thunders, and the Psalms with their sweet influences, and the Histories with their instructions, but the institutions, as well, of the old Hebrews, were the subject-matter of Christ's education in his childhood and in his manhood; and are all these things to be disengaged and set afloat and lost to us? It is squandering treasure to set aside the Old Testament.

1229. **Youthful Eclipse of Christ.**—At twelve years of age Jesus appears at the Temple, but besides that, for nearly thirty years, there was hardly a word or syllable heard of him.

To those who think that Christ was but a man this may not seem strange; but to us who hold that he was God

manifest in the flesh ; to us who hold that he bore divinity from the throne to the footstool, for the illumination of the race, this long eclipse seems, or may seem, strange. It may seem strange that he should pass through those stages of development which belong to men. But if we judge, not by theory but by facts, as they occurred, was it not the purpose of God that he should become a man, not merely standing in man's lot, but through that long process of evolution and self-consecration which belongs to the race ; that he should taste childhood and youth and early manhood ; that he should go through the various steps of intellectual development which are common to men ; that his soul should be opened up by the same method that man's is ?

1230. **John the Baptist and Jesus.**— Philosophically, they stood opposed to each other. John stood saying to the animal in man, " Down ! Down ! " and left all the rest untouched ; but Christ said to all that is angelic in man, " Rise up, and control yourself, your appetites and your passions." It was to the secular that John spoke. It was to the immortal that Jesus spoke. One dealt by fear ; the other by hope. One dealt by conscience ; the other by faith and love.

1231. **The Tempter.**—That fatal taint has corrupted the popular idea of Satan to this day. He is not a mighty spirit, but a sooty monster, an infernal vampire, a heathen Gorgon. . . .

Not such was the great Tempter of the wilderness. He might well have risen upon the Saviour's sight as fair as when, after a stormy night, the morning star dawns from the east upon the mariner,—" an angel of light." To suppose that there could be any temptation experienced by Jesus at the solicitation of such a Devil as has been pictured by the imaginations of monks, is to degrade him to the level of the lowest natures. In this ecstatic vision we may suppose that there arose upon the Saviour's imagination the grandest conception of reason and of wisdom. It was not meant to seem a temptation, but only a rational persuasion. It was the Spirit of this World soliciting Jesus to employ that Divine power which now began to effulge in him, for secular and physical, rather than for moral and spiritual ends. It was, if one might so say, the whole selfish spirit of time and history pleading that Jesus should work upon matter and for the flesh, rather than upon the soul and for the spirit.

1232. **Christ's Works of Mercy.**— The miracles of Christ cannot be taken out of their life-connections and analyzed by themselves. They were to his teaching what gestures are to an orator, that go with his thoughts, and taken alone are of no value. As in the moods of love, the eye, the lip, the face, have expressions that cannot be separated from the emotions which produce them, so was it with Christ's works of mercy.

1233. **The Disciples of Jesus.**— When Christ gathered his followers, he selected them from the humbler walks of life. We scarcely can doubt his reason. An old and richly cultivated farm may perhaps be more easy to till, but it is more likely to be filled with weeds than the virgin soil ; and if the people were to receive the new and higher doctrines, it was much more likely that a simple band of men such as fishermen would receive them like little children than that the proud, scholarly, conceited men of Jerusalem would ; and he would have had to contest first with his own disciples had he chosen them from among the higher classes.

1234. **The Look of Jesus.**—Nothing seems to have impressed the disciples more than the *look* which, under excitement, Jesus had the power of giving. It is mentioned unconsciously, as a force which they had felt, rather than as a thing which they had observed. Every feature in some faces, when kindled from within, is a tongue, —more than a tongue, which is feeble and unrich to express the deepest emotions, the subtile, the complex, and the sudden and evanescent. But the face may, like an opal, flash mingled colors which the cunningest brush cannot catch or keep. We recall our friends more by their looks than by their words. It is the look at meeting, or the look at parting, or the expression at some moment of high discourse, that the memory catches, and fixes as an ineffaceable picture. In old age, when form, and words, and all the personality besides, have by distance grown dim as clouds on the horizon, certain sudden radiant looks yet float and vibrate as faint lightnings do in those same evening summer clouds.

1235. **"As a Little Child."**—It is the simplicity of trust, it is the confiding of love, it is the entire absence of calculation or design, that pleases you. The child is unconsciously an interpreter of men's faces; but it never sits down to think what a man means. And it is this unconscious trust and simplicity of love that not only pleases you, but pleased Christ, and that made him more royal, with his lap and bosom full of clambering children, than ever was Oriental monarch amidst prostrate nobles and servants. And I would rather have seen Christ with a lap full of children than with scepter and crown in the New Jerusalem.

1236. **Jesus' Love of Retirement.**—Not only do we find Jesus disentangling himself from the throng of curious hearers, and going apart with his disciples, but even from them he seemed often to draw away into the refreshment of absolute solitude. As the coolness of night is poured upon flowers overspent with the glow and heat of the day, so in solitude the soul of Jesus opened to the great heavens above him, and was comforted and calmed into peace.

1237. **The Impersonality of Jesus.**—If this reticence of the Evangelists arises from their peculiarly unliterary and non-historic genius, it is not unbecoming to the nature of Jesus. There was never so impersonal a person as he. Although to an extraordinary degree full of outward life and action, yet there was something in the elevation of his nature which abstracts our thoughts from the outward form of his life. As in the presence of a great picture we forget the canvas, the paint, and the brush, and think only of the events and objects themselves; so Jesus leaves upon our minds the impression not of the journeys, the acts, the words even, but of the temper, the nobility of soul, the universal truths of his life and teachings. He detaches himself from the world in which he lived and through which he acted, as the perfume of fragrant vines abandons the flowers in which it was distilled and fills the air.

1238. **The Simple and the Mystical, in Jesus.**—We see in this conversation [with the woman of Samaria] again the very same subtile play of thought between the material and its spiritual counterpart which was shown in the conversations with Nicodemus and with the questioners in the Temple. Jesus seems like one who thought on two different planes. He recognized the qualities and the substance of this

world as they appeared to his followers, while their outcome and value and meaning in the spiritual life was his real and inner interpretation of them. This doubleness we often see in parents, or in benevolent teachers of children, who go along with the child's understanding, and yet perceive that things are not as the child thinks them to be, and their consciousness plays back and forth between the child's imperfect sense of truth and their own truer judgment of reality.

1239. **The Teaching of Jesus.**—The discourses of Jesus grew deeper and richer from the beginning of his ministry to the end. But the transitions were never formal or abrupt. Nor can we anywhere lay our finger upon a precise moment or occasion when the deepening or widening took place. His teaching was like the flow of a river, whose depth and breadth continually increase, but nowhere suddenly.

1240. **Necessity of Diluting Truth.**—The profoundest Teacher of history; the first, and by all odds the greatest Preacher of the world, who drew and maintained the largest congregation, till neither house nor temple nor street could hold them, had the fewest adherents, and, in one sense, was the least successful of men. It was necessary that in some sense the truth should be diluted. As men mix strong wines with diluent water, for those that are to be benefited in health by them, so it needed more of the human element, such as existed in the Apostles and in the primitive teachers, for immediately permanent effect.

1241. **"He Knew What Was in Man."**—In order to be a good violinist I do not need to play every tune: I simply need to know each string, and what its possible combinations are, and how to make them; and although our Saviour did not go through all the various phases of experience which men go through, his education in the knowledge of humanity was perfect.

1242. **Radicalism of Christ.**—Christ was the first and the sublime radical. "Now also," says the New Testament, speaking of the coming of Christ, "the axe is laid unto the root of the trees." What is *radical* but a word derived from *radix*, which means root? He was a root-man. He came right at the worm at the root of the trees. A physician that, instead of attempting to palliate a difficulty, deals sharply with the organic lesion, is a radical. In morals, the man that does not attempt to smooth over the surface, but attacks the fundamental cause of wrong, is a radical. Christ, then, was a radical.

1243. **Hebraism and Christ.**—The old Jewish law had its secret spirit; but it was hidden in a vast system of forms. That spirit broke out in Christ Jesus in a living exposition of itself. In winter there is scarcely a thing that is more homely than an apple-tree; but in May, when it is covered with blossoms, is there anything more exquisite than that same tree? That tree in winter is the old Jewish law. Christ is the old Jewish law all blossomed and coming to fruit.

1244. **Failure of the Law.**—Oh, how many, how many a child, firm and obstinate and proud, has refused confession or concession; and the father's authority and scowl might silence him, only to wake in him the fires of hell. But a mother's tears and tremulous lips and words, breaking down, "Oh, my son!" bring tears in a moment from him and he throws himself into her arms. Love could conquer what authority could

not, nor a threat. And the love of God in Christ Jesus is the salvation of the world, because it is adapted exactly to that nature in man that can be persuaded, but cannot be driven.

1245. **Christ's Judgments, Interior not Exterior.**—See how Jesus took by the hand of sympathy the poor famished, shriveled widow, as the old rich fellows were rolling their gold and silver down the copper vase of the Temple that received it, so that they saw it go in, and heard it rattle all the way down. The only thing that seemed to arrest the eye of Christ was this poor little shriveled, shrunk, and shivering widow that came and had with her two mites. He could not see them, they were so small. They made a farthing. There was not a tinkle; but he heard it. He called his disciples to him, and said: "She has given more than they all; they have given of their abundance; she of her penury has given her whole living."

1246. **The Transfiguration.**—There appeared also Moses and Elias. Why they? Why not angels? Why not, as at Christ's temptation, and at his baptism, personages of celestial origin? You are to remember that the old dispensation was about to cease in power for the sake of giving place to the new. That is to say, as the blossom falls in order that the fruit may swell under it, and be better than the blossom, so the old dispensation was the blessed flower of ages from which has come the noblest fruit that the world ever saw: it was fit that there should be witnesses from the old dispensation; and there were not two names belonging to that dispensation which were more illustrious than those of Moses and Elias, or Elijah—the Hebrew name is stronger than the Greek. Moses was the grandest lawgiver, and Elijah was the noblest prophet and reformer, of his time. They stood magnificent as the pyramids of Egypt.

1247. **Death of Jesus Foreknown by Him.**—As astronomers know, when none others think of it, that traveling through the heavens the vast shadow is progressing towards the sun which ere long shall clothe it and hide it, so Christ foresaw the great darkness which was to overwhelm him.

1248. **Bearing, but Not Overborne.**—The earlier and more noble and genuine painters represented Christ erect, and almost triumphant, and moving with his cross upon his shoulder as if he had already triumphed over it, as if to illustrate the apostle's description—"Who, for the joy that was set before him, endured the cross, despising the shame."

But in the Mediæval age theology lost the inexpressible sweetness of the Evangelist—the simplicity which seems to have been the reflex of Christ's influence upon his own times in the Gospel. The Roman—that is, the Tuscan—gloom, spread, and the sufferings of Christ began to fill the whole horizon. And now art began to fall unconsciously from Christ's divinity to the exhibition of that weakness which belonged to his body. His face lost serenity and became woe-struck. His form no longer elate became bent and prostrate, as if some mighty oak, uprooted by the gale, had fallen its full length along the ground. True art represents Christ as *bearing his cross*. Later art represents Christ as *overborne by his cross*. There is a great deal of difference in these two ideas, whether in picture, or in moral influence.

1249. **The Lower and the Higher Courage.**—Among the many scenes of Scripture I know of none more beautiful than this resurrection of these two men [Joseph of Arimathea, and Nico-

demus, who took the body of Jesus, prepared it with spices, and laid it in the tomb] into a sublime courage—into a quiet heroism in the hour of darkness and danger. And if you contrast their conduct with that of Peter, you shall see a living distinction between physical courage and moral courage. Peter was impetuous, bold to confront visible danger, forward to own his discipleship while his Master was with him ; but when left to himself he shrunk, lost heart, fell into vacillation, and became timid, and even false to himself and false to his Master. Danger paralyzed good in him.

Joseph, while times were safe, mused and hesitated. But danger aroused and brought out his hidden nature. All his wealth was spurned ; his honorable position was forgotten ; and he followed, boldly, the impulses of his heart, when others quailed.

It is not to be forgotten that the only two men that had the daring to disclose their love for Christ after his death, and at the very height of his enemies' triumph, were the two timid men who had been secret in their discipleship through all his life.

1250. **Jesus in the Tomb.**—And yet, while that garden held the sepulcher, and the women sat watching it, and saw only darkness and desolation, how blind they were ! When first all was a bright certainty, how little then did they know ! And when afterwards, all was dark woe, how little yet did they know ! The darkness and the light were both alike to them, for they were ignorant alike of both. Of all the garden, only the rock itself was a true soil, for in it lay the " root of David." Forth from that unlikely spot should come a flower whose blossom would restore Eden to the world ; for if a garden saw man's fall, forth from the garden came his life again.

1251. **Resurrection of Jesus.**—Long before men came forth to work ; before the air was burdened with noises ; just as the first tentative notes of waking birds began to be heard ; while the leaf unshaken was yet loaded with dew ; while nature was cool, and pure, and tender, as if newly made—in this early morning hour it was, that Christ came forth into newness of life from the sepulcher. I never stand in a summer's morning before the sun dawns, long before waked by birds, to look out upon the yet dim and dusky landscape, that I do not think, " this is the hour of resurrection." As the night held the day, but could not long hold it, and unclasped its dark arms to let forth the morning again, so every day, to them that have an imagination therefor, is a resurrection day, and sets forth all these most noble and beauteous features in nature, and symbolizes forever and forever the rising of our Master.

1252. **Easter Sunday.**—This day is one of universal jubilee. Since the sun this morning began its course, people of all the earth eastward have in succession sprung forth with songs and gratulations. We stand in the midst of a great choral company ; and the world now, to God's ear, if not to ours, is one great chant. And, swinging in its circuit, the orb carries all Christians ; and, in succession, more and more as the sun rolls westward, they sing forth their gladness and their praise for this day, and the truths it commemorates. Those who are agreed in nothing else, have met together in this common joy—the coming of Christ from the dead. It is the opening of the door of the future to the faithful, and the gladness of the whole human family to whom the Gospel is preached. It is the first step in the life of immortality.

1253. The Crucifixion, the Tomb, the Resurrection.—As we read this connected history, it seems as though the crucifixion was like one of those summer thunder-storms in which all the heavens appear to be full of darkness, and conflict, and turmoil. The terrible thunder-cracks that roll through the darkness; the great striving winds that now tug at the trees which groan under their hands, and that now beat on the house; the hissing rain; all the wild commotion of the elements,—these fill the soul full of imaginations and strange terrors. And yet we sleep, and wake, and sleep; and when the morning comes there is not a cloud in the air. It is as if the heavens were one vast bowl, or goblet, filled with the wine of life. And the sun seems steeping the very heavens. Not a leaf moves except when a drop of water falls from it and changes its equipoise. And all the birds sing, and all voices seem jubilant, and all the earth seems refreshed and more beautiful. And so it affects us when we read of the tumult of the crucifixion on Calvary, and the after quiet.

1254. Jesus at Emmaus.—There is an exquisite touch, too, in the scene at the gate, where it is said, "He made as though he would have gone further," which some have stumbled at, supposing that it was a *ruse* or trick—a gentle pretence to secure entreaty. Such persons cannot understand the niceties of the finer and the higher feelings. Doubtless he would have gone on, had they not let out their hearts on him, and constrained him to enter. Nothing is so sensitive as love—and the greater, the more sensitive. It cannot endure indifference. It needs to be wanted. Like a lamp, it needs to be fed from the oil of another's heart, or its flame burns low.

1255. Limitations of God in Christ.—I believe that Christ is God manifest in the flesh. Is the whole of God in Christ? Well, that is asking me, Can infinity be inclosed in the finite? Christ, when he came under the limitations of time and space and flesh was limited by them. If you go down into the Five Points to talk with rough men, you lay aside at home two-thirds of that which is best in you. You cannot bring it before such persons. You are limited by the condition of their minds. In other words, it is quite possible that even God, though I know not how, should manifest himself under limitations at times.

1256. The Christian Conception of Deity.—According to pagan mythology, gods have descended for their own selfish lusts and pleasure; but the highest, the noblest, conception that men have ever formed of divinity is that of God, incarnate, ranking himself with the lowest and poorest, that he might lift up mankind from the very bottom by his example, inspiration, and divine power. And how beautiful was his life! How, in all the realm of life, was he spotless!

1257. The Historic Christ of God.—If the teachings and the life of Christ translate to us the Father who sent him, and from whose bosom he came, they do this in a way that meets human infirmity exactly, and becomes a substitute for all institutional forms, all symbols, all rituals. Symbols and rituals are meant to be like the rounds of a ladder, by which a man can go from the lower story to the higher; but if there be one grand symbol or ritual, one great exposition, that is within the reach of the high and the low, of the ignorant and the most experienced, it becomes a glorious substitute for all these collateral helps.

1258. Influence of Christ.—Christ did but little. The immediate productive force of his life was very small. What he stands for is dependent on what he was. He was a picture brought down from the gallery above, where men cannot discern, framed, and hung in the air, as it were, for the looking of all mankind. Though Christ did little, he was large; and he continues before the sight of men. . . . The symbol of his majesty and beauty has not been taken down. The waves of revolution have rolled over empires, and they have gone under; but that symbol has not gone under. The very iron-sandaled Roman government that destroyed his outward form has gone lifelessly into the dust; but had it power to slay him? No. It had power to take away his body, but it left his picture and his spirit in the air. Revolutions have swept over the schools of thought; but no school of thought has ever yet been able to take out of the world this vision of God as made manifest in the lovely life of Jesus Christ. Vast corruptions have entered into the Church; the Church has been at times even perverted into a temple of the devil; and theology has been ransacked, and has been found to contain all forms that are detestable to God, and that should be detestable to men; but all the defections of faith and belief have not been able to touch the sweet face of Christ that still shines out of the air.

1259. Abiding Influence of Christ.—Friends are separated. They go apart. Half the distance around the world they are asunder for years. But faithful hearts never grow cold; and the vision never grows dim. And influences are as abiding; as, for instance, the mother's influence over the child, or the father's influence over the son, or the husband's and the wife's influence respectively over each other, or the influence of heroic natures over those who by enthusiasm have been gathered around them.

The power of Goethe, of Shakespeare, of far-off but unforgotten Plato, the power of great natures all the world over, abides, and men gather about them. Schools are still formed about philosophers and dramatists. And is it a difficult thing for us to form schools around about the central person of Jesus Christ, who is God represented to us in that specialty of manifestation which enables him to treat with the weak, with the wicked, with those that are out of the way?

1260. The Name Above Every Name.—As Raphael's history connects him with the most exquisite things in art; as Cæsar's name connects him with the most efficient things in military life; as Michael Angelo's skill with the chisel connects him with the noblest conceptions which man has formed of statuary; as many a thinker is connected, by reason of his relations and investigations in the sphere of philosophy and thought with the brightest achievements of human genius, so, when we behold at last the full personality of the Lord Jesus Christ, he will be One of such moral relations, and his history will be found to have so associated itself with everything that is most resplendent in intellectual thought, and research, and execution, and combination, and creative force, that that which is the noblest, and most transcendent in truth, in honor, in sublime faith, in self-denial, in meekness, in humility, will be embraced therein, and that his name will be verily the Name above every name.

1261. Christ the Only Standard.—No man can afford to set his chronometer by anything except the sun.

When he has done this he knows the exact time, and can be certain of the correctness of his calculations, and make a safe voyage. And when a man is making a voyage, not across the Atlantic or the Pacific, but across the sea of life, and is steering for the port of eternal happiness or woe, he cannot afford to set his conscience by the conscience of every man that he happens to meet; he must set it by the Sun of Righteousness.

1262. **Practical Use of Christ.**—When I need a surgeon to deliver me from the effects of some injury, if he comes accredited as a skillful man in his profession, I do not ask where he graduated, how he got his skill, or anything of that kind: I take him for his services, and his known skill is the ground on which I take him. If I were lost in a forest, and I came across an old trapper who said, "I have lived here for forty years, and I can lead you out of these woods," I should instantly accept him as my guide, without any further knowledge of him or of his life, because I was lost, and here was a man that I presumptively knew could save me. But when we need Christ do we go to him day by day for that which we need, and for which he offers himself?

1263. **Experience Fashions Our Ideal of Christ.**—The interior and subjective Christ must be wrought out by life. Our thoughts must live with him in all moods and experiences. As the vine, clasping the living tree, creeps along its branches, roots itself in the crevices of the bark, and forms itself upon its shape, so in all the various relations of life our thought of Christ, following our experiences, should fashion and form itself.

1264. **The Personal Saviour.**—As the outer world reveals to a poet what it does not to the practical man; as love reveals affections to some that others, who are of a slender well of love, never know; so the measure of a man's own nature will determine very much the magnitude, the richness and the power of the vision of Christ, which he carries out. Every man may have, according to the limit of his nature, a personal Saviour, and know it, rejoice in it, and live by it.

1265. **Power of Christ.**—How well things ripen if the sun will only shine: but when the sun is laggard; when, in June, the eastern winds prevail, and there are dribbling, grumbling showers, the strawberries will not hasten; they swell, and are vapid or sour. Yet as soon as the sun wakes up, and drives away the clouds, and comes forth, pouring the effulgence of its beams on all below, out of its light and heat come sugar, color and fragrant odors. Then the strawberries ripen, and all the region round about matures. Without the sun, a few things could be ripened in the greenhouse; but you cannot have a greenhouse for all the world. A few men could be ripened in the synagogue, or in the Temple; but now the Sun of Righteousness has arisen upon all the earth, and whosoever in any nation will fear God, and do justly, and love mercy, is living by faith of God, which is faith of Jesus Christ.

1266. **The Soul's Image of Christ.**—The perfect interpreter, the great schoolmaster of the soul, is the imagination, which the New Testament calls, as applied to religious things, invisible qualities and beings, "faith." There are a thousand ideas that may be called fancies, like bubbles that come up for a moment and burst. Though they had a picture in them that no art could copy, they have burst and are gone. Men in musings and religious feelings in life may have

ten thousand that will not abide, and may seem to the uncritical or over-critical judgment (which is just the same) mere foolishness; but they are necessary parts of that gradual process by which you come to your substantial thought of the Christ.

1267. **Jesus the Polar Star.**—As the oppressed were wont, not many years ago, to seek liberty in the night, beholding the star in the north, not knowing what it was, nor how it was made, but following it, so may we look away to the light that shines in Jesus, not seeking to analyze it, nor to know all that is in it, nor to ascertain what it means, but following it to spiritual life and to liberty.

1268. **Christ's Mediatorship.** — In foreign courts we have ministers and ambassadors to intercede for us. They are mediators; they are intercessors. There is an unacquaintance, a strangeness, in foreign courts, of the affairs of another people, either from attending to their own business, or some other cause, and hence the necessity of our sending ambassadors to them. But it cannot be supposed that there is any such ignorance of our affairs in the mind of God. You must drop all such idea of the intercessorship of Christ as that he is one to convey information, to adjust facts, or to make things clearer in the divine mind than they were already. His mediatorship affects us, not God.

1269. **Gratitude to Christ.**—If a poor child should meet me in the street with a broken and withered flower, I should see the child's heart, not the condition of the flower, and should thank the child, and should feel a strange fragrance, not from the flower itself, but from the thought that he wanted to do me a kindness; and the poorer he was, the more I should feel it, and be touched by the tenderness of the offering.

Ah! when Christ takes his own heart, broken, wounded, bleeding, his sacrifice and his love, and brings it to us, and makes it a present; when out of his own misery, out of his own degradation, and out of his own suffering, he proposes to lift us up into everlasting bounty and benefit, is there no requital, are there no thanks, is there no gratitude due?

1270. **Fashioned by Christ.**—If you were to ask an exquisite vase, "Where did you come from?" if it could speak it would reply, "From a bank of clay." "What were you there?" "A formless handful of dirt." "How came you to be what you are?" "It was by the taste of him that fashioned me that I grew to this form. He saw me when I was but a handful of clay, and he put me on a revolving wheel, and he laid his hands upon me, and they moved to thoughts beautiful, and I, whirling and wrought upon by his skill, gradually grew to these graceful lines. It was his hand that laid the pigments on. It was his hand that put me in the fiery furnace which burned in these colors till they never can be taken out again. By the taste of my artist-master I am what I am."

Christ, as revealed to me, is one who took me from the dirt, and put me on the whirling wheel of his providence, and laid his gracious hands upon me, and so fashioned me that by and by I shall be able to say, "By the grace of the Lover I am what I am."

1271. **Knowledge of Christ.**—Tell me that it is an impossible thing for a man to love the Lord Jesus Christ, who is invisible! You might as well, if I were now to go forth beneath the glorious sun, and its rays were to fall down through the air upon me and about me on every side, tell me there was no sun! Councils of owls and

bats may come to me, under the name of philosophers, and say, "Do you not think that all these which you are talking about—rays of the sun, flowers, singing-birds, curling smoke, and the like—are a delusion? We have lived almost as long as you have, and we have consulted the oldest owls and bats, and we do not believe in those things." Yet, I know,—whatever men may say, in the low places and the high places of life,—I know that there is such a thing as loving Jesus Christ as a friend, as a brother; and that there is no other love that is so sweet, so deep, so lasting, so wondrous, as that which the soul can bear towards him.

1272. **"As a Hen Gathereth Her Chickens."**—I have on my farm one hen that has twenty chickens, and several that have from twelve to fifteen each. All together, I have some two hundred chickens running about up there; and I have seen the brooding process in all its stages. Simply as a feature of natural history, it is extremely interesting; but it is interesting to me also because it reminds me of the words of Christ which I have quoted. I like to look at those things which God has laid his hand on in the Bible, and stained through with familiar truths.

The hen diligently hunts after food for her little flock; and if as she scratches, she sees a most tempting worm, it is not for her, but for her chickens. She forgets herself in caring for them. The moment they begin to be tired, she seems to know it, and seeks a corner where the wind does not blow, and settles down, expanding her wings. And one after another the little wretches come running to her and nestle under her. And then come their little peeps, and her cooing. It is the very spirit of domesticity that the scene exhibits. And I never see it that I am not reminded of the tenderness and love which Christ manifested towards his enemies—towards those that he knew were about to shed his blood, when he said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

1273. **"Through Jesus Christ, Our Lord."**—As after a storm-tossed voyage, when more favoring winds spring up, and the keel quickly threads the channel, and the vessel rushes in, and casts anchor in the tranquil bay of New York, and there swings like a cradle, and all thank God that the trouble is past, and that they are at home at length, so I tossed long, suffering much, in reading God's revelation in nature, and God's revelation in his holy Word, and comparing them, as I sought to do, with all the fundamental elements of knowledge. It was not until after suffering long that I entered into the spirit of the eighth chapter of Romans and my ship was at anchor.

1274. **The Peaceful Presence of Jesus.**—When one who is thoroughly agreeable, genial, and affectionate, comes to our house, and enters in, it makes no more disturbance than a fine thread makes in going through a fine cambric needle. It does not interrupt the course of things any more than the sunlight does in coming in at the window, any more than the dawn of the morning does, which carries no disturbance where it goes. There are friends that come and go, bringing and leaving a fragrant, blessed joyfulness. And such is Jesus, whose coming brings peace.

1275. **Salvation Through Christ.**—Do you suppose the ferryboats are jealous of your crossing the river in

any other way than by them? When you have tried to jump, or wade, or swim, or make a bridge of your own, I think you will be quite willing to go by the ferryboats. And do you suppose that God is jealous of your coming to him in any other way than by faith in Jesus Christ? He will not insist upon your coming in that way, if you have power to come in any other. If by your own will you can control your passions, and force the fire of purity through the passages of your soul; if you have that in you by which, when you go forth and engage in the affairs of life, you can do right, and that continually, he will not object to your relying upon yourself. But if you find that you cannot withstand the forces that are arrayed against you; if, having tried again and again to triumph by your own strength, you say, "The work of regenerating my character is greater than I can perform alone," then look up! Christ be thanked for being our Pilot: a pilot goes to steer for those that cannot steer for themselves. Christ be thanked for being our Captain: a captain goes to lead those that cannot do without a leader.

1276. **The Captain of Our Salvation.**—Our Leader! Oh, how men fight under a great leader! When some Wellington, or some Sherman, or some Grant comes to the front, how men's hearts go out in courage, and how they say, "Now, it is worth our while to be soldiers!" With what alacrity they obey him, going where they are sent, and doing what they are commanded to do! And they are inspired by the thought that they will be participators of his glory—for what the army does that is noble glorifies the general, and what the general does that is noble glorifies the lowest soldier in the army.

Now, our Captain has been made perfect through suffering. He knows every experience to which we are liable, having passed through the various phases of earthly life; and now he has risen to the source of power above, to the headquarters of men in this warring condition, where he sits at the right hand of God; and he is our Leader.

1277. **Love-Tokens to Christ.**—There comes a letter to a maiden in her father's dwelling; and, on opening it, she finds simply a little sprig of forget-me-not. It has come from a great distance. She knows who sent it. To him she has given all that she has to give—life and love: and in him her whole future is bound up. There is nothing in it but a bit of paper, and this little sprig of dry forget-me-not. That is all,—and that is enough.

If I can pluck the smallest leaf, if I can lift up and send before Christ the poorest creature that lives, as a love-token, he will know it; I know that he will know it; and great is my happiness that I am able thus to show my love for him.

1278. **The Ever-Present Christ.**—When a friend, much beloved, comes to you and asks a favor, if it be within your power you will grant it. And when you are afar off, and a letter comes to you in his known and familiar hand, asking the same favor, it is as if he himself were at your side.

Strange power! mysterious incantation! When you take that sheet of paper, with those lines crossing it, what portraits instantly shine out! You see the face of the mother, or the father, or the brother, or the sister, or the lover. While you read the letter, you do not seem to be looking at the written words half so much as into the face of the one that wrote them! You see the eye, the changing ex-

pressions, or some one expression which the mind loves to linger upon. You call up not only the face and the form, but much of the past history. And while reading the request, how much beside does the mute paper address to your imagination!

If Christ were to come to his disciples in person, that would be occasion for their watching. But the word of Christ is with us, the cause of Christ is with us, and that is as if he himself were with us.

1279. **Convincing Beauty of the Christ-Life.**—The grandest sight on this earth is not the march of the all-conquering storm whose cloudy battalions go rushing through the sounding heavens; the most beautiful thing on earth is not the garden which opens and sends forth from its censers fragrance; it is not the stateliness of the tree which you sit under through the long summer's day; those are not the most beautiful things on earth that art carves out of stone. The beauty of the soul, that lies in its secret chambers; the rich, deep, just and loving natures—these are the beautiful things of this world. There is nothing so beautiful as Christ in men; and when one begins to reflect the nature of Christ in his life, religion needs no apology; there is no call for argument.

1280. **Our Need, Christ's Motive.**—Do I, when I open my house as a refuge for orphans, require that they should be perfectly clean before I take them in? No; the dirtiest ones I take first. Do I require that they should be well clothed? No; their very rags are their invitation. The reason I take them in is because I am benevolent, and they are needy. And the reason that Christ accepts us is because he loves us, and we are in need of his loving-kindness.

1281. **The Divinity of Christ.**—Men want to know whether Christ is divine, and they test him as a chemist would test the quality of any substance. They, as it were, take a pair of scales, and throw one text on this side, and one in that side; and then they throw another on this side, and another in that side; and then they say, "If I had one more text for this side, I think divinity would weigh down the other side." And they hunt for another text. And so they try to estimate the divinity of Christ as though it were a ponderable element. But it is not magnitude that is divinity. That which is distinctive, that which crowns universal sovereignty, is the crown of love. That which we see in the Lord Jesus Christ specialized for the wants of this world, was not that which made him different from the Father, but was simply a manifestation of the Father—a section, an hour, as it were, let down,—one single transaction, as an exposition of what is going on in heaven from eternity to eternity, by a Love which legislates, and works, and serves.

1282. **Forgiving and Punishing.**—"Do you mean to say, then, that the moment a man has done you a wrong you are to fly to his neck?" Oh, no, not necessarily. It may be that the manifestation of this feeling would be the worst thing for the person. It may be that the spirit of love will inspire you to take a course of discipline. But that which actuates you must not be the hardness of conscience. It certainly must not be combativeness, with the monkey-cap of conscience on it. It must not be hatred. It must not be revenge. Nobody has a right to chastise till he is in a forgiving frame of mind; till he is conscious that his heart is full and surcharged with that same love which made Christ

die for sinners while yet they were his enemies.

1283. **Preaching Christ Imperfectly.**—Christian truth is so divine that the smallest part of it is radiant of heavenly light. One may stand before an ample glass, long and broad, which reflects the whole figure, and the whole room, giving every part in proportion and in relation. Break that mirror into a thousand fragments, and each one of these pieces will give back to you your face ; and though the amplitude of view and the relations of objects are gone, yet the smallest fragment, in its nature and uses, is a mirror still, and you can see your face withal. A full presentation of Christ reflects men, time, and immortality ; but let error shatter the celestial glass, and its fragments, reduced in value, do in part some of that work which the whole did ; and they are precious.

1284. **Christ the Door.**—There be some who teach us that the earthly Church, composed of human beings, surrounded with human devices, human ordinances, human governments, human systems, is the Door. Never! *Never!* Christ is the Door. No organization can take his place. None can represent him, even. We may make use of the Church as we make use of a hotel when we are traveling home to see father and mother ; but no landlord of any hotel shall tell me that he is my father, or my mother, or that his hotel is my home. Churches are God's hotels, where travelers put up for the night, as it were, and then speed on their way home. Christ is the one Door. All that pass through that Door are of the one church, and belong to him.

1285. **Christ in You.**—Everybody should have a candle burning in the window of his soul-house, that those who go by may know that he is a child of light. Every heart should be illumined by Christ in it, the hope of glory. This is the most powerful Christ that can be preached to men.

1286. **Outward and Inward Life.**—It is recorded that in the Mediæval day or even later, in Europe, while the Jews were subject to great persecutions and oppressions and robberies, they lived a squalid outward life, but a palatial life in hidden quarters. You might follow one of them with old gaberdine, stained and spotted, and with all the squalor of beggary upon him, through by-ways foul to the feet and offensive to every sense ; and through some narrow lane coming to an archway you might turn in, as it were, to the entrance of a stable. Yet a side door opens out of it into an ill-conditioned hall, pestiferous in odor ; and ascending the steps you come to a secret passage, when, opening the door you are blinded with the brilliance that bursts on you. You are in the palace of a prince. The walls are covered with adornments, and the rarest stuffs hang in tapestry. The dishes that bespread the table are of silver and gold, and the household who hasten to receive the home-coming parent and to strip off his outward insignia, are themselves arrayed like king's children. There is a great difference between the outward man and the home man.

But this difference is scarcely greater than that which is in Paul. Outwardly naked, buffeted, with no certain dwelling-place, working for his living, reviled, as the filth of all things, the offscouring of the earth ; inwardly, living gloriously by the Christ living in him. This concentrated life of Christ in him changed his identity.

1287. **Coming to Christ.**—To come to Christ is not like coming to a mag-

istrate, in whom the personality is hid behind the official duty. A magistrate represents to you the abstraction of justice and authority, and not personal attributes. He that comes to Christ comes to a person, a friend, a redeemer, a lover; and comes to him not as he would come to an argument or a philosophical system, or as he would come to an abstract embodiment of justice, as a magistrate. He comes as to a companion.

1288. God's Incarnation in Christ not Strange.—That a father should send his children away from home to school is not strange; and that God should have created a household, and, as it were, sent them into this schoolhouse world to learn, is not strange. That a father should go to see his children while they are at school, is not strange; and that God, aside from the ordinary visitations of Providence, should make himself personally known to his earthly children, is not strange. That a father, for the sake of his children, should undergo toils, and pains, and labors, and sufferings, and put life and name itself in peril, yea, and sacrifice them, is not strange, but raises him into the category of heroes; and that God, the Father of all, the great Lover and Teacher of all, should put burdens on himself, that he should be visible before us both to represent his own love, and to teach us the way of duty, that he should suffer, and bear, and forbear, and that he should lay down life itself, is not strange.

1289. The Atonement.—To illustrate my own view of the atonement in contradistinction to the Church view, as it may be called, I can find no other illustration that is comparable for a moment to parentage. The power of a soul to rear, to teach, to forgive, to wait for or to restrain, to deny, to punish that which it loves best of all the world, and for the sake of love—I don't know any other source from which I can illustrate this glorious fact better than from fatherhood and motherhood. I don't know what else is needed. Is any conception grander than a revelation of a God doing by the universe what a glorious mother is doing by her child?

1290. Human Side of Atonement.—While you are looking at the heavens to-night, if the clouds should break so as to show one star, all the rays of light that come to you will be the antitheses of other rays that go in the opposite direction; and you will see those that fall towards you, and will not see those that fall away from you.

Now, it may unquestionably be true that the suffering and the death of Christ had a work to perform in the other direction—towards the divine government, towards the spirit land; we accept it as a mere statement. We neither probe it nor much understand it. But the other part of the truth, which is abundantly expounded and applied over and over again, and brought to our comprehension and sympathy—namely, that Christ's suffering and death were a manifestation of God's nature and feeling towards us—this we *can* understand. And this part of the atoning work of the Lord Jesus Christ is our part.

1291. Gratitude to Jesus.—Oh, how beautiful a thing is sensitive and honorable gratitude! There are men who cannot hear the name of Arnold of Rugby spoken without tears, to this day, though he has been dead for a score of years. Thomas Hughes, who has just gone home to England, is one of them.

There are persons who know that if they had not been taken by Jesus at just such a time, into friendliness and love, and been snared in the golden-

meshed web of divine sympathy, and been rescued, they would have been utterly destroyed. And in regard to everything bright and beautiful in their experience, to the end of life, they will never cease to feel, "I owe it all to him."

1292. **Preaching: Individual Conceptions.**—Paul did not preach Christ as Peter would. He preached Christ as Christ had been revealed to him and in him. It was the Pauline conception of the Lord Jesus Christ that Paul preached. You may say that Christ is one and the same, and whoever preaches him, it must be substantially the same thing. You might just as well say that the sun is one and the same, and that therefore whatever flower shows the sun's work must look the same; but when you look at the flowers you will see some red, some blue, some yellow, some humble, some high, some branching. Endless is the work the sun creates; but every one of the things which it creates, reflects its power and teaches something about it.

1293. **The Second Incarnation.**—There is no part of the human body that is not dominated by the brain. It is the controlling center. The blood, the nerves, the tissues, the secretions, the very substance-matter of bone and muscle, all are directly, as well as indirectly, influenced by the nerve-center—the great center of life and being. And the whole world is yet to be as perfectly controlled by the mind and will of Christ, as the human body is now controlled by the mind and will of the individual. Christ is to fill all with himself—all governments; all laws; all policies under the government; all commercial and industrial organizations; all societies; all circles; all households; all individuals. All are to be filled with the mind, and will, and spirit of the Head; and Christ is to be the brain of the whole world. This is what I call the second incarnation.

1294. **Working with Christ.**—The Apostle Paul had a wonderfully populous heaven above his head. He believed that the heaven was thronged with spirit-workers, and that they had sympathy with the work. To be admitted into such a working company was a great thing.

Every one of you, if you were to go to Europe, would wish that you had an introduction into the Court of Queen Victoria. And if it so happened that you were invited to a royal reception, you would write home about it, and all your friends would know it, and you would not forget it to the day of your death. Men feel that when they are invited to see such a man as Humboldt, they are honored. They feel that when they are invited to the country seats of nobles, they are honored. There is a universal feeling of this sort. And Paul had it. I do not think he felt that King Agrippa had anything to give him. I do not think that if it had been any monarch, even Cæsar, Paul would have felt particularly abashed in the royal presence. But to him it was God, it was Jesus Christ, who was leading forth the spiritual forces of the universe, and was King; and the heavenly host were the aristocrats and nobles. To be called into such company touched the feeling of humanity in him, as well as that of rejoicing pride; and he felt it to be an unspeakable privilege to be allowed to work with such fellow-workmen.

1295. **Conceptions of Christ.**—I do not suppose there are two persons in this congregation who, when they think of Jesus, think just alike. If it were possible to have spiritual photo-

graphs, as you might imagine projected from your thought and feeling about Christ, I suppose there would be at least three thousand of them here. Some of them would be shadowy, almost without features ; some would be less obscure than others ; some would be more stern than others ; some would be more glorious than others ; some would be more full of picturesque imagination than others ; and some would be more full of the deep experiences of a life much tried than others ; they would all have a relation to the personal experiences of the person whose thought of Christ thus projected itself in a visible form.

1296. **Visions of Christ.**—I have seen a vision of Christ bending over me with tenderness, instructing me in heavenly wisdom and radiant knowledge, and standing as an Advocate of the poor and a Defender of the wronged ; I have seen a vision of Christ clothed with clouds, and I have seen those clouds painted with gorgeous colors of glory ; I have seen ten thousand visions of Christ ; but never yet have I seen *him*. There is, however, a day coming when I shall see him as he is—not as I have fancied him to be, not as my heart paints him, not as my wants interpret him, but *as he is*. In that illustrious day he shall be the chief among ten thousand and altogether lovely ; forever and ever he shall be precious to me, my heart's treasure and delight.

XXIV. THE HOLY SPIRIT

1297. **Need of the Holy Spirit.**—There is not a daisy that was not organized to be a daisy, but I should like to see one that did not have the sun to help it up from the seed ! there is not an aster that was not organized to be an aster, but where is there one that grew independent of the sun ! What the sun is to flowers, that the Holy Ghost must be to our hearts, if we would be Christians.

1298. **The Holy Spirit and Man.**—As the sunlight is the father of every flower that blossoms—though no flower would blossom if it had not separate organized existence in the plant on which it shines—so "work out your own salvation with fear and trembling, for it is God that worketh in you," describes the working of the Divine Spirit in producing right affections and good works in man.

1299. **The New Birth.**—It is a familiar fact, that men, at certain periods of their lives, experience changes which are like another birth. The new life, when the passion, and, still more significantly, when the sentiment, of love takes full possession of the soul, is familiar. Great men date their birth from the hour of some great inspiration. Even from human sources, from individual men, and from society, electric influences dart out upon susceptible natures, which change their future history. How much more powerful should this be if there is a Divine Spirit ! If secular influence has transforming power, how much more divine influence !

1300. **Human Development.**—Man is born an unconscious animal ; slowly he develops the senses ; he rises to social sympathies and to will-power. Meantime intellectual and esthetic growth accompany the general development. Conscience and spiritual susceptibility ripen latest of all. At each stage the mind becomes sensitive to higher influences and truths, and finally it is capable of receiving the direct influence of the Divine presence.

This is the highest state to which man may come upon earth. As the touch of a musician brings differing sounds from the different strings of a harp, so the Divine touch, or inbreathing upon the soul, brings forth results according to each individual nature.

1301. **A Soul Open to the Light.**—The sun may shine on a slated roof forever, and yet the garret beneath it may be dark. So God's Spirit may shine forever on your soul, and you may not be enlightened. But make the roof of glass, and the sun will shine through; and make the way to your soul transparent, and the Sun of Righteousness will shine in.

1302. **Holy Spirit an Educator.**—Every man born needs to be born again; and it is a work which is as impossible to men as for a person to come suddenly to education, to knowledge, simply by a volition. No man can ever lift himself up so. But it is within the power of a man to put himself under instructors and grow up into education. And I hold that man has not the power to regenerate himself; he is under the stimulating influence of the present and immanent Spirit of God.

1303. **God's Ways of Influence.**—A man has been conversant for several days with many authors. He has read in Burke, he has read in Bacon, he has culled much from Leibnitz, and others; and presently there comes to him a morning of great inspiration, in which he finds his thoughts rising and clothing themselves with stores of knowledge, and going forth to lay the foundations of new arguments and statements. It would be impossible for him to say of certain thoughts, "I got these from the inspiration of Burke;" or, "from the inspiration of Bacon;" or, "from the inspiration of Leibnitz." He has received elements of inspiration from every one of them, but now they are so melted and merged that he cannot distinguish them from each other; and the inspiration which he feels is the result of all these elements combined.

So in the great Divine economy God moves upon the mind by the mother, by the father, by the schoolmaster, by a man's friends, by his enemies, by those that he knows and those that he does not know, by ten thousand agencies, and also by the direct influence of the Holy Spirit; and it is impossible for a man to distinguish between the efforts of the Divine mind or his own mind and the other instrumentalities which act upon him.

1304. **Working with God.**—Philosophy says, "If it is God that works in man, how does man work?" Is there no such thing as coöperation? Is there no such thing as inspiration? In the midst of battle, men who have unflinchingly borne until they are well-nigh cut off, are thinking of retreat; and they hear the voice of their captain crying out to them, and sending a thrill through the air. The result is that they nerve themselves up once more, and victory comes with this last effort. There is success when another mighty soul is working in them, inspiring them to will and to do.

1305. **Divine and Human Co-operation.**—If I take a plant out of the cellar where it has grown etiolated, and without chlorophyl, and put it where the light of the sun will be brought to bear upon it, and where it turns green, will you tell me what part of the green is plant and what part of it is sun? I would say that the sun develops this chlorophyl by injecting itself, so to speak, into the leaf. The command is, "Work out your own salvation," "for it is God which worketh in you to will and to do"; so that

the Divine influence coöperates with human conduct or human thought.

1306. **Divine Inspiration not Creation.**—The whole history of the Bible will show that its great men, preëminent as being inspired, were acting most perfectly in the line of their own original endowments when they were most inspired. In other words, a man is never so much himself as when the divine Spirit brings him up to the fullness of all that which he has, but which he does not avail himself of.

Moses was called from birth. In other words, he was organized to *be* Moses. And when the Spirit of God rested upon him (his wonderful administrative powers covering a breadth perhaps never equaled — certainly never surpassed), it was the Divine Spirit simply acting upon an organization already precast for that work. Massive-browed was he. Large universally was he. The comprehensiveness, the foresight, the complexity and wisdom of his mind, the whole knowledge of life, of society, and of men, manifested by the great lawgiver of the desert—these were *developed* by the Spirit of God in him ; they were not *created* by inspiration without any regard to his organization.

1307. **Original Christianity.**—Christianity itself was not a system of truths, nor the result of a system of truths, but a name for living forces. It was a new dispensation of power, an efflux of the Divine Spirit, developing the latent spiritual forces in man. It was the kingdom of God among men. It was like the diffusion of a new and more fervid climate over a whole continent. A development and perfection would follow, never before known, and impossible to a lower temperature.

1308. **What is Christianity?**—It is not my arm, or my foot, or my head, or my blood, or all of them together, that make me a man ; it is something which is using all these things, and which we call the vital principle. All these other things together, without this vital force, amount to nothing. It is precisely in analogy with this that Christianity is to the nature of man a divine force, spiritualizing him.

What, then, is a Christian life? It is the life of the human soul, derived not alone from natural laws, not alone from the incitements of society, procured not by human causes, but distinctively and peculiarly a life derived from God. It results from the union of our mind with the Divine mind ; it is the indwelling of the Divine influence in the human soul in such a way that man has an incitement and an inspiration higher than any that can come from native and material causes. You may call this supernatural ; I do not think it is supernatural. The action of the Divine mind upon the human mind is as much in the course of nature as the construction of the human soul itself.

1309. **Man's Spirit Needs God's Spirit.**—There is no man who has, under any culture, been brought up so far but that he needs the outpouring of the Divine soul on his soul, to enable him to bring forth the blossom or the fruit of righteousness in the realm of the spirit. . . . For the archer almost to hit is not to hit at all ; and good as a man may be, high as he may have risen in the transition from the carnal man towards the spiritual man, after all, no man has really made that transition until he has felt the inspiration, the impulse of the spirit and soul of God himself.

1310. **Condemnation and Hope Reconciled.**—Ordinarily men are as pendulums between the seventh and the eighth of Romans, taking in condemnation upon one side, and hope

on the other; and so they oscillate, vibrating between hope and fear. But there is a reconciliation. It is a reconciliation, however, that cannot take place except in a soul that is in the possession of Christ, and subject to the blessed rule of love. In that soul there is perfect reconciliation, so that you may feel every day, "I come short; I am a sinner, and yet I am reconciled; I rebel, yet I love; I disobey, yet I long to obey; I am sorry, yet I am comforted; I am my own, yet I am more His." The most opposite experiences take place, and are perfectly reconciled by the transforming influence of that love which is shed abroad in the soul by the power of the Holy Ghost.

1311. **Divine Influence on Human Soul.**—How shall I know whether these motives are of my own self, or whether they are the concurrent stimulating influences of the Divine mind? You cannot tell. It was not meant nor is it necessary that you should.

When a steamship is making her course across the Atlantic, and her own engine is propelling the hull, and the wind is fair, and the captain has raised all the sails, suppose the hull should say: "Engineer, can you tell me how much of my motion I am to attribute to the engine, and how much belongs to the sails? He would reply, "They are both working together, and you cannot separate the one from the other."

"But," it is said, "is not this taking from the glory of God?" If you will show me that he thinks so, I will admit it. But if this be fact, then it is the method that God has chosen; and that which he has chosen is doubtless that which is the most glorious to himself. This attempting to be more jealous about God's glory than he is himself, is a piece of supreme impertinence, of spiritual self-conceit; or else it is logic run mad!

1312. **Religious Helpfulness of Science.**—I look with favor upon the fact that in the external world science is preparing new materials and new instrumentalities, and that it is working so nearly in harmony with the Church of Christ. But, after all, it is my conviction that there are no results flowing from the lower natural causes that may or can supersede the fashioning effect and the divine influence of the Spirit of God. They will work *together with* God. As science teaches the husbandman to work in better cooperation with natural laws, so we are taught to work seeking a better understanding of the human soul; but there never will be such skill in masterly manipulation, that the soul will not need the vitalizing influence of the Holy Spirit.

1313. **Divine Power through Human Mediums.**—What is it in Mr. Moody and Mr. Sankey that renders them so wonderfully successful in their Evangelist work? You might just as well look at a pane of plate glass in a window and wonder what there is in it that makes the landscape so beautiful outside of it. It is *through* them that the work goes on. The power lies outside and above.

1314. **God Working Through Men.**—You know how feeble a thing a root is. If you examine a root, you find it soft as dough in a kneading-trough. And yet, look along the pavement, and see how that root, quietly growing, lifts the hugest slab. All the engines on earth, put together, could not do as much work as one ten-acre meadow of grass, growing without noise and without clatter. How mighty are the invisible forces of nature!

Now, it was the interior feeling of souls that were roused to a consider-

ation of the infinite ; it was the transcendent experiences and impulses of a few men, poor, obscure, and despised, that were mightier than thrones, or laws, or customs. These few men, inspired by the Holy Ghost, threw down the mightiest temples and upturned what ages had built, though the learning of the world and the politics of the world and the customs of the world were against them, and the passions of the world, like an immense Gulf-stream, swept in upon them. The Spirit of the eternal God in the human soul was mightier than all these things. And as it was then, so it has been again and again.

This is the reason Christianity does not die out, though every hundred years it seems about to be extinguished by advancing philosophy.

1315. **Light to be Received.**—But you will ask me, "Is not God's Spirit special? Is it universal?" God's Spirit *is* universal. It becomes special when your volition accepts and takes it. God's Spirit follows the law of God's sun. The whole heaven is full of light. And yet, if you go into your house, and shut the door, there is no sun to you. If you leave your dwelling, or cave, and go out into the sunlight, it is all yours, and it becomes personal to you and your wants. And as it is with the natural sun, so it is with the Sun of Righteousness.

1316. **God Working in Us.**—Sunlight is universal ; it shines everywhere ; but when you bring it to bear upon your plants in green-houses you specialize it. The Black Hamburg grape you cannot raise out of doors although there is sunlight there. You build glass houses ; you so arrange them that the sun's rays fall upon the vines ; you secure the conditions required for their growth ; and the consequence is that you have fruit. There are certain latitudes in which given results cannot be obtained by sunlight without specializing it. The Divine influence is diffused upon the good and the bad alike, just as the sunlight is ; but when men understand it, and accept it by the force of their own will, thus putting themselves in the line of God's nature, it becomes special to them, and works out in them both to will and to do of God's good pleasure.

1317. **Divine Spirit in Every Soul.**—There is the balm of the summer day, but that balm is not what you alone recognize. It comforts a million roots in the lawn before your house. The summer is not merely the warm air which you are cognizant of. The cricket knows it. The grasshopper knows it. The moss knows it. The very stones, that grow warm and stimulate the moss which covers them, know it. Ten thousand little delicate insects know it. All blossoms know it. The leaves know it. The fruits know it. The summer is working silently but universally. It fills everything with its own qualities.

And so, not only must my God be the Lord of heaven and the Governor of the earth at large, but his personal relations to me must be such that he shall be in *me* all the time, and must be working within me.

1318. **Man Responsible.**—I should as soon attempt to raise flowers if there were no atmosphere, or produce fruits if there were neither light nor heat, as to regenerate men if I did not believe there was a Holy Ghost.

Nevertheless, this Divine influence is not irresistible in such a sense as to relieve men from responsibility. God wakes up the soul, and then says to it, "Work out your own salvation with fear and trembling ; for it is God that worketh in you." The inspira-

tion of the Divine mind gives us possession of our own faculties, and we are to labor with them, applying the proper causes for the attainment of given results, as much in religious as in secular things.

1319. **Utilizing the Divine Spirit.**—Man is acted upon by the Divine Spirit at all times; but he may prepare himself so that he shall be acted upon the most favorably. There would be summer if there were not a farmer; but the farmer knows how to make summer work to advantage for him, as otherwise it would not have done. There would be flowers if there were no florists; but the florist knows how to make the sun bring forth exquisite color and forms, as it never would have done if it had not been for his preparation.

1320. **Ripening Power of Divine Influence.**—Bring me an apple, and let me taste it; if it is hard and acid, I say, "It was a rainy summer where that grew, and it did not have much sun." Bring me another apple, and if it is mellow and full of sugar and aroma, I say, "Ah! that sugar and that aroma never came out of the ground: they must have come from where there were light and heat." And I can judge of the influences under which nations have been unfolded by the nature of the fruit which they produce. Show me a nation that is developing coarse animalism, and I will show you a nation that has not been true to that Light which cometh into the world to light every man, which shines into the darkness, and which the darkness comprehends not. On the other hand, show me an individual, a family, a community or a nation, that yields the products of a higher moral nature, and I will pronounce that higher moral nature to be the result of Divine inspiration.

1321. **Fruits of the Spirit.**—We are not to suppose, because a peach is so luscious and beautiful, that it is the child of the sun any more than a partridge berry. The humblest little berry that grows on the ground is the child of the sun. It is nourished and made what it is by the sun. All the way up from moss to the cedar of Lebanon, everything that grows is, in its place, the child of the sun. Now, all right experiences, from the lowest to the very highest, are fruits of the Spirit in men. They differ in different individuals; but they are possible to all in different degrees, according to their natural endowments, and their education and endeavor.

1322. **Truth Immortal.**—As there cannot be anything lost chemically, as there can only be change from one form into another, so I apprehend that there has been nothing of truth lost. There have been enormous changes in systems of theology, but they have been changes from one form to another. I believe that nothing which was true, and carried benefit in it, has been lost. There is no evidence whatever that the world has lost out a physical truth, a social truth, a civic truth, an economical truth, a moral truth, or a spiritual truth. There is no evidence that any truth has ever returned void. In so far as truths have been developed they have mingled themselves with the life of the world, and they are going on to this day still beating in the veins of men, still managing human affairs, still reporting themselves the servants of God, and still accomplishing the errands on which he sent them.[1]

1323. **Spiritual Guidance.**—I remember very well when I first opened

[1] "No whisper of the Holy Ghost
The careless world hath ever lost."
—*Emerson.*

my algebra. Of all minds set to solve an algebraic problem, I think mine was the least adapted to it; and if I had been left to myself I never should have got beyond the very simplest equations. I should never have got so far. Fortunately, however, I had a school-teacher who would take no refusal, and who put the pressure upon me and said, "The lesson that I prescribe you must learn. I will accept no excuse. I do not care whether anybody helps you or not; I don't care how you get through; but I am determined that this shall be learned by you." There was a strife of several days in which, fortunately, he was victorious. The pressure and the influence continued till I gained one or two victories; then the pride of success in intellectual conflict was born in me; and for the first time I felt an inherent power to undertake to do difficult things by my understanding, by my courage and by my continuity. So a miracle was wrought, and I became an algebraist. To myself it was a thing out of the question; but it was possible under the guiding pressure of a skillful, energetic and coercive teacher. The life of the spirit is harder than algebra; men need skillful guidance in it.

1324. **Privilege of Taking Divine Guidance.**—If the shipmaster chooses to bring in his ship, and can do it, without a pilot, who cares? If, seeing the lights that are kindled along the coast, he says, "I do not need those lights; I can bring my ship in without them," is there any fine for his not looking at the lights? But if the night is dark; if the landmarks are all rubbed out; if he is going on to the coast, and he feels, "I would to God that I knew where I was!" and if, as he speaks, there opens up the light, so that he says, "Thank God! I know that light; now I know where I am"; and he brings his ship safely in, has he not reason to thank God for the lighthouse?

The truths of God's Spirit are lit up along the way of human life, not because there is any duty of directing your course by them, but because there is infinitely more—because you *need* just such stimulation, just such guidance, and God gives it to you.

1325. **Earthly and Heavenly Power.**—Let all the scientists in the world go down to the seacoast and say, "We will draw the tide up," and there is no pneumatic force, there is no force of hydrostatics that can raise the tide one inch; but when the moon moves in its course far up in the heavens, and exerts its power upon the seas, they yield to its attraction. And when you go forth with great alacrity, to bring to bear upon the race of mankind all the forces which belong to this world, you cannot start it; but let loose upon it the attraction of the knowledge of God in Christ Jesus and the tides begin to move irresistibly; and that which no human power could do, no human power can resist.

1326. **Spiritual Death.**—A man is taken out of the water into which he has fallen. It is feared that he is past recovery. He is brought in. He no longer hears, nor speaks, nor sees, nor breathes, nor moves, nor shows any evidence of feeling. And you say, "He is dead." Why is he said to be dead? Because he lacks sensibility.

Now, take a man that is spiritually dead. Pinch his conscience; he does not start. Bring before him the law, and let it thunder in his ears; it makes no impression upon him. Pierce him with the sword of the Spirit; he does not feel it; he is not susceptible to fear; he has no moral sensibility. And you say that that man is spirit-

ually dead because he is not alive to Divine influences.

1327. **Unforeseen Effects.** — Who can imagine a greater difference than exists between the raindrop when it falls and the raindrop when it reappears speedily in vegetable growths —in the grass, the flower, the stalwart tree? It comes from the cloud, and rests upon the earth; but quickly it is caught up, and set to work in the strange enginery of nature. It finds its way into life, and in that life it makes acquaintance, through the leaves, with the sun. It fell rain; it comes forth a leaf. It fell a liquid, transparent drop; it rises in varied forms of beauty and use. You cannot tell by the way a cause strikes the earth—whether material or spiritual—what is the form of the effect it shall produce when it enters the laboratory where God is the chemist and the worker.

1328. **Heavenly Guidance.**—When some poor Southern refugee, seeking the Union lines in the mountains, sought some guide; when the way was dark and unknown, and he was all frost-bitten, hungry, half naked, and discouraged, fearing to trust any light or fire lest it be the enemy's, and at last the clouds parted, and the north star shone—that one single point of guidance of the frigid sky—cold and distant, and, to every other eye almost than his, cheerless, how it filled his soul with gladness and joy! How it lifted him up above present trials, and brought him safely through, guiding him! And so a light, far away in heaven, is better than all the torches and gas lights that we can light here upon earth.

1329. **Attraction.**—As in the royalty of spring the sun stands in the heaven, and draws up on every side the vapors from the sea, or river, or meadow, and then in the glory of the heaven transfigures them all, so the Sun of Righteousness in your soul is drawing up the filmy, fleecy clouds of expectation and hope. Your very yearnings and unsatisfied longings are pointing one way, and saying, "Beyond, beyond; your life is there."

1330. **"In Him We Live."**—In a few months we shall renew the scenes of spring; and what will be the phenomena of that spring? Shall we hear the underground thunder of all the roots trooping to break out? Will subterranean waters flood the orchards and forests and fields to wake up the trees? The voice that shall give resurrection to all nature in the coming spring is not that. The sun lingers a little longer, and silently, on the fields; the air grows a little warmer; day unto day uttereth speech, and night unto night showeth knowledge of the Divine power; the heavens grow moist; and out of the bosom of the invisible spring, not descending, but ascending from the earth, come the root, the bud and the blossom; and when the orchards are purple, when the autumn baskets are filled with glorious fruit, and when the harvests wave in the fields, stand and see that these things have not sprung from matter to matter. It is the invisible kingdom above that has created them. They are children of the sun, of the winds and of the air.

Out of the great invisible atmosphere of the spirit God is moving human hearts in a like way; and though they come up as corn from the soil, though the trees clap their hands as upon the mountain side, though all things seem to be of the earth, earthy, it is this Divine atmosphere, after all, that creates them; and they all appear on earth as heavenly work.

XXV. CONSCIENCE, TEMPTATION, AND SIN

1331. **No Conscience.**—A man who has no conscience is like a man without a dog. The door is open to every prowler by day and by night.

1332. **Wrong Use of Conscience.**—Many men carry their conscience like a drawn sword, cutting this way and that, in the world, but sheathe it, and keep it very soft and quiet, when it is turned within, thinking that a sword should not cut its own scabbard.

1333. **A Sensitive Conscience.**—Why was it that when Rossini, or Beethoven, in his earlier and better days, pressed down a consecutive row of keys he felt a shock? Was it because the grammar of music had been violated? No; discord with the fundamental nature of his musical faculties—that was the reason. He could not bear a discord; and no matter if all the grammar in the world had said it was right he would have said, by the force of his own organization, "It is wrong, it is hateful." And there ought to be in every manly soul such a sense of fitness in justice and in equity, as between man and man, that honesty should in itself be beautiful and necessary to him.

1334. **The Unloving Conscience.**—There is no tyranny more intolerable than a conscience unrestrained by love. Like an ill-loaded gun, it recoils at the breech and kills at the muzzle. A conscience unsubdued by love torments the owner, and bruises those upon whom he lets it loose.

1335. **Conscience Works Evil and Good.**—There is not a single feeling of the mind that does not put on the mask of conscience to do its own work—and the dirtiest work as much as the purest. When a man says, "I have looked at this matter, and I have come to this conclusion," he is a pope, infallible—that is, he acts as though he felt like one—and the more obstinate he is, the more he will tell us that he acts on principle. Sometimes it may be on principle that he acts; but oftener it is not.

1336. **Humor the Friend of Conscience.**—I have noticed in great assemblies that when men get by the ears, and their combative feelings have arisen, and they are ready for a fierce conflict, one good stroke of humor puts it all back, and the men smile, and look at each other with friendly eyes. I tell you, humor is the friend of conscience; and any man whose conscience does not like humor I suspect keeps worse company than that—the company of combativeness and destructiveness.

1337. **The Microscopic Conscience.**—There is a conscience that concerns itself principally about minute things, none for broad, large views, has no momentum in it, no trusting of itself, without which a man is but a poor creature—invertebrate. I hold that it is with human conduct as it is with the ship, when once the motion is impelled the momentum is of vast importance. And in society a man that is all the time stopping to see whether he is doing right or not, and analyzing his thoughts and his motives and his feelings without any knowledge of how to analyze, is like a man who is so anxious that he stops his watch every few minutes, to see if it is going.

1338. **The Department Conscience.**—There is what may be called a department conscience. Thus, a man is serving a church, and the church itself is operose and multitudinous, and filled up with a great many things, and the man has a very active conscience in everything that belongs to

church life; but he has very little conscience for family life—does not hesitate at all to make people wretched all round about him. He has a conscience for the cathedral, but none for the house. A great many men have a conscience for Sunday, but none for Monday.

1339. **Spontaneity in Conscience.**—We may be in long perplexity as to what is right and what is wrong, what is duty and what is to be avoided; but men should be so trained that the moment they *know* what is right they instantly—not by reasoning with themselves, not by persuasion, but by automatic necessity—should go for the right; and with equal promptness, almost before they think of it themselves, should go against the wrong. We learn it with our feet, for if a man be walking the street and the ground be hummocky, and here and there interspersed with puddles, he never stops to think of the difference between liquid mud and solid earth, or anything of the kind, but his feet pick out the right way all the time. And in the great sphere of life, where the paths are so muddy, and there is so much to be avoided as well as sought out, the training that we require is one that leads a man to defer instantly to his sense of rectitude, and to measurement by what he knows to be right, and just, and true, and proper.

1340. **How Conscience Acts.**—Conscience acts within the mind according to the law of companionship. If a man's conscience works with fear he becomes superstitious; if it works with hope he shoots in the other direction continuously: and it is to the last degree of importance that men should know what the conscience is about inside of them. Conscience has often been a gladiator and a murderer, not because it was bad, but because it was bad in combination with the animal passions and faculties. Were there ever more conscientious men than those who burned men, broke them on the wheel; that everywhere turned this world through the profession of religion into an aceldama? Conscience! they had conscience enough, but it was a perverted conscience working with bad inspirations.

1341. **Conscience: Sundays, and Week-Days.**—On Sunday, if you could look into a man's soul, when he has had a good night's rest; when the world has had its hands off from him some hours, and he has begun to be at equipoise and equilibrium; when he has been to church, where the organ has swung around its wings, and blown, as it were, the dust of the world from the air; when by singing, and preaching he has been brought to a higher state of feeling—then, if you could look into his soul, you would see conscience, hope, faith, love, sitting in the judges' chairs; and down in the culprit's box below would be hatred, anger, avarice, the various appetites. Oh, how a man's soul talks to his passions on Sunday!

Monday and Tuesday let us go into that man's court again. Where are those celestial judges? Who are in the chairs now? The appetites, avarice, anger, hatred, are there. All those surly and ill-visaged passions are in the judges' bench. And what stands before them? A poor trembling conscience is standing down in the culprit's box, and being tried. What for? Why, in the business affairs of Monday or Tuesday there came from conscience this plea: that a man ought to stand to his principles, and do right; and instantly these lower passions rose up, and said, "A pretty kind of casuistry that is which holds that a man should sacrifice his

interests for the sake of his principles! Business is business; fact is fact; life is life; money is money." The higher feelings were put down by the lower.

1342. **Reason and Conscience.**—The reason stands related to all sentiments—to conscience and the rest—as the keys on the key-board do to the pipes in an organ. All the pipes have the potentiality of certain sounds, differing one from another; but they do not sound themselves. They never open their throat to speak until the keys are pressed. We open them with our hands. The whole issuing range of harmony from the instrument is determined at the key-board.

So reason is the key-board of the mind; and when it pronounces any course of conduct, or any action, to be right, the conscience approves it—that is, it gives forth the sentiment of pleasure to itself; and when the reason condemns any course of conduct or action, then the conscience gives back the sentiment of pain.

1343. **The Habit of Duty.**—Somewhere in Central or Western New York, there are four or five artificial lakes. The engineers of the Erie Canal meant to obtain the water that would be required, from small streams; but it was found that in the drought of summers those streams ran so low as to render the supply insufficient. The result was, that back in the country where there were superior facilities for collecting large quantities of water, these artificial lakes were created, which serve as reservoirs for feeding the canal from the time when the dry season commences until the fall rains come on.

Now, you must have a reservoir to supply what you lack when the small streams of impulse fail; and that must be conscience. It must be a sense of duty. It must be habit.

1344. **Other Men's Consciences.**—A good driver drives with his eye on every other driver in the street. It is not enough for me to drive my own horse, and take care of my own wagon. I must look out for other people's horses and wagons as well. I must keep in view the position of all the vehicles in the street, and act accordingly. Unless I do these things I am not a good driver. And a man in carrying his own conscience must consider the consciences of others. In following the dictates of his own conscience he must do no violence to the consciences of other people.

1345. **Conscience, the Guide.**—A man may cut away every mast on his ship, and yet pursue his voyage. A man may have everything on deck carried overboard, and yet make some headway. A man in the middle of the ocean can afford to lose everything else better than he can afford to lose the compass in the binnacle. When that is gone he has nothing to steer by. And that conscience which God has given you is your compass and guide. You can afford to lose genius, and taste, and reason, and judgment, better than that. Keep that as the apple of your eye. Keep it clear, and strong, and discerning. Be in love with your conscience; and let your conscience be in love with God.

1346.—**Sins under Conscience.**—Of all noble forces an educated, intelligent and modest conscience is the best. But what a weak and ridiculous thing conscience is made to be in life! It is the liveried servant of the soul, and runs on all errands; a lackey, running for every master. It is the diplomatical liar of the soul; it is the hard advocate, serving in turn every evil impulse. Pride sends conscience out in its service. Vanity fees it. Anger rides it. Even cruelty makes it hold

the knife and slay the victim. It is conscience that makes men suspicious. It is conscience that makes men fearful of trusting others, that refuses reconciliations, that dresses obstinacy in the colors of duty. Conscience lends its name and its clothes to every passion in turn, to masquerade withal. Poor fool, it serves all sides of evil, and knows it not. It is every man's mule, and every man rides it. It carries men to every evil errand. "For conscience' sake" they quarrel, slander, and revenge themselves, they are obstinate, obdurate and uncharitable. Conscience issues signed blank checks to every angry passion, and leaves each one to fill them up according to his own pleasure.

1347. **A Conscience for Others.**—I have heard of women joining the church, who, having a conscience that would not let them wear flowers and feathers in their cap, would give them to their younger sister! If a man is going to abandon wickedness because it is too wicked for him, shall he sell out his stock-in-trade to another man, as if it were not wicked for him also?

1348. **Sullying of Conscience.**—It is not necessary to break a mirror to pieces in order to make it worthless. Let one go behind it with a pencil, or with a needle of the finest point, and, with delicate touch, make the smallest line through the silver coating of the back; the next day let him make another line at right angles to that; and the third day let him make still another line parallel to the first one; and the next day let him make another line parallel to the second, and so continue to do day by day, and one year shall not have passed away before that mirror will be so scratched that it will be good for nothing. It is not necessary to deal it a hard blow to destroy its power; these delicate touches will do it, little by little.

It is not necessary to be a murderer or a burglar in order to destroy the moral sense; but ah! these million little infelicities, as they are called, these scratchings and raspings, take the silver off from the back of the conscience—take the brightness and clearness out of the moral sense.

1349. **Dimming of Conscience.**—It is recorded of a lighthouse erected on a tropical shore that it was like to have failed for the most unlooked-for reason. When first kindled, the brilliant light drew about it such clouds of insects which populate the evening and night of equatorial lands that they covered and fairly darkened the glass. There was a noble light that shone out into the darkness and vanquished night, that all the winds could not disturb, nor all the clouds and storms hide; but the soft wings and gauzy bodies of myriads of insects, each one of which was insignificant, effectually veiled the light, and came near defeating the proposed gift to mariners. And so it is in respect to the conscience. There may be a power in it to resist great assault, to overcome strong temptations, and to avoid fearful dangers, but there may be a million little venomous insect habits, unimportant in themselves individually, but fearful in their results collectively.

1350. **Temptation's Power.**—It is in our own bosom that the power of temptation is found. Temptation is but a spark. If a spark fall upon ice, if it fall upon snow, if it fall upon water, what is the harm? But if it fall upon powder—the powder is yours, the spark only is the devil's!

1351. **Mysterious Powers of Evil.**—When, on a summer day, there is the shadow of a hawk sailing far up over my barnyard, Mr. Fowl gives the

signal of warning. The very shadow is seen ; and the chickens run, and the whole brood hide themselves. But the hawk that sails over *us* casts no shadow. Mysterious powers of darkness hover about here and there and no man can define them, or tell their mission ; and the only thing one can do is to be always ready to meet and resist them. "Put on the whole armor of God, that ye may be able to withstand the wiles (the onsets) of the Devil."

1352. **Tempter and Tempted.**—The power of temptation depends upon two elements ; first, the power of presenting inducement or motive on the part of the tempter ; and, secondly and mainly, the strength in the victim of the passion to which this motive is presented. No one could tempt to pride a man that had not already a powerful tendency to pride. The chord must be there before the hand of the harper can bring out the tone.

1353. **Temptation Suggestive, not Compulsory.** — Temptation holds a parallel and analogic course with inspiration. It is simply a stimulus, coming from wherever it may, applied to a faculty, or to classes of faculties, in the human mind—faculties of which men have, or should have, *might* have, full control. If any evil is wrought out through you, you work it out wholly and absolutely. As in inspiration, no virtue is wrought out by the Divine mind, and then deposited in the human soul ; no conception is pictorially drawn, and then slid into the knowledge-chamber of the human mind already formed. The Divine influence simply vivifies and impels the natural organism, by which God governs, and on which government stands. And so precisely is it with the opposite. Malign influence is simply suggestive, stimulative. It merely impels. And if, being impelled, men do evil, as when, being impelled, they do right, the right or the wrong is their own act, for which they are responsible.

1354. **Steadiness Under Temptation.**—If one looks out upon New York harbor, after an eastern storm, he will see it covered with craft, that brood upon its surface in flocks like wild fowl ; nor can the eye, at a distance, tell why they hold their places, swinging but a little way with the changing tide, facing the wind obstinately and refusing to be blown away. Every one is rooted by its anchor.

If men are found in life much tempted and yet firm in principle, there is an anchor somewhere. It may be a sweetheart, or a sister, or a mother, a wife, a father, or an old stanch teacher. Men anchor each other.

1355. **The Danger-Line in Morals.** —It is never safe for a man to run so near the line of right and wrong that if he should lose a wheel he would go over. You should keep so far from the precipice that if your wagon breaks down there is room enough.

1356. **Peril in Temptation.** — No man knows, if he is once in the swirl of the mighty maëlstrom of temptation, when his oar will break, or when his arm will give out and he will be swept down into the engulfing ocean. Therefore steer clear. Go not into those dangers.

1357. **Nature's Retribution.**—Every man has nestling in him, somewhere, that which will by and by arrest him for every evil thing that he does. You may do wrong against the civil law, and not be caught ; you may do wrong against your neighbor, and not be caught ; but every man that does any wrong against himself carries a detective in his own soul ; and, first or last, that wrong will avenge itself on him.

1358. **Power of the Passions.**—Who is he that has not passions? They are the overmastering part in many natures. They swell, as the tides swell. They burn as the fires burn. They sweep as storms and winds sweep. And no man can perform his duty to himself—certainly not to his God—who does not understand that the battle of the passions is one which must be watched.

1359. **Insidious Sins.**—Men do well to watch and fight against obvious and sounding sins. They are numerous. They exist on every hand. They are dangerous. They are armed and are desperate. They swarm the ways of life. Not one vice, not one crime, not one temptation, not one sin of which the Word of God warns us, is to be lightly esteemed. They are to be watched, and in armor, too; we are to be proof against them.

But these are not our only dangers. Tens of thousands of men perish, not by the lion-like stroke of temptation, but by the insidious bite of the hidden serpent; not with roar and strength, but with subtle poison. More men are moth-eaten than lion-eaten in this life; and it behooves us in time to give heed to these dangers of invisible and insidious little enemies.

1360. **Dangers of Unseen Indulgence.**—Mines and tunnels are a part of the methods of military proceedings. Underground, unheard and unsuspected, the engineer pushes his way; and at last he plants the material of destruction right under the fort: and then the sudden explosion comes, with confusion, followed by a rush, and, haply, by the victory of the attacking party. And often and often men go through courses of their career in this world, immoderately indulging in right things, or falling into indulgence in wrong things, little by little, moving cautiously, and, as they suppose, safely, and are at last, in a day when they look not for it, overtaken by the consequences of their indulgence and excesses. We are undermined, we are broken down, we are taken captive, unawares, by evils which result from errors and transgressions on our part.

1361. **To Guard Against Passions.**—Passions are snares; and the way to extract a man's self from snares, is not to be caught in them. Passions are lions in ambush; and the way to deliver one's self from the lions is to take another path, and go where they are not. Passions are tigers that lurk at the corners and in the dark recesses of the way. Take another path. That will take you out of the tiger's reach. Passions are dangerous, like pitfalls, like precipices. Don't go near them.

1362. **When to Watch.**—Men must set their watch at the time when the enemy is accustomed to come. Indians usually make their attack at three or four o'clock in the morning, when men sleep soundest; and that is the time to watch against Indians. There is no use of doing it at ten o'clock in the morning. They do not come then. If it be when you are sick that you are most subject to malign passions, then that is the time when you must set your watch. Or, if it be when you are well that the tide of blood swells too feverishly in you, then that is the time when you must set your watch. If at one time of the day more than another, experience has shown that you are liable to be tempted, then in that part of the day you must be on your guard.

1363. **Danger in Dalliance.**—There are a great many persons young in conscience, inexperienced, and to a certain extent innocent, who permit themselves to do what the riper ex-

perience even of bad men would never permit them to do. There is such a thing as *dallying* with temptation. Many a maiden will insensibly, and step by step, allow herself to be led to things that, if not wrong, are yet so near to it that they lie in its very twilight; and she is all the time excusing to herself such permissions and such dalliance, and saying, "I do not intend to do wrong. I shall in due time recover myself."

1364. **When to Escape from Evil.**—When the tide is out, it is charming to walk about on the sand. But when the tide comes in there is danger, unless one is on the alert. For it comes stealing in almost imperceptibly, and often shuts off the promontories long before it runs up into the bay. And if a man is amusing himself there with no heed and no outlook, the insidious tide, which comes in sweet as the blossoming of a flower, but with all the power of the ocean behind it, will overtake him. If he does not flee before the promontories are shut off, he will never flee. It is *now or never!*

If there are any here in whom the tide of appetite, or the tide of passion, or the tide of infatuation for gambling, or the tide of corruption, is out, now is the time for you to flee. Do not wait for it to come back again. Be precipitate, and save your souls!

1365. **Prompt Escape from Temptation.**—The cat that has caught the mouse plays with it as if she were its own mother before she devours it. And the most infernal habits paw their victims at times, and give them some space to run in before completing their destruction. I have seen nimble mice that were wiser than their tyrant cat, and that, taking advantage of their little space, shot into some crevice, and away, to the disappointment and chagrin of grimalkin. Are there not some here who have intervals, moments, when temptation plays them, and lets them go free? Shoot! fly! in those lucid moments, from besetting sins.

1366. **Knowledge Too Dearly Bought.**—If there are any that have made up their mind to "know life," I say to them, Stop! you may pay too dear for your knowledge. Men have looked into the crater of a volcano to see what was there, and gone down to explore, without coming back to report progress. Many and many a man has gone to see what was in hell, that did see it. Many a man has looked to see what was in the cup, and found a viper coiled up therein. Many a man has gone into the house of lust, and found that the ends thereof were death,—bitter, rotten death. Many a man has sought to learn something of the evils of gambling, and learned it to his own ruin. And I say to every man, the more you know about these things, the more you ought to be ashamed of knowing; a knowledge of them is not necessary to education or manhood; and they ought to be avoided, because when a man has once fallen into them, the way out is so steep and hard. Many a man has begun to climb the giddy cliff of reformation; but, O, how few have succeeded in getting over its brow!

1367. **Perils of Temptation.**—Lord Clive, when he got back to England, and was thinking of his administration in India, and reflecting how, after having conquered the provinces, he went into the treasure-house of one of the rajahs, and saw gold without measure (there silver was counted as nothing; it was always at a discount), and beheld baskets full of rubies and diamonds, was reported to have said: "My God! I tremble when I think of the temptation that I was under. I

wonder that I came out honest." In looking back upon it, and thinking of it, he feared that it would not be safe to trust himself the second time under those circumstances. This is the testimony of a full-grown man in regard to an extreme instance of liability to temptation, and you cannot tell, until you have been tried, what you would do in a given situation.

1368. **Evil, Always Evil.**—I remember watching, last summer, spiders that burrowed in the crevices of a trellis where the wind had borne much dust. I noticed that the hole where they lay lurking looked dark and ugly. I also noticed, as I sat one day watching, a vagrant spider take a morning-glory, in full blossom, and spin his web over the mouth of it. And there never was a prettier nest in this world—a nest more richly gemmed with beauty—than his was. But, after all, it was the same spider, whether he lay in the dark hole at the corner of the trellis, or in the blossom of that exquisite flower.

Now, selfishness may weave its web in the dusky places, or in the hideous-looking recesses of a man's disposition, or about the mouths of graces and sweet affections; but it is the same selfishness after all. The place is changed, and the appearance of the surroundings is changed, but the spider is not changed.

1369. **Silent Corrupting Forces.**—Malarias are dangerous because they do not address themselves to any sense. We can put up lightning-rods to ward off thunderbolts; but no man can put up rods that will protect him from a poisonous atmosphere. You can drain morasses that you can see; but you cannot free the atmosphere above them from impurities that you cannot sense.

Now, we are walking in a malarial atmosphere all the time: not one that attacks the body; but one that infects the soul. The soul is poisoned all the time by pride, vanity, the love of money, greed, competitions, rivalries, and the various other noxious elements by which it is surrounded. Human life is one vast Campagna, and there are, in the atmosphere round about men, silent, corrupting forces of which they are quite unconscious. Nothing but inward spiritual vigilance will make a man a match for these things.

1370. **Man's Temptableness.**—Take a hemlock log; five hundred pounds will not break it, but a thousand will. Take a pine log; a thousand pounds will not break it, but two thousand will. Take an oak log; two thousand pounds will not break it, but ten thousand will. Take an elm log; ten thousand pounds will not break it, but fifteen or twenty thousand will. You can put weight enough on any log to break it.

One man cannot be tempted by lust, but he can be by pride. Another man cannot be tempted by pride, but he can be by avarice. Another man cannot be tempted by avarice, but he can be through his affections. Another man cannot be tempted through his affections, but he can be through his benevolent sympathies. Another man cannot be tempted through his benevolent sympathies, but he can be through his intellectual appetites and tastes. On one side or another, every man is subject to temptation.

1371. **Inconspicuous Evil Influences.**—In the long run those things are the most influential upon us which act imperceptibly, but act all the time. Influences that work in us little by little are the formatory influences of life. Things overt and aggressive arouse our attention, our combativeness, our

pride, or our conscience; and oftentimes great and open temptations are the most harmless because they come with banners flying and bands playing, and all the munitions of war in full view, so that we know we are in the midst of enemies that mean us damage, and we get ready to meet and resist them. Our peculiar dangers are those which surprise us, and work treachery in our fort.

1372. Resistance to Temptation.—Think how, by means of immense dikes or banks, half of the kingdom of Holland has been reclaimed from the ocean. How like a vast spirit of evil that scowling enemy lurks, raging along the coast, and seeking in every bay and estuary and river to regain its lost possession; but the same watchful eye, the same bold heart, the same industrious hand which put the ocean out, has kept it out. And is there not here an image of that lurking foe, temptation, by which every man is beset? If you would keep out the ocean of evil, you must throw up dikes of resistance; and once having excluded it you can, by watchfulness, boldness and industry, keep it out.

1373. Indirect Temptations.—How continually, in the science of warfare, is it found better to outflank an enemy than to assault him in front and attack him in his power! And how many, many men can, by sideway influences, be reached and outflanked, who could not be successfully attacked to their faces!

1374. Danger of Alcoholic Drinking.—If every time vessels undertook to run through the narrow and turbulent passage from Long Island Sound to the East River, called Hell Gate, it was found that ninety per cent. ran ashore and but ten succeeded in getting through, by wheeling to, turning about, sometimes going bow first and sometimes stern first, would you attempt to run a schooner or a sloop through there? You would not. And still less would you attempt it if you knew that only five, or even less, only one out of a hundred, of those that tried, got through. You would say that a man was a Bedlamite who suffered his property to go through such a pass as that. And yet, foolish and heedless men say, "I know it does not hurt me to drink." How do you know? Have you gone through your whole career? Do you know what is going on inside of you? Have you taken the statistics in regard to your liver and digestion?

1375. Deceitfulness of Temptation.—It is a part of military warfare to draw the enemy into ambush, giving him the hope of victory while he is being overtaken by defeat. We break ranks before our adversary; we flee ignobly; he pursues us, elated with the thought that victory is his, until he comes to some narrow passage, when, behold, there rises before him and on either side his enemy; and he is consumed in the moment of his fancied success. And how often are we led into ambush by our spiritual adversaries!

1376. Yes, and No.—*Yes* is a precipice down which thousands have fallen and been dashed to pieces. *No* is a shield for the want of which thousands have been pierced through with temptation. The soul flattered and weakened by *Yes*, is like a city that throws open its gates to an enemy, and that, once having admitted them, cannot regain its liberty. *No* is stern, but it has a sword-cut in its use which leaves the man that dares to use it on fit occasions like a warrior whom no one willingly attacks. He who knows how to say *No* to evil and *Yes* to good, unhesitatingly,

frankly, has come far towards the end of his secular education.

1377. **Temptation Finds the Indolent.**—When Satan would put ordinary men to a crop of mischief, like a wise husbandman he clears the ground and prepares it for seed: but he finds the idle man already prepared, and has scarcely the trouble of sowing; for vices, like weeds, ask little strewing, except what the wind gives their ripe and winged seeds, shaking and scattering them all abroad. Indeed, lazy men may fitly be likened to a tropical prairie, over which the wind of temptation perpetually blows, drifting every vagrant seed from hedge and hill, and which, without a moment's rest through all the year, waves its rank harvest of luxurious weeds.

1378. **Confession Lessens Temptation.**—It is wonderful what a safety there is, sometimes, in speaking out concerning the thing which is acting as an inflammation in your bosom—for many temptations are like fermentations; they keep working, working, working; and silence seems to make them work. As yeast works best in darkness, and as seeds sprout best underground, where the heat reaches them, and the light does not, so many temptations play in the imagination, and work in secrecy. But at times you will dissipate the temptation, you will disfranchise the danger, if you will make it a matter of confidence. Go to some one. Speak of it. You are too proud? That is your only safety! You are so proud that if you should go and tell another your trouble, after that your pride would keep you from running into danger. It breaks the charm, sometimes, to speak of a thing to yourself even, and still more to speak of it to another.

1379. **"Abhor that Which is Evil."**—It is the spirit of resistance to that which is evil that is called *hating;* and where it is very intense, so as to excite the whole being, it becomes *abhorrence.* The very word, in its etymology, signifies that kind of affright which causes the quill or the hair of an animal to stand on end, and throws it into a violent tremor, and puts it into the attitude either of self-defence or aggression, so that every part of it is stirred up with a consuming feeling. It is this that we are commanded to exercise towards evil.

Is it not a dangerous weapon to put into a man's hands? It *is* a *very* dangerous weapon. So is fire a very dangerous element to have in a man's house; and yet if, because it is dangerous, all fire should be put out on the globe, such is its connection with domestic and civilized life that society would go to ashes in a year! We must use it; but use it discreetly.

1380. **Temptations and the Lower Life.**—It is very easy to shoot arrows down; and they accelerate in speed at every single foot, because to the strength of the bow is added the attraction of gravitation. And upon the heads of those who live low the bolts, the arrows of temptation which the devil throws down, fall with double force. But the men who live high have this advantage, that when the devil shoots up at them, against the force of the bow which drives the missile upward is the power of the big globe, which claims tribute of everything that flies in the air, and pulls it back again. And every foot the arrows go up, they go slower and slower.

Men who live low down in their nature are within the reach of temptations that spring from the fiery passions; but men who live far up in their nature; men who think just things; men who never permit their imagination to go out foraging, are

beyond the reach of such temptations.

1381. Nature of Sin.—What is sin? Generically I hold it to be this: where that part of every man which is animal usurps the place of the reason and the moral sense. When men act by their animal appetites and passions, when they should act by the inspiration of reason and moral sense, they sin. Sin, in other words, has its sphere between the two elements in man, the upper and the under faculties. When the servile part of a man rises up and assumes authority, every single step is sinful, for it is deliberate. It is dethroning God in the soul; making the animal stronger than the spiritual.

1382. Sin, Fundamental in Theology.—Although the grand architectural facts of scientific theology are the existence, the will, and the government of God, yet the fundamental fact is the sinfulness of man. That fact is to theology what disease is to medicine. Unless there were diseases, there could be no science of medicine. There might be a science of hygiene, but there could be no science of remedy; and unless there were sinfulness in man, there could be no doctrine of repentance, of new birth, of atonement, or of Divine inspiration and recuperative power: in short, almost nothing would be left.

1383. Evolutionary View of Sin.—Sin is the remainder, as it were, of the conflict between man moral and spiritual and man animal. And this gives not simply a rational explanation that every man's reason can perceive; but it takes away the idea from the administration of God that men were cursed in their birth without any fault of their own, and that they were being punished throughout all ages in this world on account of a sin that they never committed. Men do not believe that, and I honor them for it. And see what a difference it would make in the preacher. When he goes on preaching about the fall of Adam, and posterity all of them falling with him, and that sin was the result of that great fall, men say, "Has not he finished his sermon? he has been preaching now twenty-five minutes." You do not *believe* it! But if a man stands before his congregation and says to them, "This is sin, the conflict between your lower nature and your higher. *You know what it is;* you know what you ought to do, and you know that the reason you do not do it is the animal temptations and seductions and down-falling,"—men hang their heads and say, "It is so, it is so;" and he will have his audience with him.

1384. Sin and Infirmity.—The Scripture says that sin is the violation of law. That is true; but all violation of law is not sin. The nervous system is so distributed, and its filaments so run in all directions, that you cannot put the point of a needle on a man's hand and not touch a nerve; and the laws of God are distributed throughout creation as thick as the nerves on a man's hand. All the way through life we are called into circumstances where our ignorance leads us to violate laws. Then comes pain; and we have learned something—for every mistake in a man's life is revelatory. A man says that he could study sixteen hours a day; but by and by down he goes with paralysis. Then he says, "I did not dream of that; I have practiced studying so for years." He has violated a law; but he did not intend to. There was no malice, no rebellion in the violation. The man has broken a law; but what does Scripture call it when a man breaks a law not knowing what it is, and so breaks it unintentionally? *Infirmity.*

1385. **Our Infirmities.**—We have a High Priest who can be touched with a feeling of our infirmities. When a man walking in the street meets a neighbor, and smites him in the face, and lands him in the gutter, that is a violation of law both civil and divine; but when a three-year-old child, being disappointed, slaps its nurse, that is a violation of law, but you do not knock the child into the gutter—you treat him very differently. He did not know; he merely acted on an impulse, not on experience. There are a multitude of things of the same kind among grown men. The race is learning its trade, and all apprentices have to make mistakes in learning.

1386. **The Essence of Sin.**—In the wrong direction or wrong application of our faculties, and in the inordinateness or excess with which they are used, lies the whole of sinfulness. There is not a sin nor a vice that is not the misapplication or excess of a normal feeling. Some teach substantially that if a man has large secretiveness, he must be a thief; that if he has large cautiousness, he must be a coward. You might as well say that because a man is exceedingly ingenious, he must be a maker of false keys to open other people's doors; or that because one is adapted to engraving and has great powers of imitation, he must be a counterfeiter! As though there were but one way in which secretiveness can act, and that the furtive way, the illicit way, the immoral way! As though it were not a faculty world-wide in its beneficence! As though it were not what walls are, to defend a city, or what veils are, to hide things sacred from the gaze of vulgar eyes! As though it were not a divine feeling, lent for a divine purpose! To use it for a wrong purpose is a sin. The sin is not in having the feeling, but in putting it to a wrong use.

1387. **The Evil of Evil Thought.**—If a man covets, he steals. If he has murderous hate, he murders. If he brood dishonest thoughts, he is a knave. Society, to be sure, is less injured by these latent forms than by their overt expression, but the man himself is as much injured by cherished thoughts of evil as by its open commission,—and sometimes even more. There are good-seeming men who, if all their thoughts and feelings were suddenly to be developed into acts, would run from themselves as men in earthquakes run from the fiery gapings of the ground.

1388. **A Double Life.**—A man who is attempting to live a Christian life on one side, and a worldly life on the other, is like a sick man who has made up his mind that what the doctor says is all folly, and that, since he does not like the medicine and regimen, he will do that which is most agreeable to him. When the nurse and physician are out, he steals into the pantry, and loads his stomach with things aggravating to his disease. He deceives everybody but Nature; Nature is never deceived. You may call food what you please, but if it is contrary to the law of digestion, when the stomach takes it, Nature knows it. You may call your course in life what you please, but when your conscience takes it, and its effects are evolved, its real character is disclosed.

1389. **Effort the Measure of Credit.**—It is queer water that will not run down-hill. It is strange, when a man is so organized that he can be virtuous easier than anything else, and he runs down-hill in that direction, if he is not good to that extent. But where a man has the torment of a bad endowment, and he has made headway against it,

he may be, in one sense, worse than you are ; and yet, God says that the publicans and the harlots will enter the kingdom of God before many of you will. If you could measure the degree of effort that they have put forth, and the light and the opportunities that they have had ; if you could measure the whole problem, and not merely the external surface of it, you would see that those who accomplish the least are sometimes deserving of the most credit.

1390. **Sin, the Dislocation of Faculties.**—It is related of Dr. Sweet, that he had an almost marvelous power for setting bones. He would go, for instance, according to the fanciful stories told of him, to a patient that had lain bed-ridden for months and months with an afflicted joint, and seize the joint and give it one wrench, and then say "Get up! Walk!" and, sure enough, the patient would get up and walk with inexpressible gladness! What was really a dislocated joint had been treated merely as a sprained joint, and the moment he took hold of it and put back the right bone into the right socket the patient was cured.

Now, a man's faculties are out of joint ; they do not play in the right sockets ; and the moment a man is translated into that state in which God lays his hand on the mind, and puts all the faculties where they ought to be, so that they will work with each other as they should, that moment the man is a newly created being : he begins to walk.

1391. **Sin Lies in Purpose.**—All the doctrines that speak about sins as a kind of soot in the channels of a man, in the flues, as it were, of his life, as hereditary sins, or as imputed sins, are a part of the pagan nightmare of Mediæval theology. Whoever does wrong, knowing that he does, and for a purpose, sins ; whoever neglects a duty, and knows it is duty, sins. The *purpose*, affirmatively or negatively violating God's law, is sinning.

1392. **Essential Criminality.**—What is murder? The law of the land answered in its way. Jesus replied, The voluntary indulgence of any feeling that would naturally lead to the act,—that is murder. The crime is first committed in the shadowy realm of thought and feeling. Many a murder is unperformed outwardly, while all that constitutes its guilt is enacted in the heart. In the kingdom of the Spirit, feelings are acts. A murderous temper is murder.

1393. **Lower Pleasures Destroy Higher.**—The thief has a pleasure of excitement in stealing. Even the robber has some sort of pleasure in striking down his victim. The miser has his curmudgeonish pleasure. There is pleasure in the cup, in the song, and in the dance. All these things have their pleasure ; but they are consuming the susceptibility of pleasure from other sources, by their concentration of intense excitements. Coarse pleasures have a brief period, and then they leave the soul in a wilderness. There is nothing remaining to it.

A great place, the soul is. Ample provision is made in it for enjoyment. But he who lives for the senses takes only one kind of enjoyment, and so employs that that it destroys all the rest.

1394. **Proneness to Evil.**—There is a cat on a tree by my house. She went up last night clear into the topmost branches, and there she sits yet, for a cat cannot come down head first ; the claws were made to work the other way, and she has to turn round and back down. It is just the opposite with men. It is a great deal easier for them to come down than to go up. Their gravitation is constantly pulling at them, and pulling them down.

1395. Evil Deeds.—A man in a rage might grind his watch to powder under his heel; and it might be safely said that he had destroyed that watch; but it would not be destroyed one whit more than if, opening it and inserting a pair of nippers, he should take the hair-spring out. So far as its time-keeping capacity is concerned, it would be as effectually destroyed by the touching and disturbing of any of its springs or wheels as by the utter smashing of it. There is more than one way of doing evil.

1396. Great Sins, and Little Ones. —Men, in their property, are afraid of conflagrations and lightning-strokes; but if they were building a wharf in Panama, millions of teredos, so small that only the microscope could detect them, would begin to bore the piles down under the water. There would be neither noise nor foam; but in a little while, if a child did but touch the post, over it would fall as if a saw had cut it. Men think, with regard to their conduct, that, if they were to lift themselves up gigantically and commit some crashing sin, they should never be able to hold up their heads; but they will harbor in their souls little sins, which are piercing and eating them away to inevitable ruin.

1397. Secret Sins.—You have seen a ship out on the bay, swinging with the tide, and seeming as if it would follow it; and yet it cannot, for down beneath the water it is anchored. So many a soul sways towards heaven, but cannot ascend thither because it is anchored to some secret sin.

1398. Shortsightedness of Indulgence.—A gypsy band that, by some freak of fortune, are turned into a magnificent mansion, well built, well furnished, and well stored with works of art, go to work and break to pieces the exquisitely carved furniture, pull down the rare pictures, and strip the house of all the valuable things in it, and burn them, in order to make their pot boil, and thus to serve their lower nature, until, by and by, the whole dwelling is desolate, and bleak, and barren. Men who reject religion and serve their passions, are doing the same thing. They are kindling those lower fires at the expense of everything broad, and fine, and beautiful in their higher nature. And though the process may go on with some sort of success for a little time, it will not be long before they will be as bankrupt in secular things as they are in spiritual. The exceptions to this are rare.

1399. Possibilities of Wickedness. —Men say, "It is impossible that I should have an emotion of hatred towards God, and never know it." There is such a thing as latent hatred, that must be inflamed before it will manifest itself. There may be fire raked up, as well as fire in full glow. There may be a susceptibility of heart that stands prepared, like powder in magazines, to be ignited.

1400. Preparation for Crime.—When Hazael killed the King of Syria, it is evident that it was only a spark that fell on tinder already there. No man can be tempted suddenly to great crime. It is contrary to the nature of the soul. There is to be a preparation for all great wrongs in the foregoing tendencies of the person that commits them. No man becomes a tyrant in a day, or a miser, or a drunkard. No person falls into any great extreme suddenly, as down a precipice. Men come to these things little by little. And if Hazael deliberately committed murder, he had thought about murder before. One man might kill another in a passion without having pondered the matter; but no man ever deliberately killed

another man who had not previously thought about it.

1401. **Cause and Effect.**—Suppose a man, sowing cockle-seed on his farm, should say, "I have a good farm, and I am a good husbandman, and I am not particular about what seed I sow." Aren't you? Can you sow Canada thistles and reap wheat? Can you sow burdock and reap asparagus? What a man sows he reaps.

1402. **Corruptors of the Young.**—Would you dare, if you were smitten by an infectious disease, to walk up and down among your fellow-men knowing that on every side you were sowing the seeds of death? Yet, there are many persons, brilliant, noble, large-minded, who, wherever they go and exert a controlling influence, are dropping seeds in the souls of the young around them which shall take root and grow and bear a harvest of evil fruit. Woe be to the corruptors of the young!

1403. **Criminality—Casual and Habitual.**—Crimes and vices may be of two kinds: they may be occasional, intermitting experiences, or they may be simple exponents of the general character. Where vices and crimes are pimples that indicate the habitual state of the blood, the man is corrupted all through; but a man may now and then have a pimple when his blood is not very bad.

1404. **Cumulative Violations of Law.**—The effects of disobedience are in a degree cumulative. One flake of snow does not make the least difference on the Alps; but one flake falling on another, and another on another, night after night, by and by bring on the thundering avalanche which tells what snow can do; and the effects of violation of law may be like flakes of snow or drops of rain. There are freshets and avalanches of pains and penalties. That is to say, the results of a constant breaking of law, unrepaired, unrepented, unrestored, accumulate in men, though they do not know it until some unsuspected shock loosens the avalanche.

1405. **Power of Repeated Acts.**—Single actions may be insignificant, and yet, by repetition may become well-nigh omnipotent. There is nothing, I suppose, more feeble than a single strand of a spider's web. I read an account, only a few days ago, of a man who saw a very curious spectacle—that of a black snake more than a foot long suspended in the air in a perfect sack of spider's web. The spider was not a large one. It bore no proportion to its victim. Nor could he by any biting hurt him. But he had him drawn, little by little, into the air. Probably the serpent was torpid; or the enemy was so small that the snake did not know that he was upon him. And the spider spun out of his bowel a little film, not a third part as large as the smallest silk thread that a woman uses withal; and he dipped down and touched the snake with it, and it stuck. He took another little film, and touched him with that, and it stuck. He went on industriously; and as the snake lay quiet, he put another and another film upon him. And as there was time enough, he added another and another, till there were a hundred, a thousand, ten thousand of them. And by and by these little weak strands, no one of which was strong enough to hold a gnat, when multiplied became strong enough to encase the victim. A million times stronger the snake was than that miserable little spider, and yet the spider caught him, and webbed him round and round, until when he tried to move he was held fast.

I have seen men webbed by offences in that same way; and no one of the offences was much larger than the film of a spider's web; but at last the men were imprisoned and destroyed.

1406. **The Merry-Maker and His Soul.**—A captain has lost his ship, and lost all his crew, and lost all his freight; but he kept his decks clean, and fiddled every night for the amusement of his crew! What would you think of such a report as that of a man who was making a voyage? Here are men that are wrecking everything for which they were made, and all they have to say is, that they chatter pleasantly and sing pleasant songs, and are quiet and pleasant neighbors. Judge ye of such men. Judge yourselves!

1407. **Soul Exhaustion.**—When a candle has burned down to the socket, it is not necessary that a man should open the door and let the storm rush and roar in to extinguish the light. He has nothing to do but to let it stand in the unmoving air. Every moment a little more and a little more of the candle is consumed, till nothing is left but a piece of the wick; and soon that totters and falls over; and now it burns but with the faintest flicker; and at last, with one upleap, the flame goes out, and all is darkness. The candle does not need any help to destroy itself. Its life is self-destructive. And hundreds of men are simply living unto death. By setting aside principle, by disobeying conscience, by courses that involve no violent process, but a process that is self-exhausting, they are preparing themselves for a terrible account.

1408. **Flimsy Excuses.**—It will be with men's excuses in the day of judgment, when God looks upon them, as it is with the frost-pictures on a window of a winter morning, when the sun looks upon them—they will be gone with his looking.

1409. **Men Heedless of Moral Danger.**—On shipboard, when the magazine is filled with powder, only a certain set of appointed men are allowed to go to it; and they are not allowed to go except after changing their shoes and putting on prepared socks, that there shall be no possible grinding of metal to cause the explosion of a single grain—for in the magazine one grain exploded takes a fellow-grain, and that takes ten more, and that a million more; and the whole goes off in a heap. But men are gathering the powder of destruction in the magazine of their own soul and body, and they do not change their shoes, nor do they limit the men that go in and out. They do not blind the lanterns and the lights. They go with torches in their hands, scattering sparks. They treasure up wrath, and the righteous retribution of God: and the day of explosion will come.

1410. **Lenten Truce with Sin.**—I know a great many people who make up their minds that they will not commit certain sins during the whole period of Lent. For forty days they mean to be temperate, continent, moderate; they mean to fast on sin. And what then? Well, then, just as it may happen. And how does it always happen? Why, that they go headlong into sin again. They reward their great temperance, oftentimes, by going into indulgence more deeply than before. This is making a truce with sin; it is making it, too, to the disadvantage of the man himself, generally. The only object of repentance is that you may become a different creature.

1411. **Repenting of Outgrown Sins.**—Here is a man who was subject, in

the early part of his life, to passions which led him into immoralities. Now, that he has grown older, he has become sober, and left off these immoralities. But his sobriety is not purity; for he has taken on other immoralities in the place of those which he has left off. And when his conscience is awakened, and he feels called upon to repent, he goes to the sins of his youth and repents of them. He finds this easy, because he has forsaken them already. This repenting of old sins, and not of present sins, is what I call Mount Vesuvius repentance, which consists in abandoning one crater, and opening another, while there is just as much lava and fire and fury within, only that hell breaks out on a different side!

1412. **Moral Judgment Important.**—Abhor what is evil everywhere, in yourself, in all your ways, in your household, in your neighborhood, in all social affairs, in your relations to society, in your business. Keep your judgment sharp and sensitive as the thermometer is to a change of temperature, or as the barometer is to the pressure of the air. Keep your moral judgment clean, clear and high. Be not overcome of evil, however insidious or plausible it may be, though genius itself gilds it, and all wit and imagination make it beautiful.

1413. **The Downward Way.**—Philosophers go to the glaciers,—those frozen rivers that move with a slow and steady pace down the mountain-side,—and set stakes on the firm rocks, and measure how far the whole body moves within a given length of time. By means of these unmoving stakes they can detect its almost imperceptible but continuous motion, through day and night, and summer and winter, which the heedless never observe, nor believe in.

Now, if you take your stand on the firm rock of God's truth, and watch men, I think you will see that they move with a slow and steady motion. There are men who are going down the sides of Mount Sinai as surely as the glaciers move down the sides of the Alps! And I tell you it is time, not that men should watch each other, but that every man should wake up and watch himself.

1414. **Critical Moments for Reformation.**—Men struggling amid their misdeeds to do better are like sailors who, swimming through a boisterous sea, are striving to reach the shore. The very wave which carries them far up the sands, if help be not afforded, will return towards the deep and bear them out with it. The time for succor is when men yearn for a better life. He that has human sympathy has insight of such moods, and catches men at the very critical point of destiny.

1415. **Almost Saved.**—I have seen in a picture sailors that had escaped from the wreck of a ship growing weary and weary and wearier. At last they touch the sand with their toes and begin to hope that they can creep upon the shore; when just with failing strength they are landing, up comes a wolf-wave behind them and sweeps them back with the undertow out to sea again. So sometimes are men longing for goodness and hoping for somebody to help them; and temptations come running in after them to sweep them out.

1416. **Destruction in Evil Courses.**—The fact that one or two among a great many stop and turn back, and are cured, before it is too late, does not alter the argument as to the probabilities of the destruction of any man who enters upon evil courses.

If ten travelers were to climb up the glaciers of the Alps, along the edges

and cliffs of ice, and if, returning, one man, as it were, made drunk with excitement, should say, "I will not go back the way we came, but will take the slide and trust my luck," and should throw himself upon the glassy slope, and, though the probabilities were a thousand to one that he would be destroyed, should, contrary to every man's expectation, glide along the sides of ice with amazing velocity, and bound over the dangerous precipice, and land far below, and come off unhurt, do you think that the other nine men would look at him and say, "Because he has escaped I will try it too"? They would tremble with horror, rather, and say, "It was only by good luck that he escaped;" and not one of them would follow him.

1417. **Great Natures Destroyed.**—In the West you can ride through a long forest, and then come to a clearing. The settler takes his ax, at the right period of the year, and goes round and chops, just above the swell of the roots, a ring which stops the flow of the sap. The tree does not fall down immediately. During the first year it holds its branches and leaves. But there is no return of the leaf to it the next year. Then the weather beats upon it. And every successive year it stands with fewer and fewer branches. And at last some morning, after a great storm, it lies, its whole length upon the ground.

Brethren, I see many men standing like trees, branchless and gaunt in a clearing, girdled, apparently. They are waiting for their overthrow. And it grieves my heart to see great natures, vast trunks, towering up, spreading abroad their branches, fit to have been pillars in the Temple of God, but girdled, and dead in trespasses and in sins.

1418. **Insensibility to Evil.**—I have taken notice, when I have seen men tapping a gas-main, that those who worked in the escaping gas all the time did not smell it, whereas those who but occasionally came near it, smelled it very sensibly. Men who are constantly in the stench of their own corruption never mind it.

1419. **Getting Accustomed to Evil.**—Such is the nature of the stomach that whatever things are revolting to it, it rejects. It throws them off spontaneously, and so saves itself. Yet it is quite possible for one, by minute tastes, to accustom himself to take arsenic, tartar-emetic, things the most destructive to the animal tissue and to all the functions of the prime organs; it is quite possible for one, little by little, to keep on in such a course until he has medicated himself into a certain tolerance of things that are fundamentally injurious to his health and to his life. And as it is in physical things, so is it in moral. By gradations of wickedness, by not looking at it with horror in its initial forms, in its slightest developments, one may as it were tone down his conscience, and bring it more and more to the level of wickedness, until it shall lose its sensibility and its power of discerning.

1420. **Persistence of Deeds Done.**—In an evil hour a man forges; and then he is led to do the same thing a second, a third, and a fourth time. His false paper is passed, and as it comes around he takes it up, until the whole circle is completed. For there is any quantity of men besides those in Sing Sing that have been forgers; only they have had the good luck not to be detected in the crime. They were not sick, and no accident befell them, so that they were able to get the paper back into their own hands. The man burns the evidences of his

guilt, and goes on prospering for five or ten years; but there is one thing that never ceases to trouble him. He says, "I could be happy if it were not for those four or five notes. I have been an honest man since that misstep, but I would give all the world if I could wipe it out." You cannot wipe it out. There is no way in which a man can undo a deed once done.

1421. **Repentance and Reformation.**—Repentance may begin its work instantly, but the completion of the reformation requires a sphere of years. If one could wallow amidst filth for half a life, and then wash himself clean in a day, sin would be no worse than dirt on the hands, which water can cleanse in a minute. Sin would be robbed of half its danger if it were curable in a moment.

1422. **Tampering with Evil.**—When fishermen are on the shore looking for bass and bullfish, they are accustomed to chop up a great deal of bait when the tide is right, and let it float out as a kind of lure. And the fish, that have a kind of telegraphic communication of their own, pass the word round, "There is something to eat;" and they come flocking up in shoals; and one seizes one morsel, and another another morsel, and another another; till by and by the cunning fisherman puts a morsel on a hook and throws it out. And soon some unsuspecting fish comes up and takes it, hook and all, and presently he is flopping on the shore!

It is just so that the devil fishes for men. There is this morsel here, and that morsel there, which men take with impunity; and they think there is no danger and wax bold; and by and by they get hold of a morsel with a hook in it. It is not wise to feed where there are evil fishermen about, fishing for souls.

1423. **Reprobation.**—One of the final mischiefs of wickedness in this world, is, that men become *reprobate*. Some persons are opposed to that word; but there is such a thing as a man's going on and perverting himself to so great an extent, morally, that there is not within his reach the means of recuperation, Can you tamper with the eye until you have destroyed its organization? Can you tamper with the tongue, till it ceases to perform its legitimate functions? Can you tamper with the physical structure, till its nerve-sensibility is unfitted for the offices which it was designed to fulfill? Can you tamper with the intellectual structure till it is all awry, and reports falsely? So can a man tamper with his tastes, and his affections, and his moral sensibilities, till they cease to have their normal action.

1424. **Propagation of Evil.**—Evil is eternal in the sight of God, unless it be checked and cured. Sin, like a poisonous weed, resows itself, and becomes eternal by reproduction.

1425. **Single Responsibility.**—If a firm succeeds, the gain is distributed to each partner; but if it fails each one may be held for the whole loss. Whoever commits or connives at a public sin will bear the blame, as if he alone did it. Public guilt always has private endorsement, and each man is liable for the whole note.

1426. **The Strength of Evil.**—If God should refuse to interrupt the course of men, they would scarcely know the strength of their resistance to him. It is not when the cable lies coiled up on the deck that you know how strong or how weak it is; it is when it is put to the test, and is made to sing like the chord of a harp, in times when the ship is imperiled, and the waves are beating fiercely against

it. And it is only when men are brought to the test that they can tell what their real nature is, or how strong their instincts and passions are.

1427. Reformation Manifests Evil.—There is a stream that has a smooth channel and runs without noise; if you let it alone it will continue to run without noise; but build a dam across it, and there will be commotion at once. Let a man's evil thoughts run smoothly, and he does not see that he is a very bad man; but lay across the channel of his will the restraints of God's law, and the faults and infelicities of his nature will appear.

1428. Meanness of Intelligent Sinning.—A dog, even, feels itself laid under a debt of gratitude by kindness. It is only men who are so corrupt that they would ever think of making goodness, and generosity, and kindness towards them the ground and reason of a base requital. And yet hundreds say, "God is good, and we will go on a little while longer in sin."

1429. Sin against God.—When a man defrauds you in weight, he sins against *you*, not against the scales, which are only the instrument of determining true and false weight. When men sin, it is against God, and not against his law, which is but the indicator of right and wrong.

1430. Sin against the Divine Parent.—There are a great many children that will sin against the family arrangements who would not sin against their mother. The mother says, "My dear child, you know your father has made a law in this family that such and such things shall not be done, and you know you have broken that law three or four times; now, for my sake, avoid breaking it again;" and the child feels, when the mother interposes herself, that there is something that touches him which did not when it was only a law of the family.

Now God puts himself in just that position. Though we are sinful and wicked, he in his infinite compassion and mercy forgives us, and says, "Do not sin against me nor against mine." It is this conception of sinning against God as a person, that has always been the most powerful restraint with me, and that I have found to be the most powerful with other men.

1431. The Sinner Needs God.—Your sinfulness is not a reason why you should keep away from God. It is the very reason why you should go to him. He is to your soul what the physician is to your body. When your body is racked with pains, you go to the physician. And so, the consciousness of your sin, and of the hatefulness of it, is the very reason why you should go to God.

1432. Release from Evil Bondage.—If there be those that are bound hand and foot in evil habits against which their whole nature revolts, let them cry out—O Thou that didst come to open the prison doors, and to break the chain and the shackle, wilt thou not look upon thy captives? And by thy supernal power wilt Thou not lift them out of the turmoil of evil, and the stress of temptation, and the invincibleness of habit?

XXVI. RELIGION

1433. Religion is Right Life.—It is not well for a man to pray cream and live skim-milk.

1434. Earth Connection with Heaven.—By a wise adaptation of electricity an organ can be played many miles away, under certain conditions. If the keyboard is connected with the battery, and the wires run, no matter how far, even hundreds and

thousands of miles, if the battery be properly charged, and the wires run, say to New Orleans, the organist sitting here may thunder there the majestic tones of an anthem. If you consider that the human soul is a battery, and that all its wires run into the heavenly land, there are many inconspicuous persons living in the world of whom we see and hear and know nothing, but from whom to heaven wires go, and around whose souls are angel assemblies gathered together chanting joyful songs.

1435. The General Confession.—A man will confess sins in general; but those sins which he would not have his neighbor know for his right hand, which bow him down with shame like a wind-stricken bulrush, those he passes over in his public prayer. Men are willing to be thought sinful in *disposition;* but in special *acts* they are disposed to praise themselves. They therefore confess their depravity and defend their conduct, making themselves to be wrong in general, but right in particular.

1436. Self-Knowledge.—Men conduct their worldly business cautiously by keeping accounts, and knowing just how they stand; or they conduct it loosely and run into mistakes, and into bankruptcy. So he who keeps an account with his own soul, as the center and source of his whole life, is like a careful merchant who knows the income and the outgo, the whole condition, of his affairs; but he who keeps no account with his soul is like a scheming, speculative man who is always prospering in his own notion, but whose substance is all the time leaking away, and who is losing the very power of wealth.

1437. Transient Aspirations.—Have you never traveled, of a summer's night, belated, after darkness had fallen, and the storm had made the blackness more intense? Your road is hidden from you. Every now and then there comes flaming through the air the illumination of the lightning; and for an instant you see the mountain, the hill, the valley, the road, everything; but after the flash, deeper darkness settles down upon you. By and by the flash comes again, and then again the darkness shuts you in. There are a great many who live under the influence of mixed and irregular ideals, whose aspiration is very transient. There is just enough of it to rebuke their way of living.

1438. Evanescent Fancies.—What is more beautiful than the morning-glory in the morning, which, as if nature loved it and tricked it with her fairest jewels, is set, on every line and lineament, with exquisite pearls? And when the sun glances on it, what leaf is more beautiful, what vine is more graceful, what blossom is finer in texture and color and form, and what adornment is rarer, than those of this flower? But ere ten o'clock has come, it has all collapsed, its pearls have exhaled, its form has shriveled up, and its glory has passed away! And what are our best intentions of the will but morning-glories, that, ere they are fashioned, are gone, and—forever?

1439. Soul-Sickness.—I see men who are retiring from business, on account of nervous depression, overwork and over-anxiety; and they nurse themselves, and care for themselves, and every morning look at their tongue, and every day feel of their pulse; and the road between them and the doctor's house is beaten hard. Yet they have been a great deal worse inside. If they could see their soul's portrait, they would see that they are sick enough there. But they never went to a doctor on ac-

count of their soul. They did not care much about that.

1440. The Empire of Thought.—"The ground of a certain rich man brought forth plentifully; and he thought within himself——"

What an empire is this *thinking within one's self!* The sphere of thought is the sphere of true liberty! We cannot walk where we please, but we can think as we please. We cannot act as we choose. Customs restrain like walls. A man is obliged to limit his conduct, but every man possesses an interior liberty. Outwardly he cannot spread his wings like a bird and fly to the uttermost parts of the earth, but inwardly he can fly as he pleases. There is, too, a vast difference between what a man does and says, and what he thinks within himself. Oh, how many thefts a man thinks within himself! How many base jealousies! How many stupid ambitions! How many disallowable pleasures a man dallies with in his thoughts! What excursions of the imagination; what wondrous creations of this architect of thought; what a realm, wider than the scope of the heavens, broader than from horizon to horizon; what an illimitable realm is that which a man's silent thoughts traverse, and traverse so easily that there is no sound in their going, and so suddenly that there is no time occupied in their passage! The vast circuit of this immeasurable globe man passes easily, leaving no footfall, making no track, always finding new paths.

1441. Human Nature Without Religion.—The land is, in its native state, overgrown with forests, choked with underbrush, and cumbered with fallen and decaying materials. The sun is always hidden from its interior. It is apt to be a lair of beasts—a refuge of wolves, and bears, and foxes—of owls, and hawks, and uncomely things.

This is certainly the state of the human soul before religious culture is applied to it. It is eminently so of the barbarous and heathen nations of the earth, which are gigantically fruitful of growths—but of wild growths, useless or pernicious, or both. It is so, in a modified sense, of the thousands of men in Christian communities who are but externally restrained by Christianity, and whose passions, appetites, and habits are gross, and untamed.

1442. The Natural and the Religious Life.—If you will walk with me in January over the fertile places in the fields, and through the forests, you will see what man is in his natural state. The earth is full of roots, not one of which knows how to live. The trees are full of buds, every one of which is closed and bandaged so that it cannot expand. All things are populous, but curdled, congealed, restrained. Although, in his natural state, man is full of high, godlike powers, yet they are in a condition of bondage and inactivity; and the coming of religion to him is like the coming of spring to the soil and the forests, when all things begin to grow. When a man attains some degree of ripeness in his spiritual nature, he may be likened to the fields and the forests in midsummer; and when he has passed through life under the stimulating influences of religion, he may be likened to plants and trees in autumn, when they yield their fruit in abundance, and in perfect ripeness.

1443. Two Theories of Religion.—There are two radical ideas prevalent in the world as to the design of religion. One school teaches that this world is a poor worn-out ship, which never can be more than patched up, and that religion, instead of being a

power to reconstruct the world, and to bring it to a perfect form before the throne of God, is a lifeboat to get as many as possible off from the old world-ship before it goes down, carrying with it the remainder.

The other theory teaches that while individual men are being saved by the Gospel, this is but a part of a great scheme by which the world itself is to be evangelized, so that this world shall one day stand before the eternal throne and the admiring assembly of heaven a perfected civil society. Now this second idea I accept with all my heart.

1444. **Power from Obedience.**—There is no liberty like that of obedience to God's laws. Once, when the electric currents were flashed in the North, they were dreaded in the storm; they were phenomena of beauty or terror: but we have found out a good deal about electricity, we have found out its nature, much of it, and what do we do now? We say, "Serve us!" and it gives light to our dwellings and casts its beam down upon our streets. We say to it, "Go under the sea!" and away it goes. We have made a postboy of that which savage men yet dread and do not know what to do with. The moment men know what it is, and submit themselves to its necessary conditions, it turns right round and serves them, and they are stronger by the whole strength of the natural law.

1445. **Religion not a Make-Shift.**—Are there any of you who have been thinking that before you died you would attempt to be religious? Do not think that religion is something that you can put on or off as a garment. Religion is a state of the soul. The kingdom of God is within you. Have you thought that sometime you would put it to proof? Why not now?

1446. **Postponing the New Life.**—What do you wait for? Do you wait for youth to pass? When I would bring to a friend a pleasant gift from my garden I do not wait till the rose sheds its leaves, and pluck the remainder for that friend: I give it to him while it is in its highest state of freshness and beauty. And would you bring to God, the greatest, the dearest, the noblest, the best of friends, your soul after the bloom of youth is dropped and you have come into the years of decay?

1447. **Religion in Time of Trouble.**—"What need you of religion?" some say. "Are you not in good health? Are you not married most fortunately? Are you not the father of a family most beautiful and healthful and promising? Can there be anything that a man wants more than you have all around about you?"

And so a man might say to the shipmaster: "Why do you lug about that huge metal chain? Of what earthly use is it? Have you not fair winds? Are not your sails ample? Is not your voyage prospering?" And yet, by and by, the time comes when the shipmaster is glad to take refuge from the open sea, in some near bay; and he throws the chained anchor overboard. Down it plunges, seeking the dark recesses of the sea below. Some few bubbles only are there to tell you where it is. But by and by the ship begins to draw upon the cable, by which, stiffening and growing taut, the ship is held steadfastly. It is just what the shipmaster wants in foul weather.

1448. **True Christianity.**—Christian character is an automatic state of benevolence. It is a state of benevolence so full that it overflows, not upon consideration and measure, but as a lamp sheds its light abroad.

1449. Weakness of Esthetic Religion.—There are men whose idea of piety is largely shaped by the esthetic feeling. Nothing seems to them to be good that is not symmetrical, harmonious. Taste, rather than benevolence, is their divinity; and every fault disgusts them. I love beauty and regularity, too, where they are under the guidance and inspiration of a disinterested benevolence; but where they are substitutes for it, I abhor them. I would as soon undertake to raise my harvest by the pale moonbeams instead of the glory and fervor of the sun, as to undertake to raise anything like character, or give it power in the world, by the esthetic principle.

1450. Sentiment and Ethics.—Those who exalt sentimental religion, and ignore practical, ethical life, are like men who would improve ship architecture by cutting away the hull till it is no larger than a shingle, and spreading the sails till they are as big as the whole harbor.

1451. Objections to the Christian Life.—There is no pleasure which any self-respecting person should indulge in that is not heightened by the love of God. There is no resplendent imagination, no trait of genius that is not rendered more blessed in the service of God than outside of it. I would not invite any man to circumscription. "Well, then," you say, "do I not need to take up any sort of cross?" Yes, it is necessary to take up a cross to gain anything. A child takes up a cross to learn the alphabet; but when he has mastered it it is no longer a cross to him. It is a great cross that a person takes up who learns to play on the piano; but when he has learned to do it it is no longer a cross, but a pleasure. There are many desirable things the beginnings of which are difficult. The beginnings of a Christian life are difficult, but the work grows easier as it progresses.

1452. Poor Church Members no Excuse for Other Men.—A great many are repelled by the way in which some church members live. But because the man over on the other side of the street is a drunkard or quarreler, you do not any the less believe in temperance and forbearance. Because he is squalid you do not abandon neatness. Because he is a criminal you do not any the less cultivate good citizenship. And though men in the church do not live right, what has that to do with you?

1453. Religion Ever-Living.—Some tell me they do not believe in religion because of the way that men act in Wall Street; because they see elders, and deacons, and ministers even, doing wrong things. Of course they do wrong. They would not be in the human body if they did not. But go and see what mothers bear for sons. Go and see, in miniature, that same atoning sacrifice which Christ fulfilled, in those who literally give their life, living it, giving it, for the unworthy, the poor and the needy. Do you tell me that religion is dying out? It blossoms everywhere. Every household is full of it. Every village is filled with it. Orthodoxy, the exact statement of things, may be shattered; church order may be changed; but never will religion die out until the human soul is void of love, joy, peace, long-suffering, goodness, faith, meekness, and temperance.

1454. Salvableness and Salvation.—I have heard an evangelist stand before an audience as large as this, with one single cry, "Who wants to be saved? who wants to be saved?" Never once, "Who wants to be worthy of salvation?" Well, one got up. "Thank God, thank God, there's

one that wants to be saved." Down with his name! He goes into the church. Afterwards, he has a sober face on Sunday, and runs in about the same wrinkles of selfishness and pride that he ever did. You smile at this, but are you not smiling at your own folly? Analyze it, and look close at it. Are there not many of you that are living in that way in your religious career, trying to enjoy the things that are best in this world, and lowering an anchor out to windward so that you shall not go on the rocks when you come to die?

1455. **The Religion Acceptable to All Men.**—There is no dislike of the qualities that Paul enumerates; and they are said to be the fruit, in the summer of divine providence, of the shining of the Spirit of God. Though a man may say that he hates botany, no man ever hated the beautiful flower. A man may say that he hates pomology; but no man ever refuses to sit down and eat apples. A man may say that he hates the church, theology and religion (these outward manifestations of it are imperfect at the best); yet, when you come to see the qualities that are the substance of religion, in your mother, in your wife, in your sister, in any friend or neighbor,—the heroism of self-denial, the beauty of tender love, the glory of honor and truth and fidelity, and the courage to wait, and to believe without the sight, you recognize them as heroic qualities; and true religion is heroism in the sight of all men.

1456. **Religion not Mysterious.**—Do not think that as puerile ceremonies initiate men, and they know not what they must go through before they are initiated and become members of a lodge, so religion has some dark places or some mummery that men have got to go through, and hence shrink from the unknown. Religion lies upon the very plane in which you look upon human life in every other department. The thing to be done is large and difficult, but only in such ways as all attainment in all directions is difficult, requiring industry, purpose, continuity, courage.

1457. **Fruits of the Spirit Make Christianity.**—Manhood in the Christ-spirit, is Christianity. There are some ways in which men can attain this better than others; but any way that brings a man into that state is safe. The common school is certainly the more hopeful means for diffusing education among the people; but many a slave has learned to read lying on his belly, by the dim light of a log fire. Many a man has gone to college and come out as much a sheep as the skin in which his diploma is written; and many a man who has not been to college has educated himself in scant leisure hours. When a man is educated, he *is* educated. The thing is to *have* the Christian spirit; it makes no difference how one gets it.

1458. **Feebleness of Wills.**—The will is like a rudder. Some ships are very hard to steer, and some are very easy. Some you can hardly turn from their course, and some you can set about by the least touch of the wheel. So it is with men. There is a great difference between one man and another, in the power of carrying out a resolution. Some men never resolve anything that they cannot execute; and some men can never execute anything that they resolve. And these last say, "I do not dare to pray; I do not dare to tell God the same things over and over, while I continually give the lie to my words." So, on account of this feebleness of will-power, many persons are discouraged. Nevertheless, their souls

must be saved. They must go to heaven with the sailing apparatus which God has given them.

1459. Social Effect of Feeling.—Nothing is more electrifying than strong feelings, where many persons are congregated. Grief, and mirth, and anger, and patriotic inspirations without number—these, when men are gathered together under circumstances favorable to their diffusion, roll up in tides of feeling, as waves of the ocean roll. There is nothing more common than such effects; and they are just as common in moral as in any other kind of feelings. If there be no wisdom of control under such circumstances, it may all end as a kind of moral intoxication. This is frequently the case with strong religious developments which, having no guidance, lead to nothing. But if there be some one present who shall direct the feelings to right channels and practical results, they will revolutionize the life, not of individuals alone, but, oftentimes, of whole communities.

1460. Natural Religion.—If a man is sick he is perfectly at liberty to get well without a doctor and a nurse if he can. If he cannot, then the doctor and the nurse are appropriate. If a man can live, and spiritually live, without Divine help, there is no reason why he should not—none at all. If a man wishes to go to New York, and he prefers to throw off his coat and swim across the East River, there is no law against his doing it; but I think after having done it once or twice he would be cured of the desire, and would take to the conveyances that are provided.

1461. Theology not Religion.—The reduction of spiritual facts to an intellectual form is no more a reproduction of those spiritual facts than an analyzed man, with his nerves on a board in one place, and his bones in another, and his intestines in another, and his blood corpuscles in another, is a living man—any more than a flower, reduced to ashes that you may know its elements, is a flower.

1462. Religion and Manhood.—Religion is not merely a ticket to be used at the gate of heaven to let a fellow in. It is not a policy of life insurance, so that a man, when he gets up there, pulls out his certificate of church-membership, and the gate-keeper steps aside, and says, "All right; go in." Religion is the consummation and perfection of manhood.

1463. Receiving and Giving.—The essential spirit of religion is like a mirror, that takes beams of light, but reflects them all, instead of absorbing them. Men come to a higher level of moral life when, having received benefit through morality, or obedience to lower laws, and having attained enlargement and illumination by the influences and instruction of a church life, they begin to say to themselves, "I am living selfishly; I am all the time being fed, I ought to feed somebody; I am being taught, I ought to teach somebody."

1464. Devotion and Piety.—We must not confound devotion with piety. The one is the means: the other is the result. The one is the fire: the other is the food which it cooks. Devotion is merely a method by which you attempt to enkindle in yourselves spiritual life. It is not piety; it is the instrument of it. A man may read his Bible, the Prayer-book, and devout treatises, and give much time and attention to religious services, and yet be far from piety; just as a man may whirl a millstone and have no grain, no flour.

1465. Religion the Soul's Health.—There are a great many persons who

think, "I must take care of my religion." They have got something that they call religion, which they conceive needs to be guarded. Just as if I should say, "I must take care of my health," and should yet neglect my body, so that my nerves were out of order, and my heart was out of right beat, thinking that I had something distinct from the body, which was health; whereas health means a body acting right in every one of its parts! And religion is to the soul what health is to the body,—it is the right ordering of all the faculties.

1466. Religion Misunderstood.—It is a folly for a man to take the pleasure of the world first, and then get religion afterwards. Men think religion is what to the half-drowned man a cup of brandy is. It will bring him to. It is a transient enthusiasm that lifts him over some bar at the mouth of the river of life, and when once he is inside he is safe. What a total perversion this is of the real truth, that this life is given to a man as a university, and that the task and problem that lies before every man is the right unfolding of himself up from his lower nature to a higher life into his spiritual and eternal life; and that this is an educational work so complex and so large, that a man needs all his energies and all his time to attain to any eminence in it.

1467. The Equivalent Theory of Heaven.—A great many persons have supposed religion to be a gloomy thing, in which a man was to earn, by so much suffering here, an equivalent of joy hereafter. If he only bear his lot here and deny himself, it would all be kept an account of, and over against it would be so much glory and so much peace and so much triumph hereafter. What a heathen philosophy that is! As if crosses could be weighed out by scales as sugar and coffee can; as if, over against so much suffering, one should have so much equivalent and artificial and imposed joy!

1468. The Two Vital Laws.—"*Thou shalt love the Lord thy God with all thy heart, AND thy neighbor as thyself.*" That conjunctive particle is a rivet that holds these two sentences together inseparably. Each element is necessary to the completion of the other. But men turn the feint of Solomon to a reality, and cut in two these vital members of the one life. Thus we have devout men full of religiousness, but caring little for their fellow-men; while over against them are superficial philanthropists, full of fussy zeal for humanity, without love for God, or solemn depth of reverence.

1469. Critical Decisions.—When I ask men to come and talk with me on the subject of religion, and tell them that whether they do or not may decide their destiny, they sometimes wag their head, and say, "Do you suppose God governs the world upon such a mean and narrow plan that a man's destiny depends upon whether he does or does not go and talk with another man?" I know that when a train is going at the rate of sixty miles an hour, it depends upon whether the switch is one-tenth part of an inch one way or another, whether the passengers are swept into destruction, or run along smoothly, without knowing that they are in danger. It is at these critical points that small things become omnipotent. When you have put on one side of a scale one hundred pounds, and on the other ninety-nine pounds and ninety-nine hundredths of a pound, one hundredth of a pound is of as much importance as all the rest of the weight. It is when but the least things are required to turn the scale, that such things become momentous.

1470. Caution in Religion.—With respect to worldly things, men believe in enthusiasms, and say, "Strike while the iron is hot." There are all manner of maxims and cautions against delay where there is a chance for gain in material things. But when it comes to religious life men say:

"Now my friend, do not go too fast. Look out, or you will be carried away by excitement." The man walks along the edge of a precipice, and nobody says a word; but when he walks by the lower side of a cliff, men say, "Don't tumble up; beware—*beware!*" As if men were in danger of being over-pious or over-good! As if that were a besetting sin of men!

1471. Self-Examination Advisable.—If you weigh the sum total of all that you raise on an acre of ground, you will find that nineteen parts out of twenty are straw and husk and stubble, and must be thrown away; and you may think yourself well off in saving the twentieth part. It is a great deal better that nineteen parts out of twenty of men's essays in self-examination should be mistakes, than that they should not undertake to examine themselves at all.

1472. Partial Christianity.—"Is not a man Christianized all over?" Not necessarily, by any means, any more than a house is heated all over. For piety is a furnace that God puts in you. It has power to heat the whole dwelling, but if you do not open all the registers it will heat only the halls and those rooms where the heat is let on. A man may have Christian motives for one side of his being, only.

1473. Righteousness a Natural Law.—I say, "God organized this world for health." Men hearing me say it laugh, and point to the hospital, and say, "Is that evidence that the world was organized for health?" I say, "Yes; the hospital is the best emblem in this world that God punishes men for the violation of the laws of health."

Now I say in respect to righteousness, that it is the Divine law of the world, and that it has been from the beginning; and if you point to the squabblings of men, and the disturbed condition of human affairs, and say, "Great evidence of righteousness!" I say, as in the case of the hospital, that the fact that men have been made wretched and miserable for not obeying this law, is evidence that it is the law by which the world is governed. If it were not, there would be no penalty for its violation.

1474. Morality and Piety.—There has been a sharp distinction made between morality and piety, and there is a difference. Morality is the beginning of spirituality. I have just been beholding with fresh delight the achievements of the magnolia, which in spring carries at its very top the bright white cup, as if it were filled with the very ether and essence of sunlight and fragrance. And yet that cup, holding itself so, is dependent on that homely, dirt-colored root at the bottom. Destroy the root and you will destroy the cup. All the way from the bottom clear up to the top there is this perfect unity of organization and evolvement, and as the sweet censer of fragrance and beauty in the tree is intimately connected with its root, so morality and spirituality are one, only at different stages and positions of growth.

1475. Piety and Morality.—Love to God is piety; love to man is morality. Morality is a lower form of love to God. We show our love to God by keeping his commandments. The love of God is only a higher and more resplendent form of loving our fellowmen. They are but different periods

of growth on the same substantial root—*love*.

1476. **Doctrine and Destiny.**—It is said, "How can God accept a man but in Jesus Christ?" Oh, fools! I should think you had been brought up in a mechanic's shop where Collins's axes were made, and that you had the idea that no axes would sell which did not have "Collins" stamped on them. Do you suppose that God is working on so small and mean a scale as that? Do you suppose he looks for this name or that name, this sect or that sect? The question is not whether a man calls himself a disciple of Christ, but whether he is *Christlike*. . . . It is not your doctrinal system, it is what your doctrinal system has done in you and upon you, that determines your destiny; and if, when you have done your best, you come far short of the final state which you are seeking, you will be saved by the bounty, by the grace, by the generosity, by the love-element in God, which ministers to you and takes care of you all the way up to the day of your death.

1477. **God Found through the Heart.**—I have talked with old colored men, who, storm-driven, have gone to God, because they had nothing else to go to, and who had a richness and wonderfulness of experience that I had no parallel to in myself, though I was a preacher, and my business was to study. A God that you have *studied* out can never be such a God as you have *felt* out.

1478. **The All-Important Element.**—I have seen men build a greenhouse for their choice plants in winter, and it was important whether they built of wood or iron; it was important whether they had glass for the light to come through or not; it was important what the plan should be, and how many platforms there should be: but suppose, after having built their house, and filled it with rare exotics, tremulous ferns, and what not, they should forget to put a furnace in; and suppose in January there should come a frost, and destroy every plant, what would it avail for them to say, "Well, my glass was all right, the ribs were all right, the panels were all right, the platforms were all right, the plans were all right, the house was built as it should have been"? Yes, it was built as it should have been, but it ought to have been *warmed;* and if the furnace was left out you might as well not have built it at all. A perfect religious system without the fire of love is good for nothing.

1479. **Difficulty Proportioned to Fineness.**—The law of creation is that the higher forms of development require more labor than the lower. Religious life becomes more difficult in proportion as it comes up higher. It is not very hard for a woodsman to cut down a tree. It is not very hard for the mill owner to saw it up. The old saw rips through it and sings all day long. It is not very hard for a man to bring it up into the shop and cut out the rough furniture. When it is cut up the difficulty grows, and a little more as it is cut out and as the fitting comes; and when the fitting and the rough dressing are over, then begin to come the real difficulties. It has got to go through the finer processes, and the last hand that puts the last touch of beauty and polish upon it is the rarest hand in the whole force. There are five hundred men that can do rough cabinet work where there is one man that can do the artistic and finer cabinet work. That is true of every department of human life. It is easy to begin those things, but the difficulties increase; and I think a

true man of God never feels so little like a true man as when he is nearest like it. The sense of that which remains to be accomplished is greater than the sense of attainment.

1480. Scope of Christianity.—A man buys a farm to raise potatoes, rye and barley; and for some years he does this. But it is ascertained that there is a ledge of very good stone for building purposes. "It is my farm." He uncovers the ledge and begins to send into market the stone, increasing his wealth thereby. But as he is excavating stone he finds a vein of gold. "The gold is mine; I didn't know it when I bought it, but behold, I am making myself rich with this stone, and now more abundantly with this precious treasure that I have found in it." If further it is discovered that in the gravel may be found rubies and diamonds, or any other thing, they are his. The fact that he did not know it and that he did not come to them for years, does not touch the question of ownership. And because men in the earlier periods of Christianity did not know what Christianity meant, nor what it could produce directly or indirectly, is no reason why these things do not belong to Christianity. All these elements have come with the growing centuries; and there is ten thousand times more excellence upon the earth within the scope of Christianity than there ever was in the day it was born; but these all belong to it.

1481. Things of Good Report.—There is a foundation of conscience, of manliness, in the community at large; there are certain great stable virtues on which society itself is built; and Christianity recognizes them all, and makes it a part of our duty and privilege to so adjust our lives and dispositions as to include those qualities that make a man estimable in the sight of his fellow-men. If you are racing, be the best man on the ground. If you are an athlete, among all the thousands around you, do your best, because you are a Christian man. Whatsoever thing is estimable, praiseworthy, excites admiration for courage, for quickness, for patience and long-continued endurance—those belong to Christianity.

1482. Negative Morality.—A farmer goes to the agricultural fairs, and he says, "I have a farm that I want to put in competition. It has not a weed on it—not one; it has not a Canada thistle; it has no purslain; it has not a dock; it has no plantain; it has not any mullein. There is not a weed on it, absolutely." "Well," it is asked him, "what are your crops?" "Oh, I—I——" "Have you any wheat?" "No." "Any corn?" "No." "Any grafts in the orchard?" "No; I have nothing of that kind—but I've got no weeds." And that is all!

There are a great many people who seem to think that religion is *not doing wrong*. As if a knitting-machine that never knit any stockings would be considered good because it never misknit!

1483. Positiveness of Religion.—The derivative meaning of the word *religion* is, To be bound; to be tied up, as by allegiance; and the fulfillment of it, in a large part of the globe, has, unfortunately, been literal, and men have been *tied up*. The idea has been, very largely, that when a man became a Christian, he agreed with himself to give up dancing, and swearing, and gambling, and lying, and Sabbath-breaking, and dissipation, and bad company; and his creed, if he were to let it out, would be, "I will not do this, I will not do that," till by and by it will be as *knotty* as a pine plank sawn out of a

small tree. Negatives are not to be derided nor despised ; but a man who has nothing but negatives is a fool, and has no temperament, no vitality, no positiveness. A man who has nothing more than *nots* is nothing. To be anything he must have actual virtues.

1484. **The Christian Life a Life-Work.**—The development of one's nature is a life-work. It cannot be gained by dreamers, nor can it be done at a jump. Miners go out prospecting with pans, and spade, and shovel, and hunt every gorge, and try every soil and every ledge, hoping they will strike something here or there. Happy are they if they do strike a lode ; they have got it now, and they are rich ; they will sell out or work it, as the case may be, with the help of others ; but, for themselves, their life-work is done.

Religion is not to be had by prospecting. It is a whole life's work. It never grows much easier so far as attainment is concerned. It may grow happier, and it does ; but it never attains. "Not as though I had already attained," saith the Apostle, who was one of the noblest specimens of humanity, "but this one thing I do, I press forward towards the mark, for the prize of my high calling."

1485. **The Loving Atmosphere.**—Let all your deeds be done in love. As this great rugged globe, with all its jagged hills, hirsute with forests, shagged all over with bush and thicket, and rolling in an atmosphere of light, seems to those who look upon it in far-distant planets as round, and smooth, and radiant as their bright orbs seem to us, so the robust and rugged aspects of a true manhood, revolving in an atmosphere of Christian love, are smoothed and softened to the most attractive beauty. Strength in every part, and love round about all, is the receipt for manhood.

1486. **Spontaneous Virtue.**—A true Christian is like a well-plumbed house. . . . He has but to turn on the faucet, and rivers and wells are at his service. An untrained man is like a family in the lower countries where one has to go to the distant spring to bring in every bucket of water he uses for culinary purposes. What we want is not to have to pump up right feeling, at the right time, but to have the right feeling, as it were, in the very structure of the soul, ready to flow.

1487. **Excitement and Incitement.**—The law of the faculties runs straight through the whole congeries of feelings. Religion comes first, as a high, transient feeling, instead of a continuous working feeling of a lower grade. . . . The good man takes his primary feeling into the second form, in which it works in him, day by day, till he has organized his life upon it. The bad man, after having experienced feelings in their primary state, merely feels that he has been played upon. When he goes out of the church he is like a violin whose bow is hung up.

1488. **Emotional Nature of Religion.**—The nature of religion must be a nature of emotion. For, although religion employs the reason, the reason bears to it the same relation that a pair of spectacles bears to the eyes. It is not the eyes. It is merely a help to the eyes. And religion is in the heart, and not in the understanding. Technically, it is reverential, filial love. It is not, therefore, theology that is religion. The higher form of heart-emotion constitutes religion.

1489. **Religion and the Church.**—There is just the same difference between religion and the Church, with its ordinances, that there is between knowledge and a schoolhouse. The

schoolhouse is a place where you get knowledge, but it is not knowledge; and the Church is a place where you get moral influence, but the Church is not moral influence. The Church and its ordinances are merely instruments of religion. Plows and spades make crops, but they are not crops.

1490. Lost and Found.—No one (not even Dante) ever had such a vivid sense of what it is to be without God in the world, and to be a child of wrath and darkness, as the Apostle Paul had. If you go through his writings, and collect his intimations and affirmations on the subject, you will be struck with the magnitude and dreadfulness of his conception of the state of being lost and sought out and found and restored. He had, all through his life, the feeling that he had been as one suspended over a mighty abyss, and that in an unexpected hour he had been grasped and brought back to safety again. And he never forgot the shock. He never got rid of the impression which was produced upon his mind.

1491. Religious Despair.—I have been called to many cases of persons who "knew that they were reprobated"; that they had lost all hope of salvation. I knew one of the predecessors of my father in the ministry, old Father Champion, who believed he had sinned away the day of grace. He was in such a religious condition as might be fairly classed under the head of religious insanity. It is said of him, although in most every direction his mind was sane, in that one direction it was false to the true. And he used to say:

"What shall I do when I get to hell?"

He did not know what he could do, until one day there was a slight resiliency, and he said:

"I know what I will do; I will start a prayer and conference meeting."

I think such a one may be safely trusted there.

1492. Half-Hearted Religion.—Halfway measures are always disturbances. A man who is halfway between being sick and being well is never a very happy man, and is never a very profitable man to look at. And just like these men are they who are attempting to be veneered with religion. They are just far enough advanced from their worldly courses to be all the time vexing and harassing themselves with moral obligations, which sometimes they meet and obey, and which sometimes they evade. And men are not happy under such circumstances. There is a sort of harmony which brings peace where a man surrenders himself wholly; where a man gives himself entirely to Christ.

1493. Genuine Religion Enjoyable.—A man who by famine has been driven to a mouldy loaf of bread, munches it in his hovel with avidity; and there comes a friend to him, and says, "Let me take you out of your misery. Throw away your loaf, and come with me." "Throw away my loaf?" says he. "I cannot spare this." But once bring in the food smoking from the oven, and set it before him, and how quick will he throw away his garbage!

Once bring the true relishes of holiness into a man's soul; once let the real life of Christ spring up in him; once let a man know what joy there is in disinterested kindness; once let a man follow Christ in suffering for another; let a man deny himself; let him and his wife and children—his whole household—deprive themselves of real comforts of life, in order to carry light and balm into a distressed household over the way; and let

them talk it over together at night, and speak of the gratitude of those who have been relieved, and of the wondrous thanks of the little children —and how much nobler they feel!

1494. **Improvement Honestly Misjudged.**—To this day, and in high places, and among educated men, indeed—(men in one sense educated; for a man may be scholastically educated, without being educated morally and spiritually)—you shall find those who are in most serious and honest alarm because persons are breaking away from the modes of religious culture to which they have been accustomed. They suppose such persons are breaking away from all religion, simply because they have come to a higher sphere of development in it.

We may imagine that a devout heathen, a conscientious idolater (there are such; there were always such) cannot dissociate religion from the use of charms, from idols, from superstitious observances; and if a native near to such an one forsakes the gods of his fathers, and turns to Jehovah and to Jesus, and the other does not, the convert may seem as if he was abandoning all religion. He *is* abandoning the only religion that this heathen man knows about.

1495. **Courtesy in Christian Life.**—I call your attention to a significant feature of religion as you will find it set forth in the epistles as well as the life of Christ, if you look them through —its *gentlemanliness*. I know of no other word that will express the idea. Not only were the apostles themselves —and Paul conspicuously—men of the utmost courtesy, in the highest sense of the word, but there is not a vulgarizing maxim in the New Testament. There is not one that the most polished and noble soul does not feel to be the expression of its highest want. "Mind not high things," said Paul, "but condescend to men of low estate." A true Christian man, a real gentleman, while he speaks to his neighbor's child, and to his natural companions, will never let any one pass that he has access to, without courtesy—and more, as men need more. Courtesy in life should be such that they shall have most kindness who need most; but kindness is so distributed in society that those who need the most have the least.

1496. **Emotion Not Religion.**—Men there are whom a hymn will set almost spiritually drunk. Hymns which come sighing through the passages of memory to them, and in which they hear the voices of father and mother, and brethren and friends beloved; hymns that lift the soul up into the memory of all the assemblies in which they have been sung—to sensitive natures, to moral natures, such hymns frequently give wings by which they fly away so high that they forget to come back again to the ground and perform their duties. They sing themselves into the air,—and there they stay. I have seen persons that had so exhausted themselves by religious emotions that they had no strength left for religious duties.

1497. **Religious Emotion Pernicious if Not Practical.**—If persons go to the drama night after night, and have admiration carried up very high, or indignation carried out very hotly, and all the amenities of life placed before them—then what? Are they any better at home? Are they any better neighbors? Do they do anything with it? It is a smoke, heat; it is a bonfire; and it wastes. But if the emotion could be communicated to some practical part of life, if it could be converted into being, and doing, and living, it would not hurt them. All

high pleasures that do not in any way take hold of practical life, reform it, elevate it, make it better, make it easier to be bright, noble, strong, kind, helpful, useful, are pernicious in the long run. This is just as true in regard to religion as to anything else.

1498. **Strong Phrases for Strong Feelings.**—Men whose God is fear or conscience, rather than love, go crouching in their prayers to God, begging forgiveness, and talking about being worms, and about being clothed in a righteousness that is as filthy rags, and using such debasing images as these. It is perfectly right for a man once to use figures like those; a man may be so lifted up, for instance, in the day of battle, that he shall say, properly, "I was a god at that moment"; we forgive him in such a case, because in the ecstasy of concentrated feeling a figure like that but poorly represents the consciousness which he had of power; but suppose that, walking among men and among his children at home, a man should go about saying, every day, "I am a god, I am a god"? That which is proper as an extraordinary and intense emotion would be absolutely abominable when used every day.

1499. **Is Religious Excitement Indecorous?**—It is no argument against religion to say that there is excitement in it. But it is said, "Is it not bad taste? Does it not lead to a thousand grotesque experiences?" If one will only walk once or twice through the geometric gardens of Europe, he will see what men understand by fine taste. There he will see one tree shaped like a dove, another like a pyramid, and others like gate-posts. He will see long rows of trees shaped just alike, and forming arches as far as the eye can reach. He will see canals, with appropriate water-falls, where every drop goes over marble just so, and every stone is polished and decorous. Gentlemanly waterfalls they are. Everything is very fine; everything is after a given pattern; and the pattern is for the most part geometric. And that is what is called *taste* and *dignity*. And a person who has been trained in that idea of taste, on going into our native forests, would be shocked to see those brown leaves in yonder heap that my feet delight to tread upon, and that are full of suggestions and music. There are bugs on the trees, as sure as I live! And there are birds singing in the branches. In Paris, birds are kept in aviaries, and in wire cages, and are taught to sing properly. But these birds of the forest are uncultured, and fly hither and thither at will. And here is a tree that lops over a brook, and looks as though it were going to fall. And this foreign-bred gentleman, seeing it, would say, "If I had that tree I would make it stand up. Trees were never made to be crooked." Here is a stream that runs and winds as it pleases, observing no rules of exactitude or regularity, and his sense of propriety is offended. Here are all these objects of interest, following the directions which are natural to them, full of instruction and inspiration, but this man despises them, and says, "They are not in good taste."

1500. **Conservativeness in Religion.**—Many men are determined to be so safe! Ah, conservatism is such an important thing! Prudence, moderation—these are all-important in their estimation. "Let your moderation be known," say they. Moderation? Why there is no such moderation anywhere on earth as in an ice-house. Things are never disturbed there. All is proper there. There are many persons who would conserve by congela-

tion. But not so is it in the tropics, where fruits abound, and grow luscious from every bough. Not so does experience dictate. Men who have made their mark in this world have been men that had fire in their souls. But it is said that the dignity and the sacredness of religion require sobriety and moderation and propriety. Yes, I think that, too. The dignity and sacredness of religion are real. But there is a dignity of Summer as well as a dignity of Winter. There is a dignity of bounty as well as of frugality.

1501. **Religious Fervor to be Regulated.**—It is true that intense excitement in religion sometimes leads to rashness and fanaticism, as very rich soil, besides producing the crop, tends to produce an immense harvest of weeds; but would you say to the farmer, "Barrenness is the best cure for weeds; do not raise anything, and then you will never have any weeds"? I would say, "Run your cultivator between the rows, and cut down the weeds and let your crops grow. The fact that the weeds want to grow is a hint of what soil there is." So, faults of over-expression and intensity are more frequently the results of misdirection and adverse influences, than of too much feeling.

1502. **Christianity Judged by Its Professors.**—Comes there to me an embassy from a royal house in sackcloth, and smeared with dust, to represent a great king? He must account for it that he fell among robbers, and that he had a hard fight, and then show his vouchers, and I will believe that he is an ambassador. Ordinarily a king's servants represent a king by their demeanor, by their beauty of apparel, and by the abundance of the treasures that they bring. What do you represent? What do you people think of Christ's care of his family when they see you, querulous, anxious, sleepless, nerveless? You, without the quiver of a song; you, without one sparkle of effervescence; you, with the smoke of a wick just as it is expiring and extinguished, but not with the brightness of it—what is to be thought of Christianity when men see you?

1503. **Influence of Visible Goodness.**—I take a botany and begin to read to my boy about stamens, sepals, and pistils, and all manner of leaves, and stems and roots—the whole physiology of plants; and I say, "Now, Robert, go out and raise plants." Well, he may go, if he must. Instead of that, I say to him, "Come here, my boy"—and, holding up before him a bouquet of flowers, I say to him, "What do you think of that?" "Ah!" he says. Everybody loves flowers. Even the poor little ragged beggars of the street cry for them. When I go along with them in my hand, they run after me, and say, "Mister, won't you give me a flower?" One flower shown to a quick-eyed boy will do more to make him a gardener than a thousand botanies.

Now, that is the very idea of the Gospel of Christ which he sets forth when he says, "Let your light so shine before men that they shall glorify God by becoming good themselves."

1504. **Everyday Goodness.**—As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian life, free from stain, ever give forth the fragrance of the love of God.

1505. **Beauty of Holiness.**—"*Whatsoever things are lovely.*" It is not only our duty to be right, and to be just, and to be pure, but it is our duty to be so in such a way that we shall seem lovely to men.

There is no apology needed for the rose—it is its own apology ; the grapes in a vineyard make themselves manifest to every passer-by ; and every man to be a Christian after Christ's method should so live that when persons look upon him they shall say, " It is lovely ! It is beautiful ! "

1506. Working Piety.—I have noticed that the slender brook which carries the mill is more musical on Sunday than on any other day ; because the mill stands still, and the brook, having nothing to do with its water, gurgles over the rocks, and flounders over the dam, and makes a thousand times more merry noise than on any other day. But Monday comes, and the gates are hoisted, and the mill runs, and the brook is not so musical ; but the mill is more so. And Christians, as it were, play in the spirit, and have a holy jollity, on Sunday. It is a holiday for them. Nor would I undervalue their experience or joy. But I say that they are not so busy when they sing and pray and rejoice in the sanctuary, as when, by some moral power, they are combating temptation, and resisting pride, and overcoming selfishness.

1507. The Meek Possessing the Earth.—I suppose there is no class among us that more exemplify a certain principle of the words of the Gospel than the Quakers. Their houses and their lands are proverbial ; and they themselves, as a general rule, have the look of the meek. They look as though they had possessed the earth ; and a very fat earth, too. They are generally persons who thrive, who live at peace, who are universally respected ; and they do extract as much honey from this great world-flower as any other class of people in the whole community. And is it not irresistibly evident that their prosperity is the natural effect of a cause —the moral ideas that they are living on ? And does not the one flow in the train of the other ?

1508. Creeds and Religion.—There are multitudes of things that are most useful ; but even if you should change your creed to-day in the growing light of an advancing civilization you do not touch your religion, any more than a man who changes an old plough for a new and better one changes agriculture. It is an instrument, and all doctrinal creeds are mere instruments ; but the things that they are to produce are *love*, *joy*, *peace*, *long-suffering*, *gentleness*, *goodness*, *self-government*.

1509. Living Epistles.—If your circumstances are making you very unhappy, try to make somebody else happy, and you will find what light will arise upon you. Do not live for yourself ; live for others. It will be one of the testimonies to the reality of religion which cannot be made in any other way so easily and so effectually. A chemist sits down with his class and says to them : " Darkness is the subject on which I shall discourse. Darkness is nothing ; it is the mere absence of light " ; and so he gives a chemical and philosophical statement of the fact that all darkness dies the moment light comes into the room. Now a cheaper way would have been simply to light a candle—that would settle the whole thing. Men are teaching religion, not living it.

1510. Tokens of Divine Intercourse. —Should one come home with fruit we say, " Thou art come from the orchard ; " if with hands full of wild flowers, " Thou art from the field ; " if one's garments smell of mingled odors, we say, " Thou hast walked in a garden." But how much more, if one hath seen God, hath held converse

of hope and love, and hath walked in heaven, should he carry in his eye, his words, and his perfumed raiment, the sacred tokens of divine intercourse!

1511. **Intolerant Toleration.**—Christian toleration is not an enforced forbearance with men who teach error. Some men keep their hands off from errorists because the law will not let them touch them. They would burn them if they could, but they do not dare; and that they call *toleration!* That is the same kind of self-denial which boys practice when the fruit hangs ripe and tempting in the garden, and they will not touch it because the stone wall is so very high that they cannot climb over.

1512. **Associating with Those in Error.**—"Well, but, is there not to be a distinction between truth and error, and between good men and bad men?" Oh, yes, righteousness is to be the distinction. A better spirit is to be the distinction, a truer, deeper love; more disinterested zeal; purer spirituality. The distinction between a man and his fellow-man is not to be in the shape of his hat, nor in the cut of his coat, nor in the color of his garments.

1513. **The Test of Preaching.**—There is a difference in agriculture, and there is a difference in implements; but the farmer that raises the best wheat in the greatest quantity, and constantly, is the best farmer, no matter what his tools are. It stands true that he might be a better farmer if he had better tools; but he that gathers the most men, and draws them into the truest Christian life, I care not by what doctrine he may be known, nor in what church he may be found, is God's man that is set to preach the Gospel of Christ, according to the spirit, the genius and the temper of the Gospel itself.

1514. **The Righteous Man.**—To-day, when I came down from my place in the country, I observed the trees along the Hudson River; and, seeing how green, succulent and plump they were, I said, "They must have had rain down here, anyhow;" but it instantly occurred to me that it was said in the Psalms that the righteous man should be like a tree planted by the rivers of water. There it was! The roots ran into the Hudson; and they did not want any rain.

1515. **Atmospheric Christianity.**—Once, when I was talking with Edwin M. Stanton (one of the noblest men that the late war brought forth), in speaking of the superior fighting qualities of Sheridan, whom he characterized as our young Napoleon, he said, "When he was in a fight he carried around him an orb of fire five feet in diameter." I have thought, frequently, that a Christian ought to carry around him an atmosphere of fire, or magnetism, so that everybody who comes within five feet of him shall feel a genial, warm, kind, divine element of love and benefaction.

1516. **The Christian in the World.**—The shining of a man's light is not to be merely for his own family. It would be a stingy man indeed who would not set a light in the window when there was no other light to guide the traveler along a difficult way, saying, "This candle is for me and my children, and we are not going to waste any of its rays on the dark street for we know not whom." There may be stinginess in respect to the light of the heart as well as in respect to the light of a candle. There is to be such an emission of your religious experience that the hearts of others shall be kindled by yours, and that they shall receive benefit from you of comfort, guidance, sympathy.

1517. Good Deeds.—In the evening, all over the trees, and throughout the grass, is deposited the condensed moisture of the air; and silent dewdrops are on every flower and every leaf. If you go and look at them in the darkness of to-night, there is no form or comeliness in them; but by and by God will have wheeled the sun in its circuit so that it shall look over the horizon; and the moment its light strikes these hidden drops, small and scattered, every one shall glow as if it were a diamond, and all nature shall be lighted up with myriad fires, each reflecting something of the glory. The good deeds of this life are dewdrops, innumerable, lying unseen among men; but when God shall pour the revealing light of the other world upon them, how it will kindle them, and make them sparkle! The analogy would be perfect if it were not that dewdrops exhale, while good deeds are pearls that never melt, and never pass away.

1518. Gifted Natures to Live Superiorly.—When a man that has power of genius above his fellows seeks only to go about as high as men in general, it is as if an eagle should take pattern from sparrows and doves. God gave the eagles wings that they might fan the greatest heights, and spread themselves nearer the sun than any other bird. For the eagle to play sparrow or dove is mean enough. And for men that are capable of large thought, of noble enthusiasm, and of soaring high in the realm of imagination, to reduce themselves to the average condition of those by whom they are surrounded, is pitiable.

1519. Nature Overpowering Grace.—I have, on my little farm, a tree that bore poor apples, but that has now been grafted with a choice sweet variety. A friend put in the grafts for me, and I forgot all about them. It was done last year; and when I went back this year and saw a rousing top to the tree, and recollected that it had been grafted, I went to examine it, and found that almost all the grafts had "taken," but that the old tree had been there too, and overgrown them, and that they were lying hid in the branches, so that I would have defied any man to see them at a distance of ten feet off. And I said, "O my professor of religion! you are just like hundreds that I have in my church. They all have grafts in them; but the natural tree has overgrown the grafts, so that you cannot find them."

1520. The Habit of Doing Good.—"*As we have opportunity*" is not simply the antithesis of official doing good, or doing good at stated seasons. It indicates that we are to make doing good the very atmosphere and business of our whole religious life. Many furrows are opened in which men may sow seed once in their lifetime, which seed, if it be sown, shall spring up and be most beautiful in blossom and fruit; but if they neglect to put seed in those open furrows, the opportunity will not come again. Other furrows will open, and they will have certain chances for doing good; but that chance never again. And so there must be an alertness and enterprise and watchfulness, and above all a fullness of benevolent disposition, that shall always be pressing to find opportunities, and to develop itself.

1521. Goodness to be Made Apparent.—I can take a bunch of mignonette and carry it through the house, and have every one following after me and saying, "Where are those flowers?" They have seen none; they have not heard my footsteps; but the fragrance is in the air. And are you, that are the blossoms of God's

seeds in this life, fragrant of goodness, so that when you go among your children, among your dependents or among your fellow-men, your coming is like the passage of flowers?

1522. **Christianity for all of Life.**—Some Christians are like freight-engines at night. They carry a powerful lamp in front, which casts a light far ahead, but in no other direction, leaving the everlasting snake-train which they drag behind them enveloped in darkness. This light corresponds to the Christian's hope, which casts its rays heavenward, but leaves the long train of bodily appetites and necessities which go with him through life unilluminated. Men regard their worldly business and their family duties as distinct from their religion; whereas, I understand that no man is living a Christian life who is not a Christian in the world, in the family, in the church, in his mind, in his soul, in the emotions and appetites of his nature, in his hand, in his foot, in his head,—who is not a man of light everywhere, and in everything in him.

1523. **God's Jewel-Case.**—Is there anything more beautiful in a lower sphere than the dressing of a bride for her wedding? The tender hands of kind nurse, of loving sisters, and fond mother,—how they all wait upon her! How the hours are consecrated to her glory! How her hair is parted and braided with sweet simplicity! How the veil is thrown over her with exquisite grace! What jewels contribute to decorate her person!

Now, God has opened the jewel-box with the contents of which he dresses his bride, the Church:—"Blessed are the poor in spirit." "Blessed are they that mourn." "Blessed are the meek;" "they which do hunger and thirst after righteousness;" "the merciful;" "the pure in heart;" "the peacemakers;" "they which are persecuted for righteousness' sake." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Who wants to wear jewels? There they are. Put them on!

1524. **Summer in the Soul.**—There can be no barrenness in full summer. The very sand will yield something. Rocks will have mosses, and every rift will have its wind-flower, and every crevice a leaf; while from the fertile soil will be reared a gorgeous troop of growths, that will carry their life in ten thousand forms, but all with praise to God. And so it is when the soul knows its summer. Love redeems its weakness, clothes its barrenness, enriches its poverty, and makes its very desert to bud and blossom as the rose.

1525. **Religion: Harmony of Soul.**—Many men carry their religion as a church carries its bell—high up in a belfry, to ring out on sacred days, to strike for funerals, or to chime for weddings. All the rest of the time it hangs high above reach—voiceless, silent, dead. Yet religion is not the specializing of any one feeling, but the mood and harmony of all of them.

1526. **Emergency-Religion.**—Men use religion just as they use buoys and life-preservers; they do not intend to navigate the vessel with them, but they keep just enough of them on hand to float into a safe harbor when the storm comes up and the vessel is shipwrecked; and it is only then that they intend to use them. I tell you, you will find air-holes in all such life-preservers as that.

1527. **Professional Piety.**—We all know what is meant by a professional air. The actor, the physician, the merchant, the sailor, the schoolmis-

tress, the minister of the Gospel,—any of them can be told almost as far as they can be seen. You certainly can tell them if you talk with them. As men that work in the midst of odors carry about in their raiment, if not in their very persons, the savor of the things in which they work, so there seems to be a perfume of the business a man follows that strikes into him. . . . Now just such a stamp is apt to be put upon our piety. It is a certain smooth-speaking ; a pious way of talking ; a restricted, narrowed, measured thing. Some seem to think that Christian character requires suppression: not so much opening out as shutting in ; not so much the carrying of a lion-like front that drives evil away, as the carrying of one's self in such a way that no lion can see him, and nothing can get at him. Thank God, professional piety is not as common as it was. We are in a transition state out of it. Yet there are many things that tend to produce a want of robust, open-faced, upright, manly piety.

1528. **"Quit Ye Like Men!"**—It is not a man's part merely to keep his armor bright; to hang around the edge of the fight, and, whenever he sees it bulging out towards him, to retreat to a hill, and, if any dust has fallen upon his armor, to set to work to brush it off. It is a man's business to go down to the battle, and to use his sword when he gets there. Man was not meant to be an armor-keeper; but there are men who go all their lives scrubbing up their armor—keeping their hope bright and their faith bright, but never using them.

1529. **Religious Depth.**—When a heavily freighted ship gets aground, there is no use of attempting to move it with jacks and screws and poles. There is no help for it until, by and by, God's sun and moon, wheeling, bring in great tides and sea, and the multitudes of the waters lift up the vessel by more depth, so that it swings out and is free from obstruction. Now, half our troubles we have because, being loaded heavily, we run deep, and get aground in the shallow waters of this world. And when we go to God for relief, he opens the doors of thought and feeling ; he discloses the fact of immortality and glory ; he makes known the reality of the coming world ; he reveals his truth through the Lord Jesus Christ, and by deepening our religious experiences he gives the soul such an uplift that he carries us over and beyond our troubles.

1530. **Fruitful Lives.**—If you shake the tree, you can bring down fruit, no doubt ; but I remember, when a boy, the persuasion to get early out of bed was the thought of the large white apples that lay beneath the trees, awaiting the first comer—that had dropped upon the grass in the silent night, almost without a breath of wind to stir the branches. Now I think every man ought to carry his boughs so full of fruits, that, like the apples which drop from silent dew, they will fall by the weight of their own ripeness for whoever needs to be refreshed.

1531. **Self-Effect of Holy Living.**—Such is the power of inward beauty that after a time it strikes through, and, though I may be ungainly and distorted, nevertheless the soul is mightier than the framework of the features, and whoever *is* good, by and by *looks* good, and whoever is deep-souled gives that expression to the countenance itself. Mild qualities penetrate, and at last find physical clearness. There is no cosmetic that is half so good as grace.

1532. **Useless Religion.**—A religion that does not take hold of the life that now is. is like a cloud that does not

rain. A cloud may roll in grandeur, and be an object of admiration; but if it does not rain, it is of little account so far as utility is concerned. And a religion that consists in the observance of magnificent ceremonies, but that does not touch the duties of daily life, is a religion of show and of sham.

1533. **The Soul that Finds God.**—Before the sun has risen the air is full of flitting bats and owls, and the night is given up to the cockroaches and the crickets, and the wild beasts of the forest are abroad and they are filling the gloomy recesses with their roaring. But when the morning sun comes out and dissipates the vapors and mists of the night the beast slinks into his lair, away go the bats and the noisome insects, away go the songless owls and seek their hiding-places, and out come all the sweet-singing birds, and the whole air is full of light and rejoicing. So, I think that when the sun of righteousness arises with healing in its beams all these doubts, and fears, and temptations, and hateful passions will slink into their hiding-places and disappear, and the glory of God will rise upon the soul as the glory of the sun rises upon the dew-spangled morning.

1534. **Fruitfulness.** — I remember hearing a noble old man of the wilderness say, "If I have one tree, and it bears a bushel of apples, it is a great deal better that by generous culture and pruning I should make that tree bear ten bushels, than that I should have ten trees each bearing one bushel." We want Christ to reign in more and more hearts; but we want those hearts in which he is reigning to become fruitful in holiness, so that at last we shall stand before the world abounding in the fruits of the Spirit.

1535. **Give God the Best.**—God will not thank you for the parings, the peelings, the chaff, the shucks, of your time. If there is an hour when your thoughts are clearer and your affections sweeter than at any other time, take that hour for God.

1536. **Theory and Practice.**—Ideas are not Gospel: dispositions are Gospel. . . . You may bring me a catalogue of fruit; all the fruits of the earth do not taste good out of a catalogue. Bring me one cluster from the vines,—that touches at once my palate and my imagination.

1537. **Man's Serenity in God.**—As a scared child running from some alarming danger into the house seeks the mother's lap, and is wrapped in her arms and falls asleep in the consciousness "Mother will care for me," so it is in the soul's power that is wrapped in the conscious bosom of its God to not care what men say and do unto him; so it sets us free from all the environments of human life.

1538. **Conscious Sonship.**—There have been times when European convulsions have pitched kings and princes headlong out of their thrones and castles, and sent them wandering all over the world. It is said that the educated nobles of France bore the emigration more patiently than any of the common people. I, myself, was a witness of that fact in the Hungarians when they came to this country with that noble hero, Kossuth. The men that could bear the loss of place, power, country, everything—the men that bore that best were the most highly educated. They were nobles. A man may be reduced to physical extremities and have every measure of weakness upon him, yet if he has planted in him this consciousness: "I am a son of God; I am a noble; I am a prince"—that man is larger than the whole air, larger than the whole world.

XXVII. SPIRITUAL BIRTH

1539. Conversions are like the dawn of morning: they come and irradiate the very dewdrops and change them to jewels; they wake all the birds, they wake all hearts and melodies. . . . No man is illumined entirely at conversion; it is the rising light, that shines brighter and brighter unto the perfect day.

1540. Regeneration.—The process of being born again is like that which a portrait goes through under the hand of the artist. When a man is converted, he is but the outline sketch of a character which he is to fill up.

1541. Perseverance in Self-Cleansing.—Right in my bedroom I found a place where the rats came out for their dances and carols at night, and I speedily plugged the hole; but did the plugging of the hole rid me of the rats? They simply gnawed a hole somewhere else; and they abide with me still.

Do you suppose that when you have stopped up one hole, you have cleared up all your interior troubles.

1542. The Resurrection of a Soul.—Where a man has for thirty or forty years been accustomed to judge of what was right or wrong, of what was best or not best, by its relation to his own personal interest; when he comes to judge of these things by what is just, and right, and true, though there are hours in which he is raised from a lower to a higher life, yet his resurrection does not imply that he will be free at once from all vulgarities. There are many napkins of the grave to be removed; there is much smell of the soil to be cleansed from him. It takes time to make character. Although the beginnings of character which consist in voluntary change may be instantaneous, the full and final results require gradual growth.

1543. Conceit in Moralities.—How would I attempt to convict a person of ignorance? If a little sprig of a fellow comes where I am, thinking that he knows everything, the best way to deal with him is to assume that he really does know. I introduce one subject, and assume that he is familiar with it, and question him upon it till he begins to swallow, and to say to himself, "I do not know quite as much as I thought I did." I at once pass from that to another subject, and assume that he knows something on that, and push him along till he begins to boggle, and feel that he is not half so wise as he thought he was. And by the time I have swamped him on half a dozen subjects, he will be quite crestfallen, and have some idea of his ignorance.

And, if a man comes to me and says, "I cannot see that I am a sinner," I say, "Then you do not need any change nor repentance. But if you cannot see that you are a sinner, you ought to act like a Christian.

1544. Conviction without Choice.—What would you think of a man who should go to his business as men go to church from Sabbath to Sabbath? A man sits down in his office, and it seems to him that it would be a good thing if he should go into a certain operation. He thinks it all over, sees how it might be done, and is satisfied with it. Then he begins and goes all over it again. He thinks about it all day. He goes home, and sleeps on it; and when he gets up the next morning he is convinced that it would be a good thing. But he never does decide to go into it. By and by another man goes into it, and comes out all right; and this man says, "Well, I might have made a very

handsome sum if I had gone into that; I was on the point of doing it, but for some reason I didn't."

Such, have their parallel in those who go to the house of God, and listen to clear instruction, and have the way in which they should go pointed out definitely to them, but who, although they have much right feeling, although they are entirely satisfied in their judgment as to what they ought to do and to be, or ought to begin to do or to be, *fool* with it (that is the plain English). They turn it over in their minds; but it never results in choice.

1545. **Decision for the Better Life.**—Do not let such an appeal as I am making to you now go away as a merely curious and pleasing reverie to be forgotten to-morrow. Let not the footsteps of your meditation be washed out by the recurring tide of the sea to-morrow. Begin now with the consent of your understanding, with the sanction of conscience, with the solicitation of hope, and with the benediction of love, by the power and the drawing of the divine Spirit, which is as universal and vivific as the sun.

1546. **Christ Unconfessed.**—There are many who wish to live Christianly, but who do not wish to be held responsible according to the Christian standard. There have been princes who, for reasons of State, did not dare to openly follow their real affection, but secretly married themselves to the women whom their hearts loved. They entered into the marriage relation, but never avowed it. They wanted the comfort of heart which came from that relation, but they kept it secret, because they did not want to stand before the State and be condemned as having formed a *mésalliance*. There are many who want to have a secret alliance with the Lord Jesus Christ; who want to have all the sympathy and succoring benedictions which come from faith in him; but who do not want to avow it openly.

1547. **Christ to be Confessed.**—Do you suppose that is the wedding, when the young man and his blushing bride stand up and exchange vows? The wedding took place when their two hearts rushed together as one, and when they clasped each other, and said, "Thine for life; mine for life." Their souls are married first; but they are obliged then to stand up before law and institution and custom, and openly say, "This is what we have done." This declarative and open wedding is necessary for morality, for decency, for reasons right and proper. And every soul ought to be married to Christ. Every soul should clasp him with secret faith. And then there should be the standing up and bearing outward, public testimony.

1548. **Impulses towards Christian Life.**—How many there are in this congregation that I know to be waiting! Waiting for what? Your very waiting is itself the first step of divine life. If a man is thinking about being a Christian, his very thoughts are God's call to him. Do not undervalue such thoughts and impulses. Use them. Spread your sails. Take little winds when they come, and be thankful for them. When ships are off port, or seeking entrance, or beginning a voyage, I notice that the less wind there is the more the sails are spread. When there is scarcely any wind, the sails are all run up, and then there is presented one of the sublimest of sights—a ship, full-spread, wooing every particle of breeze to waft it on its way.

1549. **Simplicity of Salvation.**—A lifeboat puts out to a foundering ship. Is it needful before one leaps from the

sinking vessel into the frail lifeboat, that every single thing about it shall be explained to him, as to who made it, and of what materials it is constructed? No: it is only in matters of religion that men act so strangely. In all the great welfares of life, men do not undertake to teach the philosophy of things before the benefit of those things can be availed of; and they ought not to do it in matters so inportant and vital as the question of their soul's salvation. That which is essential is *reciprocal love* between God and the human soul.

1550. **Tentative Religion.**—As for those who have not begun a religious life, oftentimes they make essays, tentative endeavors; and they may be said to have approached it. Men have sometimes, as it were, *tried on* religion. And then, if you talk with them, they say, "I know about religion now. I have tried it. Why, I have been religious for a week together. I tell you it may be necessary, by and by; but it is a hard road."

What would you think of a man, city-bred, lily-fingered, soft-jointed, and soft-muscled, who should say, "They tell me that there is great pleasure in living in the saddle; but I believe it is a lie, for I tried it one morning. I got a hard-trotting horse, and rode several hours; and I was sore for days afterwards. I do not believe a word of what they say of horseback riding."

1551. **Life Aroused by Revivals.**—Is not the arousing influence of the revival system an educating one? Is there any education that proceeds so fast as that which takes place under a warm and newly-developed moral feeling? Men in the ordinary stage are like robins' eggs in the nest; you cannot feed them. Let the robin sit on them a little while, and by and by there will be nothing but four mouths, and as fast as you put in worms they will gulp them. To educate men in the cold and natural state is just like feeding eggs. Warm them, and give them life, and they will eat.

1552. **When God is Near.**—The children are all playing, and the mother is happy; and as long as they are doing well, and running in now and then, in their frolic, and throwing their arms about her neck and kissing her, and saying, "Dear mother," certainly they are very near to her; but after all, it is when the child is hurt, and comes in crying, and the mother takes it up and soothes it, and kisses its pain away, that she is near to it as she is not at any other time.

1553. **The Higher Excitements.**—Many men confound moral excitements with those of their passions, and think it not prudent to act upon their feelings, till excitement has cooled. The excitement of passion should cool; but, of the nobler powers, never. I should as soon think of saying to the workmen in a foundry, "Why do you pour that liquid, scintillating iron into the mould? Why do you not wait till it is cold before you do it?" as of asking a man why he heeded his convictions, and his judgments of moral truths, when his intellect was roused and his heart on fire. If he waits till he has cooled down, they will be as dross and cinders compared to what they would have been when his heart throbbed and was alive with blessed excitement.

1554. **Instant Action on Noble Impulses.**—The impulses which men have from their lower nature, ought always to be reviewed by sober second thought; but the inspirations which men have from their nobler natures ought not to be made subjects of reflection before action.

In the glow of enthusiasm, when some great want is made known, when the crying necessity of some distressed community is disclosed, an old rich man's heart is melted; and if he could only pay down the money at once he would give largely. He means to give five thousand dollars; but before the meeting is over, thinking of it, he says, "I will give twenty-five hundred dollars." He goes home and thinks of it, and before he sleeps he says, "I will give a thousand dollars." The next morning, before the collector comes round, he says, "Five hundred dollars is a good deal of money to give away." And by the time the collector comes, at ten or eleven o'clock, the man purposes that, if he finds himself all right on going to his store, he will give the agent a check for a hundred dollars. The collector follows him over there, and, at last, after a good deal of haggling, he gives twenty-five!

1555. This World and the Other.—You have probably noticed that when men walk across a stream on stilts, if they look at their feet to see where they step, their head begins to swim, and very soon they have to swim or drown; whereas, if they fix their eye upon a single object on the opposite bank, and never look at their feet at all, they reach the other side in safety. Now, if a man stands looking at this world, he gets dizzy and intoxicated, and falls; whereas, if he fixes his eye upon the bank of the eternal world, he walks straighter in this world, and is more sure of reaching the other side in safety.

1556. How to Find Christ.—Although the letter has its uses, and although it is blessed by the Spirit of God to bring men to Christ, in its own way; yet the ordinary way in which men seek to learn Christ by reading the Bible, as it were putting themselves into the Bible, and setting themselves over the fire of devotion, so to speak, and simmering, with the hope that at last they will be penetrated with such a flavor of Christ that they will have a perfect knowledge of him—this mechanical notion, this notion of the *cuisine*, as I might almost call it, is false and misleading.

Christ not merely says, "Come unto me," but he tells you how to come—"Take my yoke upon you, and learn of me." You are to find Christ in practical emergencies. You are to find Christ in a course of action.

1557. Almost a Christian.—I have seen, in summer, when June has been chilly and rainy, dark bushes full of buds that could not blossom. They remained buds, and buds, and buds, opening a little, green mostly, showing stripes of pink here and there, as if the labor-pain were approaching, and realization were about to be given, when the calix should turn back to let out the petal; but there came some glorious mid-June day, when the milder winds came from the South, and gentle warm rains fell, and the sun broke out in warmth and effulgence; and on that very day they were delivered into the full ripeness of beauty, in an hour. While they were buds they were full of expectation; when they were blossoms they were full of beauty; and there are multitudes of men—I know them in the congregation—that are in the Christian bud; and if there could be some sudden warmth, some inspiration of the Holy Ghost, some sympathy with deep and true Christian dispositions round about them, there is no reason in the world why they should not blossom in an hour. The work has been gradual.

1558. Religious Inquirers Need Sympathy.—When a man's soul is in

a perilous condition, there is every reason why he should seek to interest some one in his behalf. When one shuts up his religious thoughts and feelings inside, he is like a man who builds a fire and shuts both the vent and the flue. A fire cannot burn without air. But people when they try to build a fire in their souls, put in the material and shut it up as tight as they can, so that nobody would suspect it. That is not the way. Commit yourselves!

1559. **The Time for Help.**—Here is a man that has been gambling. In some affliction he goes to this or that church, that perhaps is a godsend church to him; and he says, "Would to God that I could live a better life!" Men, seeing him there, say, "I wonder what he is here for;" as if a gambler had not a soul, and had no business in a church! He weeps; and they say, "As sure as I live, I saw the fellow cry!" And it is whispered about that he is under conviction; and these good people say, "God's grace is very powerful, and even this man *may* be saved: we will watch him, and if he holds out let us receive him, and be kind to him!" But in the beginning, when ten thousand fiery fiends are around about him; when his evil associates are plucking at him; when the channels are yet deep in which his life has run; when hundreds of malign influences are crying out to him, "Return! return! return!" and when God's call comes faint to his ears so that he is in doubt as to whether it is God that calls—then is the time to run down to him, and, if he is not quite sincere, make him so by kindness and sympathy.

1560. **Not Chosen, because Not Choosing.**—See this man Naaman, blessed with gold, a leper! See this man, praised and pampered, a leper! See this man, surrounded with all luxuries, a leper! All this time there rolled the Jordan, gurgling and rippling and singing, with health in its bosom, and health for him. But here was the offended and raging great man turning his back on the Jordan and going home again.

There are many persons that ask me, "If God is a father, and his government is paternal, why does he allow men to be lost?" Streams of salvation, divine and blessed influences, are flowing down past every sinful man, as the waters of Jordan flowed down past this man, and the voices of God's ministers are speaking out to every man that needs cleansing, saying, "Go, cleanse thyself in the streams of grace;" but men will not do it, and therefore they are not cured.

1561. **Conversion a Change of Method.**—Men carry their faculties very much as peasants and boors carry telescopes—shut up. A philosopher overtakes one of these, with his instrument, and he says, "Have you ever looked through that?" "Yes," says the man, "but everything is blurred." "Do you know how to look through it?" "I suppose I do: I have looked through it often enough to know how." But looking often does not teach a man how to look right; and the philosopher takes the instrument and draws it out, and adjusts it properly, and puts it in the hand of the peasant, and, behold, things afar off come near, and the man is in an ecstasy of wonder.

The same takes place when God's Spirit comes to us. Our faculties are not adjusted, nor rightly employed. God's Spirit teaches us how to use what we already have.

1562. **Lost Souls.**—"I come to seek and to save that which was lost," Christ says. You remember the par-

able of the shepherd who says, "Rejoice with me, I have found the one that was lost:" but the whole flock was not lost, nor spoken of as such.

The term "lost," then, when applied to men, is a shepherd's term; it means wanderer, one that is out of the way. Never, not once, does it carry the idea of a corrupt nature in the theological sense of that term, still less, that "lost in Adam's fall" is taught in Scripture. Men's natures are right if used right. Your reason is good enough if you use it well enough. A man is lazy; he has been brought up with no strength, no skill. The hand is good enough, it is the wrong use of it, or the neglect of it that is bad; and if the lazy hand be put to skill, taught to lift, to work, the hand is all right as soon as you bring it into its right function and give it its right direction and education. It is born again, in the sense that it was paralyzed or perverted before; now it has received life again, or has been brought to regularity and right use.

1563. Discipline Unpleasant.—When the careless-handed child has learned to play the piano just to suit himself, and the master tells him that he must no longer play in that slovenly manner, that his fingers must yield to discipline, he does not like it. Yet, that is the road to skill; and, after a time, having been broken into it, he would not for the world go back.

The beginnings of every step higher are with labor-throes, with birth-pains.

1564. Reformation of the Passions.—No man likes to have the devil cast out of him. There is as much squealing, and running down hill, and pitching into the sea now, as there was in the time of our Saviour. And you will take notice that, when passions come out of men, they generally take the form of hogs! It is the lower passions, it is the animal after all, that is dispossessed; and that resists.

1565. Manliness of Repentance.—The man who will not and cannot repent, is mean through to the very stamina and stock; but where a man, having done wrong, has in him this rebound, this resiliency, this repenting power—there is the sign of manhood. That is the test. He is the true man, not who keeps from sin (though that is noble, all of us being liable to temptation, and to fall sometimes into heinous transgressions), but who can recover himself out of the snare. A man, by his cunning, may keep out of the hands of his enemy; but the man who, being ambushed, one man against ten, can, drawing his sword, face them, and, though wounded and pressed back and overborne, at last defeat the whole of them, and recover his liberty—ah! he is the hero.

1566. Misconception of Repentance.—Men look upon repentance and humiliation before God very much as they do upon a voyage to the North Pole. Every single league, as they advance towards the Arctic region, they leave more and more behind them greenness, and fruits, and warmth, and civilization, and find themselves more and more in the midst of sterility, barrenness, ice, and barbarism. Men think that to go to God is dreary and desolate in the extreme. It is not! The sinner is the Esquimaux! He lives in ice, and burrows underground, and is but little better than a beast! But if by any means he becomes fired with a conception of a better clime, and leaving his hibernating quarters, he takes the ship Repentance, and sails towards the torrid zone, at every league he is surprised by the new forms of vegetation. He has seen oak-trees only about as high as his knee. Not long after he sets out on

his voyage, he is astonished to see them as high as his head. As he draws near the tropics, he is lost in wonder and ecstasy to see them lifting themselves far above him in the air. And with what satisfaction does he compare the delightful home he has found with the miserable one he left.

1567. **Repented Sins to be Forgotten.**—There are persons who live largely in re-hashing their sins and their sense of guilt. Why, did you not repent of them? When a man has repented of his sins, that is enough. Put them out; do not keep them like so many mummies in the house. When you have done wrong and found it out, and have changed to right, and have rectified all the ways in which your wrong-doing has affected anybody else, that is the end: you have no business to come back and sit down on your old gravestones.

1568. **The Past and the Future.**—You have no power in that which is past. Life that is lived stands ghastly as a gravestone. You cannot change it a particle. You cannot wipe out a deed. You cannot obliterate a fact. You cannot alter the proportion of a single element. But the future is mutable. It is as plastic as clay in the hand of the artist. With the future anything can be done if you but have the heart to do it.

1569. **A Test of Sinfulness.**—If you want to know whether you are sinful or not, just take any of the characteristic commands of Jesus Christ; take any point of example in him, any of his conduct, anywhere, and try it on yourself. A man goes into a store and says to his tailor, "Look here, how do I know what size I want?" He looks at him a moment, then goes on with him trying on coats and finds that they do or do not fit the man. Try moral qualities in the same way. You have one text that leads to this very analogy or figure: "Put ye on the Lord Jesus Christ," as a garment. Put it on your conscience. Put on the Lord Jesus Christ as an element of love. Try on these Christian graces, and see whether they fit you.

1570. **Conviction of Sin.**—The conviction of sinfulness is more persistent with some than with others, and you shall hear all the way through their after life, men enumerating as a part of their religious victories, that over their great sinfulness—they preface and they finish up everything with it.

Well, I would not ridicule them. It is a very serious thing. But as looked at from the standpoint of mere philosophy, it is false, not only, but it is mischievous to the last degree, and it is not practical. We do not allow men to do that with their bodies.

I have had men come to me from the war and want to regale me by showing where they were wounded; to take off the bandage and let me look at the sores. I was disgusted with them. There are a great many people who feel that the evidence of their piety needs to be shown by reciting their moral sores.

1571. **Grounds of Adoption.**—I go to the slums of the Five Points in New York, and meet a boy that has a dreary and sad look, already turbid with moving passions, and offer to take him and adopt him. He is of Saxon blood. No sooner had he touched these shores as an immigrant than he was wafted into iniquity against his better nature. He accepts my proffer; and when I say to him, "I will make you my own son," he holds his arms up to me in love and confidence. Though I know I shall have much patience to exercise with him, I adopt him. The next child I meet is a tough little fellow, keen and sharp. Spears

and arrows stick out from him in every direction, bidding me defiance. When I make the same overture to him he damns me to my face and runs around the corner. Why do I not adopt him? Because I cannot. He will not be adopted. Salvation depends upon man's willingness to be saved.

1572. **Elaborate Conversions.**—Two children have quarreled. The mother insists that they shall kiss and make up; and suppose, according to the manner of religious experience, they should say, "Why, mother, I haven't felt sorry long enough;" but is it necessary that they should feel sorry all day before they are fit to kiss? We should laugh at such a thing in the household. Now, it is a shame for a man to have a prolonged struggle before he yields to the influence of the spirit of God. It is better that one should be converted with a struggle than not to be converted at all; but a reluctant conversion is far from creditable to a man.

1573. **Beginning of Spiritual Life.**—The beginning of a truly religious life in the soul of a man, may be obscure, imperceptible and almost unconscious. When a man is building a house he can see it as it goes on. That is an outside matter. There is seam after seam, row after row of stone or brick. A man goes into his garden and plants, for spring, the early lettuce, or radish, or whatever it may be. He may sit up all night with spectacles and a lantern, but he will not see anything going on; and yet there is something going on which is vitally connected with the whole operation of vegetable development. The seed has not been in the ground an hour before it feels its outward husk swelling by imbibing moisture. It has not been for ten hours in the warm soil before it begins to feel that its material itself is chemically affected, changed. Many a seed has not been twenty-four hours in the ground before there is an impulse in it at one end to thrust down a root, and at the other end to thrust up a plumule or the beginning of a visible stalk. But it makes no noise; and all the earlier processes of germination and development are invisible and silent,—for if you take it out into the light it will not grow. The seed needs warmth, moisture, and luminous darkness—that is to say, considerable darkness, and yet a little invisible light. So with the spiritual life.

1574. **The Christian Choice.**—No man can insist more emphatically than I do that there is a point of transition, and that the real emergence of the feeling and consciousness into the kingdom of heaven is the result of some form or action implying will or choice. And all choice, however gradual the antecedents may have been, finally is instantaneous; as when, for instance, with a pair of scales, you may put ten pounds of material in the one, and add a pound to the other, and a second pound, and a third, and a fifth, and a seventh, and a ninth, and a half-pound, and a quarter, and then smaller fractions, clear up until you come to the one-hundredth part of an ounce, and then, at last, when you get the least shade or hair more than the weight in the other scale, instantly it goes down. The preparation may have been ever so long, but when the balance is struck, it passes instantly—certainly in so far as you can form the least conception of it. The mistake lies in ignoring these preceding stages, which are, every one, actually part and parcel of the final development.

1575. **Unconscious Preparation for Christianity.**—Conversion is a voluntary and conscious acceptance of the life, purposes and disposition of Christ. We come to it by imperceptible stages,

but we may not recognize when the stages cease. You may have a right to call yourselves Christians without knowing it. I knew a young man, in Boston, whose father was rich. He had genius particularly in the formative, sculptural art; and his amusement was in making busts and little clay statues. One lucky day the father lost all his property, and the young man was thrown out of leisure and had to work for his own livelihood. He had already made the busts of friends; and he said to himself, "What can I do for a living better than this?" Well, he has come to the artist state already, unconsciously, not expecting to be a professional artist, simply following his taste; but the moment he declares it, then everybody says, "He has become an artist." He has been an artist a good while.

1576. **Realization of Change.** — When I traveled in Italy I knew the line between Italy and Austria. We all had to go out and have our trunks examined and our passports *viséd*. We were all of us hurried out suspiciously, as if we were contrabands. Then we went over, and I knew I was in Austria. But in America you can go from one State to another, as there is no Custom House, thank God, on the lines; as there are no passports required; as there is nothing to interrupt the journey. You glide into the State of New York from Connecticut, from New York into Pennsylvania, and from Pennsylvania into Ohio, and you do not think you have made any change in the State, though you have really. And when you look into the matter you realize the fact.

You bring a person up in Christian nurture, and in the admonition of the Lord, in the household, and he is gaining more light; he is adapting the light which he has; and he comes gradually and naturally into that state of mind in which all he wants in order to realize that he is a Christian is to wake up into consciousness.

1577. **Expression Increases Emotion.**—When the young maiden heart first loves, to think, "I love," creates in her no small amount of agitation; to speak it is to tremble; and to write it—that is almost impossible. And as it is with the better and nobler feelings, so it is with all the feelings: it adds tremendous weight and emphasis to them to embody them in words.

1578. **Christian Life a Study.**— When a man is converted he simply passes from unconscious selfishness to conscious benevolence. That is the process in him; and he becomes a student of that. He begins it just as when a man goes into a profession, as a doctor, lawyer, minister, or anything else. Thenceforward his study all works in the direction of the generic purpose of his life and follows that.

1579. **Geniality in Christian Life.**— Suppose, maiden, in the simplicity and purity of your life, with every thought starlight, and every affection like the morning-glory, blossoming at every axil, one should draw near to you to win your heart and hold it for life in wedded love; and suppose you should say, "Ah! now that I am about to become that man's wife it ill becomes me to be gay and genial and cheerful! I am to be a wife, and therefore I must be dull and sober." Would you say so? Every joy that flashes from your eye, every delight that breaks forth in your countenance, is a tribute to him. Nobody says any such thing when a man is the groom; but when God would affiance our souls we foolishly feel (for we have been taught to feel so) that joy must be laid aside.

1580. **Violent Conversions.**—A man says, "Such a person, when he was

converted, was at first swept like a meteor into a gulf of despair, and then shot like a comet into the realm of hope and peace and comfort; but I never had any experience like that; and why should I say that I am a Christian?" And so men's consciences stand in their way. Yet, if you look at the history of the apostles and others who became Christ's disciples, you shall find that for the most part they had no such outbreaking and up-breaking experiences as those to which I have alluded. They came under the influence of the Saviour, and into personal affiliation with him and with his work, in an even quiet way, without any exact recognition of the time when the change was wrought.

1581. **Quiet Conversions.**—Imagine one of these roaring old sailors, knowing all the wickedness of the world, and telling of the experience he had when God changed his heart, and then hearing a mild, gentle, peaceable man say: "I never had any such experience as that." Of course not; it was contrary to nature that he should have any such experience. "But did you not have such a sense of imperfection and wrong-doing, so that you abandoned many things behind and aspired to many things before?" "Oh, yes! but then I never had any such cleansing work." Cleansing work! Do you suppose that feeling is soap and sand, and that it scours a man out?

1582. **Not Mode, but Fact, of Conversion.**—There are men overtaken on a summer day with winds that capsize their boat. Some fall out on one side and some on the other. One set get ashore where, happily, the water is shallow, so that they are only a little wet; the others get out where there is the eel-grass, the flags, the weeds, and all sorts of mud, and they have to wrestle with the bottom of the water as well as with the top. They are spent and weary, and they get to the land out of breath, and down they go on the beach. Those that escaped very easily are standing and looking at them panting, and they say to them: "Did you have such a hard time of it? We did not; we just waded quietly ashore. If you escaped I am afraid we have not, for we had no such time as that."

1583. **Conversion but the Start.**—You ask a physician, as he comes out of the hospital, "Do you know A.?" The physician says, "I know him." It is a man who was near to death, and who was given up by his friends. "What is his condition?" you ask. "He is convalescent," says the physician, "and I have no question that he will be restored to health and strength again." But go and look at the man, cadaverous, emaciated, weak, and full of pains—some real and some only imaginary. The physician says he is going to be well; he is going to be, and there are lucid intervals when he thinks so himself; but, after all, there is a great way between the symptoms of recovery which the doctor sees and perfect health.

Now, God tells us that we are to be perfect men in Christ; but the early symptoms of spiritual health are far removed from the thing itself.

1584. **Hope, in Faint Beginnings.**—The "Christian evidence" of a man is his life. Start in it at once and you have the help of all heaven. Begin—move! Ah! when a man has been nearly drowned and rescued from the water, and brought home, the wife, in distraction, fills the house with shrieks, "He is dead! he is dead!" And there is every sign of death on him. By and by the physician, applying his remedies, feels, and he thinks there is a faint deep breath; he holds the glass

to the mouth, and it is bedewed, and the word goes out, "He is alive! he is alive!" and the whole house roars as it were with hope and joy. The man is not walking about; he cannot get up or sit at table; he cannot do anything; but the slightest touch of evidence that he is beginning to live has in it the whole promise of life.

1585. Getting Religion.—A young man, when he sets out to be a draftsman, does not feel that he has acquired his profession when he goes and joins a class. A student, when he goes to the Academy, does not feel that he has his education. He scarcely feels so when he graduates. But many feel, when they join the church, that they have *got religion*, as the saying is; whereas, they have merely got started, they have merely joined a class, as it were.

1586. "Born Again."—Because it is so frequently repeated, this phrase does not make much impression upon those who hear it. Nobody seems to think there are earthquakes and revolutions in it; but there are. Nobody seems to think it is a part of the "power of God and the wisdom of God"; but it is. Not the thunder that cracks and rolls through the mountains, not the summer storms that sweep across the earth, not the volcano and the earthquake, are for prodigiousness of power to be compared with this simple annunciation, "Ye must be born again." *Must?* take out that word, and say, with tears of gratitude, "We *can* be born again!" There is no other truth so full of hope as this.

1587. Conversion, a Good Start.—A man has been traveling, supposing that he was going westward, right across the prairies. He wants to go to California, and thinks he is going there; but when the sun shines out, and he takes his direction, he finds that he has been going exactly east; and he says, "Well, this never is going to take me to California; if I am going there, I must turn right round; and I will." Now, when he turns round, and begins traveling westward, he is not in California. But without that resolution he never would get there, and there is a sense in which that resolution settled the question of his reaching his destination; and yet everybody knows that merely to resolve to go the other way, and to turn round, would not take him there, and that he never will get there unless he goes on step by step, day by day, week by week, month by month, till he reaches the end of his journey.

1588. Conversion not Perfection.—The demand is that of imperial love to be shown to every human being, and carried to such a degree that you feel as much interest in others as in yourself. Can I make that a subject of instantaneous obedience? Can I say to you, "Do it now and here, and get up and walk out of this church in the full faith that you are obeying this command of God"? I might just as well say to a man, "Make yourself two feet higher than you are, and do it instantly."

1589. Salvation to be Wrought Out.—When it is said, "Work out your own salvation," what is meant is, *Complete it.* A man's salvation is to be wrought out as an artist works out a picture. It is to be carried up. It is a good thing for a man to make a charcoal sketch; but it will not do to stop with that. It is a good thing that refers to something better which is coming on.

1590. Escape from Soul-Bondage.—There are men in Richmond[1] wearing chains and manacles. There are

[1] During the Civil War.

members of this church in prison there, though I know not that any of them wear chains. But imagine that to one of those that are chained, and that are the most carefully guarded, there comes, at night, after some debauch, in which his keepers have had recourse to whiskey, an unwatched hour. The man says, "I may escape now if I can but saw off a link of this chain that holds me." He applies himself to the work, and saws off the link, and gets rid of that which fastens him; but the wristlets are on his hands yet. He dodges the sentinel; he emerges from the prison; he clears the city; he hides himself in thickets, and lies half submerged in the black swamp, and is a thousand times more uncomfortable than he was in the prison; he avoids the daylight, feeding on roots and leaves, and at night, dog-hunted and pursued, he steers by the north star, as many a dusky man before him has done; and after days and weeks, wearing still those iron wristlets, he sees the waters of the Potomac open before him; and he plunges in, and makes for yonder boat from which floats his country's flag, to tell all the world of liberty; and soon he is on board. Now when that man saw the keeper asleep or drunk, and cut the chain, he was free; but he was not restored to his friends.

Just so, it seems to me, men escape out of vices. They are chained, they are watched; but there come hours when, if they improve them, they may escape; not leaving all torment and trouble behind, but leaving behind their bondage, so that they have a straight path towards liberty. Some men carry on their ankles and wrists marks of early vices, to the Jordan itself. What then? Is it worth while for the prisoner to escape from captivity, and get home?

1591. **Starting Right.**—When a nurseryman, in the winter, would graft for apple-trees, he takes a root of the desirable apple-tree, and splices it on for a new scion, and puts wax about it, and buries it in the sand, and lets it remain there till spring comes. He is very careful to get the root of the right tree, that the scion may be of the right kind. The first summer after it is planted it grows but very little, and does not bear any fruit; but isn't it a Newtown Pippin? Isn't it a Golden Russet? Isn't it a Rhode Island Greening? It is. Although it has not been growing long enough to develop fruit, yet it has the right root.

1592. **True Conversion.**—No man can jump from the alphabet into the uttermost parts of literature. There is no conversion that takes men out of the mud and slough of pride and selfishness, and translates them quicker than the twinkling of an eye into the clear ether of holy and exalted principles. Conversion is the acceptance of this aim and ideal of life—self-sacrifice; a life whose whole power is consecrated, not to the purposes of one's self, but to sympathy with God, seeking the welfare of others.

1593. **Character to be Perfected.**—A young man working in a shop, finds himself, little by little, drawn in other lines and directions; and at last the impulse of art is so strong in him that he begins, in his leisure hours, to sketch, to draw, to paint; and this impulse grows in him till, by and by, it occurs to him, "Why should I be a carpenter, a machinist, a mechanic? Why should I not be an artist?" And at last he makes up his mind that he will, and says, "I will become one."

Now, that resolution is the turning point in the man's history. But does that resolution make him an artist? It does, and it does not. It is that

without which he would not be an artist; and yet, the being one is to result from incessant application, from practice, from all that grows out of such a resolution.

1594. **Conversion and Sanctification.**—No man ever suddenly cleared up forty acres of land. A man may *begin* such a work suddenly. No man ever began to do a thing without making up his mind to do it. No man ever began to be a Christian without a volition; and no volition was ever anything but a flash—an instantaneous thing. But the volition is the beginning. The evolution of Christian character is gradual.

1595. **"Born Again"—and Again.**—We do not read lessons to tree-seeds, instructing them how to develop. We know that they will come to all that there is in them by the simple operation of opening up. But men come to it by very different processes—by rebirths in every faculty, again and again and again. Scores of men have to be born again and again before they come to their fullness. As every tree, on the death of winter, awakes, as it were, with a new resurrection in the spring, so men should be coming constantly to higher ideals of manhood, and the uses of occupation, the uses of society, the uses of the physical world, and of the bodies in which they are.

1596. **The First Soul-Work of Religion.**—The first step of husbandry is to relieve the soil of wild growths, and prepare it for tillage. The trees are felled, and then gathered together and burned, that the ground may be disencumbered and laid open to the sun. But some, for expedition, are only girdled. All connection between the sap at the roots and the top is severed by a line of sharp cuts around the trees; and so girdled, they will stand and carry through the summer the leaves already out, but they will never leave again; so that, little by little, more and more ground is arable.

The first work of religion in the human soul is analogous to this. It is to cut up the grosser processes of life; it is to destroy the worst forms of evil habits; it is to cleanse men of vices, to rid them of vile associates, to cure them of evil dispositions; it is to drive away the works of darkness. But there are many things that must yet disappear from the soul before God's husbandry is completed—things that in the beginning are only girdled. They hold some leaves for a single season; they hold their trunk and branches several seasons, and only little by little are they toppled over and brought to the ground.

1597. **Beginnings of the New Life.**—A man opens a school among the colliers of England—men and women that have lived under ground all their lives, and to whose darkened minds the light of knowledge has never penetrated. Tidings of this school spread abroad, and some traveler says, "I understand that education is making great strides among those colliers, and I will go and see what progress they have made." He goes into the school where women and men are learning to read, and hears an old man with gray locks that hang down on his shoulders, and with a black finger with which he rubs dirt along the book before him, spell, "B—a—k—e—r, baker." After he has heard the old man spell a few such simple words slowly and painfully, he says, "Well, if that is what you call learning, if that is your idea of education, then I am done," and goes out in great disgust. A sensible man would rejoice to see these small beginnings of what promises to result in enlightenment.

Now, men are colliers when we bring them into the church. They have been in the grimes and mines of sin. They have been groveling in the earth, and must be patiently educated.

1598. Kindling of the Spirit-Life.—As one lights a taper on the tip of the wick, and there is a flame just burning, dancing, and not knowing whether to go downward or upward—whether to abide or to go out; so men have kindled in them a hope which they dare not whisper of—the child to the parent, the friend to the friend, the husband and wife or the brother and sister to each other. For days and weeks and months, often, men carry kindled in their bosom a strange spiritlife. It must be tenderly shielded and nourished.

1599. Jacob's Ladder. — Consider what the vision must have meant to him, as he turned it over in his mind. He had just broken off from home. He had that day become his own master. The future was all to be made. Before him, in this exigency, arose a symbol which seemed to say, "Whatever plan you shall henceforth set up, though it begins upon the ground, let its top reach to the heaven. Though your undertakings base upon the earth, let them stretch out and up until they find a resting-place and a consummation above. Do nothing on earth that may not be known and felt in heaven."

1600. Joy of the New Life.—Have you never, after a cloud has long cast its dark shadow on a field, seen the shadow slowly move away, and leave the field exposed to the full light of the sun? I have seen the shadow move off from the souls of persons in the same way, and leave them in the light of the Sun of Righteousness.

1601. Self-Deception in Christian Hope.—There is some danger of self-deception, but I would like to know, between earth and heaven, a spot which a man can be on, and a thing that he can pursue that there is not some danger of it. And if you were to stop and weigh and measure the danger, human life would petrify.

We might just as well, in that benign and blessed hour when the soul is certain of love and of being loved, tear ourselves to pieces by an analysis of our experiences. Let one say:

"I do think I love her, but let me see, what is love? I ought to analyze that matter, and I ought not to allow myself to be mistaken in that thing. Is it a going forth of my will benevolently towards her, or is it simply the admiration of her form and comeliness? What is it?"

The matter is that you are a fool on a gridiron. Now, if a man does not know he is in love, or whether he is not, it is pretty sure evidence that he is not. Men say:

"Do you think your purpose is to serve God?"

"Well, I hope it is."

Hope it is! If a man sits down at your table, and you say to him:

"Do you relish that peach?"

"Well, I humbly hope that I do."

I would give him red pepper, and I think he would know then whether he did or not.

1602. Love Transforming Selfishness.—There is nothing in the constitution of man to which selfishness yields as it does to love. I do not know of anything that is more prettily selfish than a petted girl. She is the delight of father and mother; she is beautiful; she is accomplished; she is universally attractive; she is beloved by all who know her; but in a thousand little ways she manifests her selfishness, and everybody in the house tolerates it, while the neighbors say,

"She is utterly spoiled." Ere long, in the hour of disclosure, she finds her mate; she loves; and at once all her faults and failings begin, one after another, to dissolve, and disappear, like snow in March. By and by love watches the cradle; and this creature, that father had to serve, and mother had to serve, and the servants had to serve, and everybody had to serve, and towards whom ran every stream of delight, being now a mother, cares nothing for parties and visits—cares only to serve that little unrequiting child. All night she will give up her sleep that she may watch over it if it be sick, and all day she will devote herself to it. She is joyous as a bird as she sits and sings to her darling in the cradle. And that which wrought so marvelous a change was Love.

1603. Perseverance in Well-Doing.—There are many fruit trees that blossom, and then shed their blossoms without setting any fruit. There are other trees that blossom, and set their fruit, and shed it almost as soon as it is set, because they have not sufficient root-power and stem-power to hold it. There are still other trees that have fruit which grows largely and promises well; but they are situated so that the winds blow it off before it is ripe. These represent many persons who have real religious convictions, but who are so situated that the struggle of life prevents their piety from producing its legitimate results. A good tree is one that blossoms, sets its fruit, and holds it till it ripens, and does it every year; and it is the kind of men who are represented by such a tree that the Gospel wants to bring up.

XXVIII. SPIRITUAL GROWTH

1604. The Atmosphere of Growth.—To-day [the first Sunday in May, 1858, when 190 persons joined Plymouth Church] is Nature's great communion-day. Ten million times ten million new-born leaves are holding up their tender hands to greet the sun. What is that which evokes them all? What is that in which they are all to live, and are to live all summer long? What is that which is to ripen them till they all glow like gold in autumn? It is the warmth and light of the sun—the great atmosphere in which God bathes all nature. Now we are to live and to grow in one great atmosphere which is to be about us—the atmosphere of Christian love.

1605. Victory Over the Past.—Grant that we may so live by faith as to be evermore conscious of the movements of God around about us and within us, and that we may triumph over the physical man—over all memory of the past—over its sins and mistakes. May we not stumble at dead things which long ago should have been buried.

1606. Activity the Condition of Vitality.—Every athlete knows, and trains for that purpose, that if any muscle lies dormant through long periods it shrinks and goes back. If it is to be impleted it must be used. So there is a law of usance in moral forces.

1607. Goodness a Growth.—You might just as well, with a pair of bellows and a heap of coals, undertake to make summer about a tree, and expect it to burst into blossom and fruit at once because you are in a hurry, as to undertake with this vast tree of human life to force it beyond the ordinary laws of progression in excellence of human life.

1608. Christians Not Made Instantly.—You take the wax and melt it, and

put it on the letter or paper, and stamp it with the seal; and when you take the seal off, there is the stamp, clear cut. It is there once and forever. But no man is made a Christian once and forever. There is no seal that stamps a man so that he bears the likeness of God at once, clear, sharp and perfected. A man is born into his second manhood as he is into his first, with all its findings-out before him; with all its mistakes; with all its sorrows and troubles. He is to go through a spiritual experience which is not unaptly paralleled to that of his physical manhood.

1609. Sowing and Reaping.—Error is not as good as truth, I do not care how sincerely you hold it. Sincerity does not change the great line of cause and effect.

We know this to be true always in regard to the lower elements. Fire is fire, whether a man thinks it is or not. It is true in regard to all the parts of the human body—the bone, the nerve, the tissue, the circulation, etc. The Bible says that it is just the same higher up—that in all spiritual elements cause and effect govern. Whatsoever a man does, he shall receive according to the nature of it. They that sow to the flesh, the apostle says, shall of the flesh reap corruption; and he that sows to the spirit shall, by that same universal and inevitable law of cause and effect, reap life eternal.

1610. Inward Conflicts.—One of Kaulbach's most remarkable paintings is founded on a legend, that on a certain anniversary spirits were in the habit of assembling and fighting in the air. However that may be, the battles of the spirits and the battles of the air, in the Christian conflict, are much more memorable than any of the declared battles of sense and of the body. And although these spiritual and airy battles seem to be without trumpet, and without record, and without a witness; although there are no poets that chant the praise of the closet; although there are no historians that chronicle the conflicts of a man with his own spirit, with pernicious habits, with evil inclinations, with violent temptations; although the eye of man cannot see these things, yet they are not unwatched. God, over all, takes notice of everything that concerns us.

1611. Equanimity.—It is very easy for us of the pulpit to declare that men should live so high as not to be disturbed; and there is such a thing as living in this world so that the ordinary affairs of life shall not greatly disturb us; but the real and the ideal are wide apart. Men teach us how to go to sea without being seasick, and the remedy is absolute—as long as you are on land; and men teach us how to go through this world maintaining equilibrium and tranquillity; but no man can do it until he has learned the business of doing it; and a great many never learn that.

1612. The Bible to be Practiced.—I was convicted when I went to Paris! I had learned French. I could read newspapers in the French language almost as easily as in my own, and I thought I understood French very well, but when I went to Paris and heard it talked, it seemed like jargon, they talked so fast, and ran the words into each other so! I went into the shops, and undertook to talk French, and the shopkeepers could not understand me any better than I could them. I came near starving to death because I could not ask for what I wanted! I could take up French books and newspapers and read what was in them, but I came to under-

stand, very soon, that I did not know very much about French.

Many a man reads the Bible, and reads it well; but let him undertake to talk in the language of Zion, and see whether he does not stagger.

1613. **The Growth of Feeling.**—When a tree of vigorous growth—for instance, the mulberry—comes up, you notice that it grows perhaps six feet the first year. The next year the stem grows only about two feet, but it throws out branches on every side; so that although the tree seems to have grown less the second year than the first, it has really grown more. The next year the growth of the stem is still less than the second year, but each branch throws out other branches, and the head is formed of a hundred twigs; and though the tree seems to have grown less this year than either of the previous years, it has grown a great deal more. It seems to grow less in proportion as its life is diffused in numberless channels.

Our feelings when they first manifest themselves, seem very emphatic; but when they begin to divide and branch out into collateral actions, they seem less, because they are hidden, while in reality they are more.

1614. **Natural Law in Spiritual Things.**—I should be very glad indeed if I could take a Cremona and at once express my feeling by a dextrous use of the bow. "No," says Providence, "you take up your cross, and break that arm in by much patient suffering. If you do so, and train yourself industriously, it will work for harmony and melody, and you shall be a musician on the violin."

Now, the self-denial that is required to gain skill in the use of a musical instrument, or to acquire any species of knowledge, is of the same sort as that which is required in taking up the cross as we are commanded to do in the Gospel: only there it is applied to a higher realm than that to which you have been accustomed to apply it.

1615. **Higher Developments, Slow.**—Give me a bit of wax, and see how soon I will take it in my hand and mould it into any form that I want. Give me a bit of alabaster, and I cannot work that as I can the wax, because it is harder. Give me a bit of marble and that must be cut still more slowly. But give me a diamond, rough and rude, and tell me to cut the faces on that, by which it shall reflect all the rays of light and show its hidden powers of beauty, and it is a long task. Yet when it is once cut it is worth all the labor that it has cost, and once done it lasts forever.

Now, the lower developments that men gain in this world—industry and frugality and skill of hand—are gained comparatively soon, and they are in the lower range; but those higher elements, where men really touch God, where their morality begins to blossom, where they begin to find the first intimations of their own true manhood, and where they begin to know the life that is to have no death, and no intermediate sleep, but is to flame and glow in the presence of God—those elements come under a law which requires long development.

1616. **Good Growth, Slow Growth.**—Wicked men do prosper for a little while; but, as sure as God lives, in the end they shall have their just reward. If you consider the whole of life from end to end, then truth, and honor, and purity, and justice, and fidelity pay. You can grow a mushroom or a toadstool in one night, if you have a dunghill large enough; but to grow a great tree, that shall last for generations, requires vastly more time. And if you want men that shall last, you

must wait till they can be built up solidly by good conduct; by confidence inspired by good conduct; in other words, by being tried.

1617. Edification. — Men say, "Don't you know what a time I had when I was convicted and converted?" What does God care for that? The secret purpose of God is to make you *men*, and redeem you from animalism, and from the thrall and narrowness of pride and selfishness, to augment and enrich your nature, and *edify you*,—as the Scripture phrase is, *build you up*,—into resplendent, heroic manhood; and what boots it, under such circumstances, that you simply laid a good foundation and *began* to be a Christian? The question is, have you been built up?

1618. Yielding to God.—Every day from my window I see the gulls over the bay making circuits and beating against the wind. Now they mount high above the masts of vessels and then suddenly drop to the water, seeking to find some eddy unobstructed by the steady blast; till at length, abandoning their efforts, they turn and fly with the wind,—and then how like a gleam of light do their white wings flash down the bay, faster than the eye can follow!

So, when we cease to resist God's divine influences and, turning towards him, our thoughts and feelings are upborn by the breath of his Spirit, how do they make such swift heavenward flight as no words can overtake!

1619. Immature, yet Genuine.—Imagine a tree two hundred years old to look back upon the stages of growth through which it has passed, and to say, "I remember that when I was twenty years old I was only so big. I then thought I was an oak; but when I compare what I am now with what I was then, I see that I was not an oak at all!" What were you, then? a vine? a weed?

Do you not know that the seed-form and the full disclosed form are the same in their nature? Do you not know that one is the legitimate result of the other? The beginnings of grace in the human soul may not reveal Christ to the extent that its latter stages do, but they are the same work.

1620. Development.—When a man comes into a converted, disclosed religious life, and aims at the Christian graces, he undergoes the process of development which they require. For instance, he begins to unfold in the direction of humility. No man ever jumped from the top of pride down to the bottom of humility at one jump, and never will. The change goes on by natural successive stages, one, and another, and another. No man ever came at once from a state of relative indifference to his fellow-men into a state of sensitive perception of their wants and necessities. He unfolds little by little, little by little. If a man has had a preliminary education, he unfolds much more rapidly; but if he has not, then he unfolds slowly.

1621. Patience in Obedience.—We know very well that when we prune a tree in the right manner, we prune it for fruit, and that we must wait a certain length of time for the fruit to appear; but suppose a man should take his knife and cut the branch, and look, and say, "There is no fruit here, after all?" The gardener would say to him, "Why, my friend, you must have patience, and give the fruit time to develop itself. Wait till next year, or the year after, and then you may begin to look for fruit."

And so the Apostle says, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

1622. Christian Life Requires Training.—If there are any who think that Christians are made as eagles are, let them correct their notions. The egg is laid, the mother-bird broods it, and, when it is hatched, it is an eagle. Though it is only an eaglet, it needs not education, but simply growth: and it is as much an eagle the day it is hatched, as when it first swoops for its prey, or five years afterwards. It is no more an eagle when it is ten years old than when it is five years old, or one year old. It is born into eagleship. But no man is born into Christian life, a full Christian. That is a thing into which a man ultimately comes by laborious and immensely detailed education.

1623. Learning to Live.—Men are started in this world with some two score of separate faculties, which they do not know how to use—which they certainly do not know how to use together. New machinery needs to *wear smooth*. But what if the machinery had to grow before it could perform its functions? What if part of the wheels were mere seed-forms, and had to grow up into their different proportions and relations, before they could work together? Nay, what if each wheel and spring was a voluntary agent, and had to consent to work, instead of being coerced by physical laws? This would come nearer to what is taking place in human souls.

1624. Training in Righteousness.—When I begin to write as a boy, I say, "Oh, if I could only make my writing look as well as the copy!" But my schoolmaster does not punish me because I do not. When I get through, only faith can discern what I have written—sight cannot; yet, does he say, "You clumsy, blockheaded booby, is that the way you write with such a copy before you?" No; he says, "Good boy, Henry; there is room for improvement, but keep at it: you are doing very well." After I have written a week, I carry to my mother in triumph a paper which can actually be read, and I think it is a wonder of chirography; and when I have been with the master a year, I look at the copy and at my tentative efforts all the way up, and I smile with perhaps a praiseworthy conceit. If I had been made to feel that my work would be a failure unless I equaled the copy, I should have given up in despair. And do you suppose that a man can be taken from the lower forms of experience and carried into the glorious fruits of righteousness with no effort or gradual progress?

1625. Process of Spiritual Betterment.—When you are sick, and the doctor comes and gives you medicine, the first effect, oftentimes, is to make you sicker then you were before, and the doctor says to you the next morning, "I expected that you would feel worse. You will feel worse yet before you are better. The liver, the digestion, and the nerves, must go through a painful process of medication; but when, by and by, the system is cleansed, and the reaction comes, everything will improve little by little, and at last you will come into a healthy state." As it is with bodily sickness, so it is with spiritual.

1626. Good Works.—All good works that have a tendency to develop you from lower to higher stages are valuable; but all works that have a tendency to satisfy you and keep you stationary are accursed. Your works should not hinder you. They should be like sails—not like anchors.

1627. Early Hindrances in Christian Living.—I have known persons who, having vowed that they would live a better life, and thinking that they had

fought the battle, undertook to carry our their decision. And as a man that intends to carry out the conditions of a will has to fight every one of the heirs, so they had to fight their passions on every hand. And in despair they said, "If this is the way to be good, I never shall be good in the world—never!" Why, the first resolutions of a man in entering upon a Christian life, as compared with the spiritual standard, are not twilights even. And when a man attempts to embody in his conduct these higher views and intuitions, these higher standards, these new ideals and tendencies which come to him through the light of revelation, his life seems to him more distorted, more homely, more hateful than ever.

1628. Self-Righteousness.—Surely, if the child wants to be praised as between to-day and yesterday, let him bring me the hideous hieroglyphics of yesterday, and the less hideous ones of to-day, and I will say, "They are less homely than they were." But I cannot say, "They are beautiful," until by practice he has a smooth chirography, when he ceases to ask for praise, he is so used to writing.

And so, in the performance of your moral duties, those which you think are signs and tokens of eminent virtue are evidences of your slowness and reluctance. It is plain that you are but a beginner in that very matter which you are apt to take to your bosom as a reason of complacency.

1629. The Course of Christian Life.—No one should be disappointed if the early experiences of his Christian life involve many doubts and fears. A new life, like a new river, has to pick its way and find its channel. The waters will gather in pools, and seem to cease to flow. Rising over the brim, they will shoot through some rugged pass, and be swirled by a thousand jagged rocks; but by and by, when the channel is secured, and side streams begin to add their stores, the river will neither stop nor grow dry. There is no power on earth that can hold back the river from the ocean, or Christian life from heaven.

1630. Principles Follow Rules.—A little child is told, "No, you must not go there." Perhaps it is a sweetmeat closet, perhaps a little museum; whatever it is, there are certain things the child must not do. When, however, the child comes to be fourteen or fifteen years of age, and goes away from home, and begins to be self-respecting and enlightened in regard to conduct, and comes home again, we no longer say to him, "You shall not do this or that thing." We begin to say, "You must study the peace of the family," or, "You must see to it that you do nothing to interfere with health." Here is a principle put into his hand, and he begins to consider what will interfere with health, what will incommode others, and what will promote the peace of the family.

It is much so with children in Christ; at first, rules help them; as they grow in self-control they live by principles.

1631. Transient Knowledge.—When one ascends from a lower to a higher story he leaves every stair below him after it has helped him up. So in our ascent on earth, God employs a great many things in the material world, a great many things in governments and in social relationships by which to help men above them. But if men will sit down on a pair of stairs they will never see the crystal chamber or dome. And that is our perpetual tendency—to call our knowledge foreknowledge, permanent knowledge,

perfect knowledge, and to *sit down on it.* Paul says that almost the whole scope of that which men call admirable, knowledgeable, philosophical, and theological, is merely relative—changing growth—bark, bark, that every other year ought to be thrown off for the new bark formed under it.

1632. **"Sin Revived, and I Died."**—Let us illustrate how it is that sin revives. You have seen a carpenter take a straight-edge, as it is called, to see whether boards are straight. He takes a board, and looks at it, and says, "I guess that is straight;" but when he applies the straight-edge to it, he finds that it is full of bends. He could not see the inequalities till he laid the straight-edge along the board; but then he saw them plainly.

Now, God's word is a straight-edge; and if a man lays it on his course of conduct, it shows him that what he thought was right is wrong.

1633. **Christian Training.**—Putting on the Christian life is putting on the harness, then. This is not peculiar to religion. Religion is the grandest development of that principle that runs through human nature. How free the hand is of the lad that is to be a musician! But when he goes to his master to be taught the violin all that freedom is gone; he must hold his hand in a particular way; his fingers get cramped; and his arm, though it could be moved easily enough at bat and ball, yet must be drawn in a particular way, and the muscles ache while he works it in and out to become a musician; and it is not until weeks and months have gone by him that he begins to find the new method is easier than the old liberty was.

1634. **Divine Judgment.**—Some Christians are growing on gravelly hilltops, some on side-hills, and some in valleys; and those that are most favored grow stronger than the others. And it is oftentimes the case that those persons who feel discouraged measure themselves by men of better opportunities than they enjoy, by men who are better situated than they are. But God knows where he has dropped seed; he looks at the root, as well as at the top; and he knows what it has to feed on. He is more merciful and more discriminating than you could be. He does not always pity you where you pity yourselves. He sometimes condemns you where you justify yourselves. But, on the whole, God is more lenient towards you than you are towards yourselves. He is more generous, he is more just, he is kinder towards you than you are towards yourselves. And if you have not made such progress as you would have done; then, instead of giving way to despondency, turn to Him that stands uttering this radiant promise, "Because I live ye shall live also."

1635. **Self-Building of the Soul.**—This silent, invisible life within us is not only all the time working, and immensely fruitful, multitudinous in results, and greater than any or all of its exponents; but it is all the time, while it is working outwardly, working on itself. It is a self-building process.

As in the dark caves of Kentucky the lime that is held in solution forms, as the stream trickles from the roof, stalactites, or, as the water drops to the ground, builds stalagmites, so the process of thought leaves incrustations on the soul within, as well as outside of the soul. It is perpetually building walls, if you liken it to architecture. It is working channels, if you liken it to a stream. It is adding stroke after stroke to the portrait, if you liken it to art.

1636. **Non-Fulfillment not Law-Breaking.**—If I go into my garden and

with a ruthless blow purposely smite down the flowers, here and there, and shake the trees, and precipitate their unripe fruit to the ground, and waste it all, that is needless and gross violence, destructive of the principles of gardening and fruit-growing. But suppose I am competing for the prize in a horticultural and pomological exhibition, and I am unable by all my efforts to bring my flowers and fruit up to the standard at which I aim, am I to be blamed? I do not fulfill the laws of horticulture and pomology; but I do not break them. There is a great deal of difference between breaking a law and not fulfilling it; and one is not condemned for not completely fulfilling it if, with the whole force of his being, at any period of time, and in his relations at that time, he tries to fulfill it.

1637. Human Imperfection.—I sit for my portrait ten, twenty times, it may be. The first time the artist lays in his pigments. Then he gets the general outline of the face. The eyes are not open, the nose is in a cloud, and the mouth is but a slit. A man comes to me and says, "I understand that you have been sitting for your portrait." "Yes," I reply. He looks at what there is of the likeness, and says, "Is that your portrait? I do not think it looks much like you, though I understand that the man who is painting it is a great artist." "But," I say, "he has not got through with it yet: that is only the first stage. It won't be as handsome as I am for six or seven more sittings." Everybody would comprehend that! Do not judge of human nature in the making. Wait till the picture is completed.

1638. Slow Growth of Character.—If you were to pick up from among the leaves in the woods an acorn, which is now just sprouting, and show it to an old oak-tree, saying, "Once you were just like that," doubtless the tree would haughtily swing its great branches, and wave all its leaves in scorn, and looking upon itself, disdain the image of its own infancy. Nevertheless, it would not change the fact that its vast top, its huge trunk, and its strong roots, were once nothing but a little acorn. And though it may seem ludicrous to take a little sprouting acorn and say, "It is the pattern of an oak," it is the pattern of an oak nevertheless. And the same is true in respect to moral elements—only more strikingly so.

1639. Quick Maturity, Quick Decay.—That which you can grow in a day is lettuce; and how long will it last? That which it takes a hundred years to grow is the oak; and it lasts forever. Time is the best tan-bark in the world. It seasons things, and makes them tough as leather.

1640. Real Penitence a Sure Possession.—I remember the first time I ever spoke from inspiration. I had heard eloquent speeches and discourses of various kinds; but I thought such things were too high for me; till, on one occasion, when I was speaking among my boy companions, the spirit seized me and whirled me into an ecstasy of speech; and though I could not get it the next time, nor the next, I had a consciousness that it was in me. I had had it once and I felt sure that I should have it again, and I said, "I know it is there, and by and by it will come."

So, no one who has been broken down in sweet penitence before God can forget the experience.

1641. Process and Product.—Who would suspect, from looking upon purple and costly silks, what the process is by which they are made to be as beautiful as they are? Go into

the dye-shop where that process is carried on. What hideous, odorous, stenchful places! What unneat apartments! What workmen's hands! See the beauteous fabric taken and thrown into that dirty liquid! Then see it put into the mordant bath, where the colors are set! Who would suspect, from watching the work as it is carried on, what the issue is to be? And yet, out of all that filth, shall come forth a fabric that shall glow scarcely less than the flowers themselves. You cannot tell by the process what the product is to be.

1642. **Heart-Enthusiasm.**—If men have only a little love, an occasional spark, it may be troublesome to nourish it when the world casts on it green fuel. A large fire waxes larger by that very wind which blows out a small flame.

1643. **It is the Lord.**—As to the care and bruises of life, its ups and its downs, only once feel that the hand of the Lord is dealing with and fashioning you, how blessed all these things become! When the sculptor stands before a block of marble, I can imagine that the unlucent and unintelligent stone might say: "I was promised to be made a godlike figure and put into a public niche to be admired, yet here, day by day, there is a rude, brutal fellow with his sharp chisel and heavy mallet knocking off pieces from me, and when he has got down so that even my form appears, still he is knocking my face and cutting me here and there." That is the way that works of art are made. If there are any of you that are to be statues in the niches of heaven, God, probably, is chiseling you.

1644. **Substance in Character.**—You can very easily put an edge on a bar of lead; but it is good for nothing; and if you undertake to harden it by heat, it melts and runs away: but iron does not melt nor run away when you undertake to harden it in the fire; and when you have brought it to an edge, with file and rasp, it stands and is good for cutting. Now, a man that is spoiled in hardening is not worth having; but a man that has been through the fire and been beaten out on God's anvil, and brought to a cutting edge by tempering and rasping in this life, is good for something.

1645. **Enlargement of Christian Life.**—When men begin their Christian life, it is but a spark. Soon there is kindled in the soul some joy, which is more than the blaze of a match. This is gradually developed into greater experience; and, at length, the whole being begins to burn and glow with a heavenly fire.

1646. **"Christ in You," a Growth.**—Is this, then, to be prayed for? No, it is to be *lived* for. Every man would like to pray himself into Christ, just as the woman would have liked to have the free water to save her from running to the well. She was not willing to work for what she got. There are a great many who would like a Christ if he could only be flashed into them; but Christ is always born to every one a baby, an alphabetical Christ. You are to "*grow* in grace and in the knowledge of the Lord and Saviour Jesus Christ."

1647. **Early Needs Outgrown.**—The leaves with which the bean forces itself above the ground are nurse-leaves. They are stored with blood until the root has grown so that it supplies the parts which lie between it and them with nourishment. The germ of the plant sucks out of these basilar leaves all its nourishment until the root is established; and then the plant is nourished by the root, and the first leaves fall off. There are

many things that belong especially to childhood ; and when we become men we put away childish things. The young Christian needs exterior aids that the more advanced Christian finds within himself.

1648. **Christ to be Learned.**—Are you willing to learn of Christ in the scholar-like way—for that is the term that he applied. Disciple is only *discipulus*—pupil. Are you willing to begin in the school of Christ, to learn that which he inspires in the soul?

1649. **A World of Endeavor.**—It is no more true of moral excellence than it is of every other, that the ideal is difficult to approach. No man ever went up the way of the violin, no man ever went up the way of the piano or the organ, no man ever went up the way of the orchestra, without knowing that at every step it was labor, labor, labor ; yet, who ever dissuaded any man from the pursuit of this beautiful science, because there were "few that should be saved"? There are not a great many Beethovens, nor Mendelssohns, nor Mozarts, nor Haydns, nor Handels, yet there are a great many men that strive to irradiate life with the sweetness of music. They may not attain to a great elevation, but they get far above the point they started at, and are students forever.

1650. **Corrigible Faults.** — As a crooked piece of timber can be made straight, though its nature cannot be changed, so a man's faults can be corrected, though his natural disposition cannot be rooted out.

1651. **Christian Change of Nature.** —How can a man change his disposition? It is not necessary that he should change much. Go and look at Central Park. Before the artistic hand of the landscape-gardener began to work upon its surface, there were vast ledges of rock in every direction, and other obstructions of the most stubborn character. When the engineer came to look over the land for the purpose of laying it out into a beautiful park, instead of trying to blast out the rocks, he said, "I will plant vines around the edges of the rocks and let them run up over. In that way I will *make use* of the rocks." So is it with your own nature. There is not a single difficulty in it which you cannot make use of, and which would not then be a power for good.

1652. **Increased Moral Sensibility.**—I believe that in thousands of cases it is after men have become Christians, that they have the first real conviction of sin, for it springs from their increased moral sensibility. They never found out how wicked they were until they had advanced some steps in the direction of reforming their wickedness. In our country, where the original soil lies undisturbed, when it is first ploughed it is just as full of malaria as it can possibly be. Let it alone, and men are tolerably healthy ; but stir it, and they all come down with chills and fevers. You undertake to plough up your heart, and you will find that there is malaria there.

1653. **Wishing and Willing.**—Wishing is hardly a desire, even. It is but the shadow, often, which desire casts upon a man's soul. There is as much difference between wishing and doing as between liking and loving. Men *like* a great many folks ; they *love* but few. Willing has both hands and feet, and uses them. Wishing has neither ; or else, having them, puts neither of them to use. Willing brings the soul, in an active, energetic form, upon life. Wishing is that state in which life acts feebly upon the soul. One is active, and the other is passive. And yet, often, well-wishing passes among men for disposition.

1654. **Shallow Discipleship.**—There were not only twelve willing to become Jesus' disciples and follow him ; but there were twelve thousand that would have followed him if he had let them, in those moments of inspiration, just such as you feel occasionally, when some particular view of a nobler way of living comes to you—evanescent moments of sight and outsight, upsight and beyond-sight. There was no trouble in his gaining the wish and good-will of the common people, but their acquaintance was as the early dew and the morning cloud. It came like a flash and went like a flash. Men went back after his instruction to deeds of sacrifice in the Temple : the priest, to pray for us and pronounce us clean, by reason of this, that, and the other remedy. So they dawdled on, living low, selfish, and often vulgar and wicked lives, but yet feeling that they were safely within the pale of God's covenants, and that there was no need of very much change.

1655. **Single Virtues, and Virtuous Character.**—There are some men who put the whole force of their life in attempting to be just between man and man. That is the whole extent of their ambition. Some men are scrupulous about their word to the last degree of pharisaism : but in the cultivation of generosity, of kind feelings, of refinements and social amenities ; in building up societies for the public benefit ; in making laws more lovely as well as more protective ; in the culture of spiritual elements by which God and the human soul are brought near together—there they do nothing. There are men that own a thousand acres of land—in their soul—and have but a quarter of an acre of it under cultivation. They make a garden of that, and all the rest is a wilderness.

1656. **Poverty of Man's Higher Nature.**—Too often the lower part of man is like mountains where fruitful fields are, and the higher part is like Mont Blanc, where there is altitude and beauty, but no development. The lower part of a man is better schooled, more ingenious, more fruitful. It needs regulation, it needs restraint ; but oh, what fullness, what amplitude, what openness there is in the lower part of a man ! And when you rise to the higher part, how thin the air is ! and how hard it is to breathe !

1657. **Low Christian Attainment.**—A barbarian will be half-naked, with no clothing except a ragged blanket about his loins ; but if he has a string of beads around his neck, and something in his ears, he is immensely tickled with his beauty. And you laugh at him. But Christians are just like him. They have two or three tinkling virtues that they put on which cover a part of their nakedness, and leave the rest uncovered. Ah ! a sense of beauty requires more largeness, and more harmonious adjustment of all the parts of our nature.

1658. **World-Life Helps Soul-Life.**—The husk of corn—that stateliest grain that grows on the face of the globe—all through July and August is the provider of the food on which the kernels live ; but when the corn is ripe, the husk is no longer of any use. And outside business in life, looked at in connection with the final results of Christian character, may seem very poor ; it may be regarded as like chaff and husks ; but as in the order of nature, chaff and husks feed the grain, so in the order of God's moral providence, the outside life helps the inside.

1659. **Building of the Soul.**—It is said of Solomon's temple, that it was built without the sound of the hammer.

The soul is a temple; and God is silently building it, by night and by day. Precious thoughts are building it. Disinterested love is building it. Joy in the Holy Ghost is building it. All-penetrating faith is building it. Gentleness, and meekness, and sweet solicitude, and sympathy are building it. All virtue and all goodness are workmen upon that invisible temple which every man is. "Ye are the temple of God."

1660. **Christian Truth for All.**—Christianity spreads a table longer and richer than any hotel in the land. When you sit down at the table in a hotel, you never eat the whole bill of fare, but take what you want; and your neighbor only takes what he wants; and both of you are well fed. And so it is at the table of the Lord. Some want high doctrine, and some do not want any doctrine; some want moral sentiment, and some scorn it; some want moralities, and some, pure spiritualities. But a little of everything is better than one thing alone. So let men feed on that which will nourish and develop them.

1661. **The Regenerated Man.**—He will live thenceforth by a different class of faculties. Before, he lived by the forces which nature developed through the senses. He was mainly a physical being. Afterwards, he will live through the forces developed by the Spirit of God,—forces whose rudiments existed before, but whose growth and full power demand the energy and fire of the Divine soul. Like an exotic plant in a temperate zone, the soul without God bears only leaves. For blossoms and fruit there must be tropical heat and light, that we may "bring forth fruit unto God."

1662. **Aspiration Exacting.**—The better a man is in this world, the better he is compelled to be. That bold youth who climbed up the Natural Bridge, in Virginia, and carved his name higher than any other, found, when he had done so, that it was impossible for him to descend, and that his only alternative was to go on and scale the height, and find safety at the top. Thus it is with all climbing in this life. There is no going down. It is climbing or falling. Every upward step makes another needful; and so we must go on until we reach heaven, the summit of the aspirations of time.

1663. **Torpidity Prolific of Disease.**—When a tree is "bound" and won't grow, we know that it is very near to its end; and a tree that will not grow becomes a harbor of all manner of venomous insects that hasten its decay. Men go and look under the bark, and seeing them consorting here, there, and everywhere, say, "That is the reason the tree did not grow." No, it was the not-growing that brought them there. And so all sorts of errors and mistakes cluster under the bark of men that do not unfold.

1664. **The End of the Year.**—I believe this is about the time of the year in which men take account of stock, in everything except their own souls. In the shoe and leather business they know just how much has come and how much has gone, and where they are. In the book business they know the whole account. So in every great concern and establishment of various business. They want to know how they stand as it regards riches. But alas! where is your bookkeeper and your cashier, that shall take account of stock so that you may know whether you have been gaining in knowledge or idling away your time; whether you have gained in a stable conscience, or have let your conscience be like a weather-vane, blown about by custom or by the breath of men; whether

you have been brought nearer to men, and into more loving relations with them, or whether you have been disintegrating?

1665. **Christian Self-Examination.**—You will see men in vessels approaching the shore, or in rivers when the waters run low, with their sounding-lead, calling out to the pilot and the captain, "Eight fathoms, nine fathoms, seven fathoms, twelve fathoms." They are steering by the report of the depth of water in which they are floating. What would be the word sent back to you if you were to take soundings of your soul? How much have anger, envy, jealousy, wrath, been destroyed by the overpowering influence of love? How much do you judge of duty by the principles of true, spiritual love? How near are you consciously, day by day, to the ever-loving God?

1666. **Self-Knowledge, as to Tendency.**—One of these things is true of us morally: we are going up the stream, we are going down the stream, or we are caught fast in the stream. We are either sailing or anchored, or drifting, in regard to our whole moral state. How many persons take any pains to ascertain which of these things is true about themselves? Are you constantly gaining advantage over things that formerly had advantage over you? Are you getting control of your selfishness, your pride, your vanity and your jealousy? Are you consciously increasing in the love of things that are right, true, noble, divine and eternal? Which way is your life going?

1667. **Spiritual Culture.** — Even when wild the rose is very beautiful; it is charming in its simplicity. But in our gardens it has been advanced by education, and has doubled itself and varied its glory through a wide range. Under ordinary cultivation, and in an ordinary season we can produce roses that are most lovely; but by and by, at some rosarian exhibition, we behold that that which we saw in our gardens small yet beautiful, swells out to wonderful size, and has a fragrance that is entrancing. Then we get a conception of what can be done by skillful culture, and a conception that is addressed, not merely to our imagination or fancy, but to our practical faculties.

It would be a good thing for every church, to have a single person whose religious experience has been carried up into the cerulean atmosphere; but how much better it would be if there were many, if they knew each other, and if in their thought there were such a concordance as should constitute upon earth a spiritual fellowship not far unlike that which exists everywhere in heaven.

1668. **Steadfast Ideals.**—Say to a man that just comes into a conscious purpose of living a Christlike life, "You must love your enemies." "Not by a good deal!" he says; "I tried it yesterday, and I could not do it; everything was in revolt within me." So it was, and yesterday he could not do it. Was he therefore released from the duty of doing it? No. The pressure of the divine ideal was still upon him. Those words have never been revoked.

1669. **Widening Horizons.**—An accomplished musician will tell you that he is further from a realization of the art of music than when he first began the study of it. Nothing is so common as for men at fifty years of age to say, "I have corrected my hope. I am no longer the enthusiast that I was in my youth." What is this but a sorrowful confession that they did not understand the law of manhood? We begin to fulfill life's duties on the basis

of facts and rules; from these we advance to principles; thence we proceed to ideals; and with these we must forever go on.

1670. Low Ideals.—If I have with my clumsy hand practiced drawing for five years and cannot reach Michael Angelo's lines, or Raphael's grace, suppose, when I look at my work, and compare it with the copy, I should propose to get rid of the discrepancy by burning Michael Angelo's pictures and Raphael's frescoes, and substituting them for the work of the village painting master, and should compare myself with him, and say, "Ah! now I have attained. I can draw as well as my master." Well, who is your master? That is the question. You have destroyed your high ideal, and taken a lower one; and because you can equal the latter you call yourself perfect.

1671. Goodness Multiplies. — A woman who for the first time has a little patch in a garden says, "Well, now, my dear little tea-rose, you shall have a chance to grow." She thinks, "What a time I will have with my tea-rose;" and she sets it out; and then it seems very lonesome; and she looks into her neighbors' gardens and sees there other kinds of roses; and she says, "Why can't I have such roses as well as they?" So she gets another rose, and another, and another; and, as nothing is so contagious as beauty, she does not stop until she has a hundred roses. Now one element of goodness wants another, just as one color wants another; and when the growth of the higher nature is begun, there is a tendency towards perfection; and whichever of these elements you start with, whether it be purity or peace, or gentleness, or mercy and good fruits, it will have an elective affinity for the others.

1672. Spiritual and Natural Life.—You will recollect that passage in one of Scott's novels where the introduction of the winnowing machine is ludicrously resisted by one of the ignorant but staunch old Puritan women on the ground that a man had no right to raise wind for his own benefit, but was bound to depend upon the sovereignty of God to give him wind when he thought best. She thought the old basket winnowing fan, which would not operate unless God sent the necessary wind, was the only fan that could be properly used.

This case has its correspondency and parallel in spiritual elements, and exists to-day in multitudes of men who suppose the fruits of the Spirit are in a realm that is above ordinary education; but I aver that every one of the fruits of the Spirit is subject to normal education under precisely the same laws and conditions that all the forms of mental development or culture are subject to—art, music, civil engineering, a knowledge of astronomy, mathematical knowledge of every kind, or skill in commercial affairs.

1673. Effects of Culture. — How, when the plow was first put into the ground, it bounded out, striking stones, and throwing itself hither and thither, and the holder with it! and how, when a man cuts his first furrows of grace, he is slung about hither and thither, and made to be a great deal more nimble than he wishes to be! Yet, after ten years have passed, look upon that same operation in the field. Now, as the man plows, he whistles, and sings, and watches the birds, and only now and then takes account of the furrow. The ox scarcely sweats. The turf goes over as if it loved to be turned, and the plow tucks it down as a mother tucks a coverlet round her little child.

So it is with spiritual plowing. Some men, looking upon others, and seeing with what ease they perform their Christian duties, say, "There must have been more grace given to them than there has been given to me; for what it is almost impossible for me to do, they seem to do without the least trouble." The reason is, that their higher nature has had more culture than yours has had. If you will take the rocks out of your rocky field, and the stumps out of your stumpy field, in five or ten years you shall have just as good plowing as they have. But you have got to *earn* it.

1674. Poverty of Spiritual Qualities. —What man needs is a perfect control of his animal nature, of his selfishness, his pride, his secularity—the predominance of the spiritual over the carnal elements. Without that, man cannot be man. The great mass of the human family are yet but animals, with a little garnishing of manhood here and there. For the most part, their spiritual qualities are but as flowers in a buttonhole.

1675. The Soul's Response to God. —When the sun rose on Memnon, the statue was fabled to have uttered melodious noises; but what were the rude twangings of that huge, grotesque statue, compared with the soul's response when God rises upon it, and every part, like a vibrating chord, sounds forth to his touch, its joy and worship!

1676. Promise of Eternal Life.— What if we knew the flower-language, and we should hear the tender violets, and white-rimmed daisies, and golden buttercups whisper, "The sun has gone far down to the south, and has forgotten us"? If the sun heard them thus giving expression to their fears, would he not say to them, "I am but for a time gone south; I will come to you again, and I will find you out, and every one of you shall come forth; for while I live ye shall live also"? The seasons' pledge to all things that grow is not half so broad and certain as is the pledge of God that those who are his shall be led by his power unto eternal salvation.

1677. This World a Preparation. —This world is like the tuning-room in an orchestra. As men come in, what do they hear but "thrum, thrum, thrum," the squeal of the violin, the gruff coughing of the bass viol, and the shriek of the flute? Each of the instruments is talking by itself, and all are going on in a mixture that is disagreeable to any ear except that of a savage. Yet out of all that confusion and noise, out of that screwing and unscrewing, by and by come the effluent melodies of Mozart, or the grand march of Beethoven. This world is a tuning-world, not yet symphonic by a great deal.

1678. Patience with Incompleteness. —I do not attempt to ripen my apples by throwing stones at them. Oh, that we could be as patient with each other as we are with apple trees!

XXIX. SPIRITUAL LIFE

1679. Spiritual Refreshment.—The mountains lift their crests so high that weary clouds, which have no rest in the sky, love to come to them, and, wrapping about their tops, distil moisture upon them. Thus mountains hold commerce with God's invisible ocean, and, like good men, draw supplies from the unseen.

1680. Upper and Lower Life.—You shall see in plantations of trees a fastigiate Lombardy poplar, the center and top of which is dry and dead, while the lower branches are green and

living. It is an emblem of thousands of men that are alive down near the ground, but dead at the top.

1681. Automatic Virtues.—No man is a compositor in a printing office who has to think where the letters are. His hand thinks, and he himself is thinking of something else while he is composing his sentence out from among the type. Knowledge that has been reduced so that a man knows it automatically, spontaneously, that we call knowledge. Now, our graces are largely occasional practices, while our daily life is, to a very large extent, automatic in selfishness and in animalism. We do not have to think when we have to get angry. The moment the offensive thing is said, flash goes the anger! In all our lower range of life we act spontaneously. Too often in our higher range of life we have to strive before we have the initial experiences.

1682. Present and Future.—In plan, include the whole; in execution, take life day by day. Men do not know how to reconcile the oppugnant directions that we should live for the future, and yet should find our life in fidelities to the present; but the last is only the method of the first. True aiming, in life, is like true aiming in marksmanship. We always look at the fore-sight of a rifle through the hind-sight.

1683. Phases of Christian Love.—You will find, if you examine yourself, that you never carry one feeling all the time through the day. I do not think a mother, however tender she may be, though her child is not out of her sight from morning till evening, has the conscious *feeling* of love half the time. It is true that there is not a moment when she is not under the remote influence of love; but half the time it is in the form of thought rather than of emotion. You are mending the child's dress; you are thinking what you will do for the child; you occupy your time in doing it; and there are a thousand things in which volition and intellection are directly or indirectly connected with this great central idolatry. And in the most eminent Christian experiences there is never what might be called *a steady emotion*. Emotions, in their very nature, are occasional—are intermitting. Other feelings are constantly coming in. There is perpetual change in our states of mind. Now it is thought; now it is remembrance; now it is thankfulness; now it is joy; but it is all love.

1684. Disproportionate Soul-Qualities.—A man's soul is a band of music: his passions are the sub-basses, and the mellow tenors are his social affections; but the flutes, the higher and more piercing sounds, the upper notes, are the moral sentiments and the reason. Some few men are like a band that gives up everything to the piccolo, while all the other instruments are silent. Other men are like a drum that waxes loud and boisterous, so that nothing else can play. Sometimes one singer in a choir dominates over all the others; but it is the harmony of all that makes the grand oratorio, the great choral representation.

1685. Devotional Impulses.—There are three sources of devotional life. There are those who are automatically devout. As some are born so that reason supplies them with thought and intellectual stimulants; as some are born with natural imaginative powers; as some are born naturally mirthful, so others are born to be devotional. Still others maintain their religious life by the force of habit. Their impulses have become fixed, and habit has asserted its law in them. Yet others depend upon mere outward occasions

of excitement for their devout feelings. They are susceptible of being enkindled to devotion. If they experience it, it is brought to them. Their hearts are an altar, and some priest must daily renew its fires, or it will burn cold and dark. These last comprise the great majority of men.

1686. **Interior Obligation Superior to Law.**—Have we come to such a miserable condition that we cannot understand that a thing may be obligatory upon us, though it is not a matter of fixed law? Is there anything known in the statute of the land which requires, when I meet a lady, that I shall take off my hat? And yet, would I meet a lady, if I were in my senses, without paying some respect to her? And is there any law that could make me do it as quick as I would do it without a law? Laws for those that need laws; but the moment that a man is so quick and sensitive that he follows spiritual necessity and influence promptly and truly, that moment he can do without the law what other people have to do by the law. You are called to liberty; but it is a liberty to go higher and not lower.

1687. **The Mother of all Graces.**—You must not only chain thoughts of hatred and put them down into the dungeon, but you must call up a choir of sweet singers in their places. Every time your enemy fires a curse, you must fire a blessing; and so you are to bombard with this kind of artillery. The mother-grace of all the graces is Christian good-will.

1688. **Expression Gives Development.**—Where a man turns from evil, and takes hold on good, there is to be more than meditation or wishing or willing; there is to be expression. Even thinking cannot be clear until it has had expression. We must write, or speak, or act our thoughts, or they will remain in a kind of half torpid form. Our kinder feelings must have some expression, or they will roll out of the mind as clouds roll out of a hemisphere. Our kinder feelings must *rain*, or else they will never bring up fruit or flower. So it is with all the inward feelings; expression gives them full development. Thought is blossom; action is fruit right behind it.

1689. **Difficulty of Living.**—There is many a man who could play a tune on the organ with one finger, picking it out, as it were, who is not able to take a very complicated harmony, requiring both hands and both feet, and carry all the parts on successfully to the end; and life is so vast and complex that though a man is competent to any individual part of it, yet if he has to take the whole of it to-day, to-morrow, in sickness, in health, when pressed by business, when beset by temptations, when under the influence of excitements in the community, when stimulated by joy or depressed by sorrow, when carrying burdens, or when buoyed up by prosperity, when subjected to all the moods and tenses of human life—then can he do it?

1690. **Human Goodness Needs Nourishment.**—There is in the whole human race this vital need, not alone of patience, not alone of nourishing gentleness, but of forgiveness, of regeneration and of upbuilding through eternal ages by the power and potency which there is in God, rather than by any power which there is in themselves. And if you say that this is humiliating, it is only that kind of humility that the seed has. No seed can have life until it has died. If you plant a seed, it first decays and then springs up and grows by nourishment. And if a man thinks he will not become as a little child, that he may enter the kingdom of the Lord Jesus

Christ, he never shall be any larger. He is a dwarf; has stopped growing.

1691. Many-Sided Temptation.—In regard to this conflict with spiritual foes, look at the figure given by the Apostle. I think there never was a more striking, easy, off-hand sketch than there is here. "Put on," he says, "the whole armor of God." Why? Well, in battle, if there is any point of exposure, where a spear, an arrow or a sword can come in, and let out a man's life, he might about as well have no armor on. It is very well to have a breast-plate; but if your sides are uncovered, and you have no greaves, and no other garments of protection, you are liable to be overcome. A man must put on the *whole* armor; for he does not know on what side the attack may come.

1692. Obstacles to the Higher Life.—If you will row down stream the water will not bubble around you a particle: it will make your passage very easy. But now turn about and go up stream, and see how the force of the current heaps the water about you. So long as a man is content to go down stream in life, and does not attempt to go up stream, he goes easily; but let him undertake to go up stream for the sake of a higher life, and see if on every side he does not find difficulties to be overcome and trials to be borne. Yet, if he perseveres, by and by so many of them will be mastered and he will have gained such momentum that his career will be, comparatively speaking, joyous, though it may not be easy.

1693. Spiritual Hindrances.—Most of us work with what millers call "back-water on the wheel"; as when the wheel is so submerged that the motive power has to overcome the resistance of that which hinders its movement. We do not use half of ourselves, because we are so sodden with care all the time. We are full of morbid or malign passions which interrupt our progress. There is that which is worse than back-water on the wheel. It is turbid water, it is mud, often, on the wheel. And we have to use half the force of our life in combating hindrances, so that only half of it remains with which to do the active work.

1694. The Growth of a Lifetime.—Payson, when he lay on his bed dying, said, "All my life Christ has seemed to me as a star afar off; but little by little he has been advancing and growing larger and larger, till now his beams seem to fill the whole hemisphere, and I am floating in the glory of God, wondering with unutterable wonder how such a mote as I should be glorified in his light;" but he came to that after a long life. Christ had not changed, but Payson had gained a larger power of vision.

1695. Spiritual Grace to be Cultivated.—Suppose a garden should be turned over to you, without a thing in it, and word should come to you, "If you would eat this summer, arise, spade, and plant;" and suppose you should say, "What am I, that I should undertake to do God's work? If it pleases God in his efficiency to raise potatoes and fruits and harvests, he will do it; and what am I that I should undertake to raise them myself?" You would be laughed at. But many people stand before the garden of their own soul, and here are various traits that God commands them to cultivate, and they say, "If God means that I shall have those traits he will produce them in me: I will not interfere with the Divine efficiency." But the command is, "Work them out." It is not, "Wait for them."

1696. Matter and Spirit.—Men who deny the reality of invisible things are like a bulb that should say, "I hear people talk about flowers that blossom in the air; but I know nothing about any such flowers. All I know about is bulbs that grow under ground." But do not tulips blossom above the earth and in the sunshine? Matter, as it were, is a root under ground; and man's higher nature is the flower which lifts itself up above the earth, and feeds on the sunlight of heaven.

1697. The Invisible.—I will tell you a secret of gardening. Turnips, and other crops that have long roots, and depend mostly for their nourishment on the soil, exhaust the soil; while those crops that have broad leaves, and take the greater portion of their nourishment from the air, organizing it, and turning it into the soil, enrich the soil. What makes this life rich is that broad-leaved experience which derives its support from the air of the future world.

1698. Permanence of Spiritual Gains.—Let a hundred years roll on and away, and nothing but these evanescent things, valueless in the market, remain. All those things for which men sell their honor, their truth, their purity and their loyalty are sunk into the dust. Whatever there is of purity, of hope, of generous sentiment, of courage, of magnanimity or of fidelity, never dies. As the sun draws invisible particles from the river and the sea, and holds them in the air, cloud-treasures from which the earth supplies itself, so each generation finds itself compassed about with this "great cloud of witnesses," that rain down moral influence upon generation after generation. All that men call real, practical and substantial is the most perishable. What men call imaginary, impracticable and theoretic often lives forever.

1699. The Lower Life Unsatisfying.—A man that makes porcelain, off which men eat, cannot eat porcelain. That which is to hold men's food cannot satisfy their appetites. It is not your worldly vocations, nor the immediate results of your worldly vocations, that can satisfy you.

1700. Man's Low Estate.—Forgive us the low estate in which we live. Forgive us that we dwell so much in thoughts that touch only material things; that we dwell in passions that do war with the soul; that we dwell so much in the sight of the eye, in the hearing of the ear, and in the handling of the hand; that the voices to which we listen are the voices of men striving together in the street; that we spend so much of our time upon things that are trifling as the dust, and that, like the dust, rise to soil our garments —yea, to hide the very brightness of the heavens itself.

1701. Power of Higher Moods.—When men are in exalted states, it is impossible for them to have care, for the same reason that it is impossible for an eagle to have dust on his wings when he is halfway up to the sun. Dust does not go so high. Men that live in higher moods have no such besetments as men who live in their lower moods. If men are only fervent, their very fervency carries them into an atmosphere where there are comparatively few hindrances to an ordinary Christian life. Temptation shoots with a strong bow, but with a short arrow; and if you fly on a level the archer will hit you every time; if you fly high he cannot hit you.

1702. Solidifying One's Growth.—I have around my little cabin in the country a dozen or so of rhododendrons. Broad-leaved fellows they are. I love

them in blossom, and I love them out of blossom. They make me think of many Christians. They are like some that are in this church. Usually they come up in the spring and blossom the first thing, just as many persons come into Christian life. The whole growth of the plants is crowded into two or three weeks, and they develop with wonderful rapidity; but after that they will not grow another inch during the whole summer. What *do* they do? I do not know, exactly; they never told me; but I suspect that they are organizing inwardly, and rendering permanent that which they have gained. What they have added to growth in the spring they take the rest of the season to solidify, to consolidate, to perfect, by chemical evolutions; and when autumn comes, the year's increase is so tough that, when the tender plants that laughed at these, and chided them, and accused them of being lazy, are laid low by the frost, there stand my rhododendrons, holding out their green leaves, and saying to November and December, "I am here as well as you." And they are as green to-day as they were before the winter.

Now, I like Christians that grow fast this spring, and hold on through the summer, and next spring grow again. I like Christians that, having grown for a time, stop and organize what they have gained, and then start again.

1703. **Why Promises Fail.**—Many a child that is promised a vacation on condition that he will perform a certain amount of labor, would like the vacation, but does not like the condition on which it is promised. Many a child that is offered a knife or some other coveted object on condition that he will do such and such disagreeable things for so long a time, is eager for the reward, but does not like the way of obtaining it. And many promises of the Word of God are conditioned on the doing of things that we do not want to do, and the refusing to do things that we want to do.

1704. **Steering Godward.**—If you trace a ray of light in all its reflections, you will find that it runs back to the central sun; so every great line of truth, every great line of heroism, every great line of honesty, every great line of honor, runs back towards the center of God. And the man that follows these things knows that he is steering right Godward. But the man that follows policies, and worldly maxims, does not know where he is steering, except that in general he is steering towards the devil.

1705. **Maturing of Character.**—Men are like apple-trees. Some apple-trees ripen their fruit in July; while the fruit of other trees goes on growing, and growing, and growing, through August, and September; and in October the farmer picks it off; and then it is green and hard; and he keeps it through November, and December, and into January, and it is February, when the snow is knee-deep, and the tree has lost its leaves, before the apple is thoroughly ripe. Many of you are just like these late-bearing trees. You are bearing good fruit, but it will not be ripe till you have shed your leaves and gone into your winter. So be patient.

1706. **High Spirituality a Late Development.**—Nor does a person, the moment he is converted, enter into these higher stages of experience. They are the fruit of trial; they are the fruit of life-education; they are the fruit of daily experience running through all the vicissitudes of time. I think the thing may be well illustrated by the kindling of a fire. First the

shavings and kindlers are lighted; they will catch easily; but they will burn out quickly. By and by the wood catches, and the first experience is smoke—volumes of smoke. You have all sorts of little exciting influences, and then trouble, uncertainty and distress. The smoke pours up the chimney, but by and by there is a tongue of flame which shoots up a momentary jet, and then another jet, and pretty soon the fire is in flame all over, and the ruddy blaze stretches out its arms as if to embrace everything in the room. After the flame dies down, then there is the solid, massive hickory in live coals—not in leaping flames any longer, but in a deep, steady, hot glow.

1707. **Revelation of God.**—Has not God, say men, a revealing power? Can he not, by the power that is in him, inject into us a true conception and image of himself? I doubt it. He could so change human structure, that he could throw into the souls of men a conception of himself. But they would not be the kind of men that you and I are. All the power there is in the sun, riding like a king, day by day, through the heavens, cannot make sand—granite sand or flinty sand—pure and simple, do anything. It goes over the Sahara every day, and has been going for I know not how many ages. But there is not a single plant there, because there is no organic life for the sun to act on. Yet when it visits the prairie everything starts up under its golden beams, for there are organized roots there; and when the light and the warmth of the sun, with the moisture of the air, act on the organization which is wanting simply the stimulus, they develop it. Human life has organized faculties; and the divine stimulus, acting upon reason, upon conscience, upon the whole cerebral and moral man, wakes them, stimulates them to develop themselves. . . . We are not then to pray for a revelation of God as if God could inject it. That is not his way. If we pray that we may know more of God, we must be more like God.

1708. **Spiritual Development Takes Time.**—I plant many seeds in my garden from which I do not look for blossoms the year that I plant them. Yet I nourish and transplant them; and when the days of November commence to cut them down, I take them up, roots and all, and hide them in a dark frost-proof dwelling for the winter. There they rest till the spring comes, when I take those buried roots and stems, and bring them forth out of their graves and put them into a better soil. And before September comes around in the second year they will do what they had not time to do in the first. It takes I know not how long a series of summers to develop the highest blossoms and the truest fruit that we can bear. And the work is not all done in this life.

1709. **Personal Evidences of Sonship.**—It is unquestionably true that, now and then, the child, being sick, does not know its parents; or that the child, being angry, and degenerating towards the animal conditions, is so obscured that there are in him all manner of repulsions from his parents, and almost no attractions towards them. And yet the child's standing in the household can be known by his love of his parents; and this love, this affinity, is to him the evidence of relationship.

As it is in the household on earth, and in regard to the love of a visible parent, so it is in Christ's household. The general temper of the mind; the spontaneous rising up of the soul towards God; the abiding in that state,

either for short recurring periods, or for long periods, or even continuously —all these are more than logical proofs, they are experimental proofs; and a man may rest in them, and trust to them.

1710. Concordant Faculties. — Many persons play on their hearts as a man plays on a violin who knows nothing about chording it. The strings are loose, and he tries to play while they are in that condition, till his intolerable screeching distracts the whole neighborhood, and they come to him, and say, "If you must have music, do, for heaven's sake, tune your violin!" If it is worth your while to play at all, it is worth your while to play with your instrument at concert-pitch. Now if it is worth your while to have Christian experiences at all, it is worth your while to have them so in harmony with the laws of your own mind, and so accordant with God's commands, that they shall be joyful experiences.

1711. Greater Strength, Lighter Burden.—If a man is journeying, and his sack is heavy, there are two ways in which to make it light: one is to take it off and throw it away; the other is to increase his strength so that he does not feel it. The latter is the better way. It is the Divine way.

1712. The Inward Light.—In a great affliction there is no light either in the stars or in the sun; but when the inward light is fed with fragrant oil, there can be no darkness though the sun should go out. Yet when, like a sacred lamp in the temple, the inward light is quenched, there is no light outwardly, though a thousand suns should preside in the heavens.

1713. Christian and Worldly Living. —Ordinarily rivers run small at the beginning, grow broader and broader as they proceed, and become widest and deepest at the point where they enter the sea. It is such rivers that the Christian's life is like. But the life of the mere worldly man is like those rivers in Southern Africa which, proceeding from mountain freshets, are broad and deep at the beginning, and grow narrower and more shallow as they advance. They waste themselves by soaking into the sands, and at last they die out entirely.

1714. The Finishing of Character. —If you go into a machine-building shop, you will find good engines built for mines—coal engines—well adapted to the purposes for which they were designed, and good enough, the wheels and all the parts being of right proportions and strength, but being as rough as though they had been filed with the teeth of a harrow. But if you go into a mathematical-instrument maker's establishment, you will find his instruments not only admirably constructed but exquisitely finished. The last degree of polish has been put upon every single part of them. Nothing about them has been neglected. Not only are they accurate, but they are beautiful in accuracy. And you will find all the way through the New Testament that it teaches that it is not enough for a man to simply conform to prescribed rules. He must strive for perfectness, inward and outward.

1715. Living Gospels.—I had a letter only this week, as I have every week, from some young person starting out in life, asking, "What is the best commentary I can have on the Bible?" Well, I cannot send them this, because the only commentary of the Bible that is really of much value is a person that is living the Bible; and, really, a Christian is the best commentary on the New Testament that anybody can have. But there

are not enough of such commentaries to send out. The edition is small.

1716. **Do the Near Duty.**—If I am on picket duty and am commanded to watch the enemy, I may entertain myself by thinking what I would do if I were a general, on a splendid horse, riding in battle; but I am not a general, and my business consists in being a good private on picket duty. It is not improper to idealize, and wish you were a perfect man; but, after all, the steps towards ideal perfection lie in the discharge, with all Christian fidelity, of the duties which lie right close to you in your daily life.

1717. **Soul-Regimen.**—Suppose a housekeeper should have in the cupboard a bit of cold meat, not over-well cooked, and a scrap of bread, and a little butter, and should say, when she got up in the morning, "I do not feel like eating," and should go about her work, till eight or nine o'clock, and then, feeling faint, should take a little handful of meat, and eat it as she worked, and at twelve o'clock should take another handful, and eat that, and about the middle of the afternoon eat a little more, and towards evening a little more! What would you think of such eating? We know how the body needs to be fed; and the soul needs to be fed with just as much regularity, and with a great deal more daintiness and carefulness of selection and appropriateness than the body. But people do not understand this, or do not bear it in mind. And in the morning, when they read the Bible, they take a passage at random, and some of it is blessed to their souls, and some of it is not; and they go shuffling through the day as best they can.

1718. **Soul-Health.**—What we call health, in the body, is a fair analogical interpretation of what we call religion. Religion in the soul is what the right use of the organs is to the body. What is health? Simply a name for the right action of the whole physical frame: and when a man's intellect, and disposition, and soul; each part and faculty; the reason, the imagination, the affections, and all the appetites and passions underneath them, are held in subordination to each other in harmony, there is health of the soul; and we call that religion.

1719. **Pride Softened by Love.**—When a man's pride is thoroughly subdued, it is like the sides of Mount Etna. It was terrible while the eruption lasted and the lava flowed; but when that is past, and the lava is turned into soil, it grows vineyards and olive trees up to the very top.

1720. **Many Called: Few Chosen.**—If you say that many of those who make a profession of religion do not live in accordance with that profession, my reply is that it is with this as with other things. You never saw an apple-tree that did not have fifty blossoms where there was one that set and came to fruit. And it may be true that in a community where fifty men are impressed with religion only one will become a ripe Christian, while all the rest will more or less lose their impressions, and relapse into different degrees of inferiority all the way down. The imperfections of the processes of religion are no argument against their reality. They are as real as the processes of education, and business, and the mechanic arts.

1721. **The World the Place for Christianity.**—I should like to know what use there is in a man's learning navigation from books if he is never allowed to steer a ship. What is the use of what a man learns from lectures on organic chemistry and agriculture if he is never allowed to plow a furrow

or cultivate a crop? . . . God designed the sanctuary, the lecture-room, and the Bible as the places where we are to learn what we are to do and to be, and the world as the place where we are to do it and be it.

1722. **The School of Christ.**—When Raphael was executing the various frescoes which he was commissioned to paint by the Roman Papal government, he drew the figures, determining the subjects, and grouping the different elements. He worked the designs out with his pencil. Then he put them into his scholars' hands, and they went on and filled them out. And after they had done the best they could, when their part of the work was completed, Raphael was accustomed to take his pencil and give the pictures a last finish. And so he was *the author and the finisher* of the pictures worked upon by these his disciples. We are of Christ's school. He lays out the work. We execute some of its intermediate stages, while his grace perfects what we do. And if we were in a condition of true spiritual-mindedness, we should feel that it was an unspeakable favor that we were permitted to work out these blessed figures, these glorious natures, these living pictures, which are to shine forever and forever in the heavenly land.

1723. **God's Modeling of Man's Clay.**—Did you ever see a sculptor make a statuette or statue? He begins with dirt, you know. He has a few rude sticks, or iron, for a frame; and then he slaps on the clay; and when it is tempered about right, he roughs out the general form; and then he begins to scrape off the surplus. Now he works for symmetry, and lines, grace, and proportions. And then he works for resemblances. And at last, as the work is becoming consummated, he puts on the finest touches. And all the way through it is dirt, dirt, dirt!

But, though this is a dirty business, it is not half so dirty as bringing up men in this world of temptation and passion, where all their desires are overflowing like a flood. Yet, as the sculptor goes on working thus with this lifeless material, to bring out at last the finest lines and lineaments, that the model, when completed, may be transmuted into the glowing marble, or bronze, or silver, or gold, as the case may be, so God is dealing with us; so he is building us up; he is taking off and putting on, that after a while, when the work is completed, we may be transmuted into higher forms, and be as pillars in the temple of our God, and become men in Christ Jesus.

1724. **The Continuing Regeneration.**—Dearly-beloved brethren, Christians all, have you been born again? Have you been born again and again and again? Have you gone up step by step, through the lower, intermediate, and into the higher experiences? You have gone into the outskirts of the moral kingdom, the religious, the spiritual; have you gone higher than that? What is there higher than spiritual? There is this that is higher than spiritual—quality, quantity, harmony. Here is the organ, and as the builder builds one part after another, all its sub-bases, diapasons, and all the other instruments represented in it, it is full of cacophony as he sounds one stop, then another and another. By and by he has brought them all together, and he tries and proves them till they are brought into harmony with each other, and he voices the organ so that the effect shall be the sweetest possible, and then, when at last it is all there, in perfect harmony

with itself, and the voicing has given to every stop its very sweetest tone, then we say it is completed. Have you come to that condition? Does grace harmonize from the top clear down to the bottom, and has it come not occasionally and forced, but has it come to the condition of spontaneity, automatic, so that without thinking you do the things that are right?

1725. **Orthodoxy and Christianity.**—The sweetest characters that live are oftentimes outside your own church and orthodoxy. You are obliged to confess, you Calvinist, that a man may be just as good a Christian as you are, and be an Arminian. You are obliged to confess that here and there you find a man who disdains all church economy and ordinances, and yet is as sweet a pattern of a Christian man as ever was born in the Quaker household. "My mother was a Universalist, yet there never was a Christian like her." You bring it to your minister, and he says: "Yes, that may be a single instance." Single instances are like single wedges that split knotty logs.

1726. **Bearing the Cross.** — God gives everybody, I think, a cross, when he enters upon a Christian life. When it comes into his hands, what is it? It is the rude oak, four-square, full of splinters and slivers, and rudely tacked together. And after forty years I see some men carrying their cross just as rude as it was at first. Others, I perceive, begin to wind around about it faith, and hope, and patience; and after a time, like Aaron's rod, it blossoms all over. And at last their cross has been so covered with holy affections that it does not seem any more to be a cross. They carry it so easily, and are so much more strengthened than burdened by it, that men almost forget that it is a cross.

1727. **Enlarging Ideal of God.**—If one be of a devout nature, his conception of the Divine nature will begin to enlarge and fill out in every direction, if only there is a real, active, earnest moral life going on within him. In this work, the imagination will be the architect, reason will be the master-builder, and the materials will come largely from his personal qualities and his own experience.

1728. **Christian Activity.** — How many began life as the worm begins it, and fed voraciously until they were full, and then silently sloughed their worm-skin, and spun around about them a silken house! They retired from life. And you shall find a great many such Christian worms, that have had the benefit of the whole summer, and have retired from activity, as in these silk-wound cocoons the chrysalis waits for the next summer. The chrysalis is not a fool. There is a next summer for him. But if a man attempts to do the same thing; if he feeds upon all God's bounties, and only succeeds in spinning out of his own bowels a silken dwelling, to wrap himself up in, there is no next summer to him. He will never come to be a butterfly, though the chrysalis will, and will rise up in judgment against him. That which is very well for a bug, is very poor for a Christian.

1729. **Joy and Sorrow.**—Men have come to think that tears are more sacred than smiles. No. Laughing is as divine as crying. There are men who think that sorrow has something in it more wonderfully divine than joy. Sorrow is divine; but joy was divine first, and will be after weeping and sorrow are swept out of the universe. Joy is more divine than sorrow; for joy is bread, and sorrow is medicine.

1730. **Some Discouragement Wholesome.**—No men are so apt to

be discouraged as those who are living far up along the scale. They judge themselves by a high ideal of life. It does no hurt for a man to be enough discouraged to keep down pride and vanity; but discouragement is a mephitic gas which, if long continued, strikes the vital parts, and destroys life. A little lowering of the tone of a man's self-conceit, however, stands in the lieu of humility, and keeps him from being arrogant and over-weening.

1731. Spiritual Kindred.—Do not you suppose, when I stood and dropped tears over the grave of Héloise in the Père-la-Chaise that I felt that she was mine? Too noble was she for Abélard, who knew not how to love. The truest and largest woman of the whole Mediæval period of the world was she. And she is not dead. Nor is she remote from me. She lived in another country, and she spoke another language; but it is thought, and affection, and purpose, and divinity that make us kindred. And I find my brethren, some in the dungeon, some at the stake, and some under the gallows. I find them in the hovels of the slave and in the hut of the poor mariner.

If I find that which moves the life of men to be the development of all that is sweet and divine in them, I have a right, in the language of Christ's declaration, to say of them, *Behold my mother! behold my sister! behold my brother!*

1732. Noble Burden-Bearing. — Have you never noticed that the most stately persons that walk the streets are not the children of ease? Go with me, and I will show you a poor woman that goes week by week to get her burden of washing, and who, lifting it to her head, and poising it there that she may be able to carry it, is obliged to walk with the step of a queen. The most stately walkers are those that carry burdens on their head. It is not the men that walk negligently and carelessly, but the men that have learned to carry their troubles with sobriety and manliness, that are the noblest natures.

1733. Measurements of Things Worldly.—The world is God's nursery. Here he brings up his children. And, as in our houses all things are good—pictures, books, carpets, furniture, the table and the couch—if they aid us to rear well our children, and are good but for that; as our children are themselves the chief treasures to us, and their character the chief part of themselves, so is it in God's great household-globe, on which we dwell. We are to despise nothing as if the being transient or physical were a reason for contempt. We are to treasure all things—only we are to measure their value by their relation to our higher nature.

1734. "By their Fruits."—Is there anything in ecclesiasticism that Protestants repudiate so much as Roman Catholicism? And yet, when the war is raging, and there is pestilence in the camp, and men are sick and dying in the hospitals, let those meek-eyed Sisters of Mercy go there and minister to the wants of Protestant boys, being tender and gentle with them, never seeking to breathe any ideas into their minds that their mothers would not, night and day walking in and out full of disinterestedness and delicacy, and diffusing about them an influence of cheer and hope; and let those noble boys go home; and let any man dare to speak a word against these kind creatures, and they will turn with clenched hand, and say, "I will beat you to the dust if you speak against them, as

quick as if you spoke against my mother or my sister!"

What has overcome their prejudice against the Catholics? Is it the edict of the Pope? Is it the arguments of the priests? Is it the influence of the adherents of that church? Is it any charm of its service? No, it is the pure lives of some of its members. Those are arguments which no man wants to refute. If there were more such lives there would be less atheism.

1735. **Beauty of Moral Character.**—All these elements, then—long-suffering, humility, patience, simplicity, purity, truth—are intrinsically beautiful. Any one of them, taken separately, is beautiful; and when they are conjoined, human language has no terms of praise sufficient to describe them. The beauty of moral conduct is, in many respects, like that to which music is an analogy, and is a higher form of it. Single sounds are sweet and beautiful; and yet they are the lowest forms of music. A succession of sounds, or melodies, rises still higher. Combinations of sound in harmony rise higher yet. When the symphonic forms are taken, and sounds are not sounds alone but are expressions of qualities, and feelings, and movements, and life itself, then we reach the highest form of musical ecstasy.

1736. **The Use of Superiority.**—"Let every one of us please his neighbor." Well, is it the business of life, to go around tickling men's fancies, making them happy, that they enjoy themselves? "Let every one of us please his neighbor *for his good*." That does not mean that a man should be forever, with saws and wise sentences, talking, and making himself a bore in society. Ye that are strong, ye that are wise, and ye that are good, do not use the best of your life spinning silken thread for the embroidery of that life, but please your neighbor; and so please him as to make him a better man. Make him happy in the direction of his soul's profit.

1737. **Fidelity in Labor.**—Go with me to Mansfield, Connecticut, and I will show you ten thousand worms eating mulberry leaves, and making a noise like rain pouring on a roof. When they are about done eating, you will see them commence, with strange antics, to weave a sepulchral cocoon. They are going to sleep, They do not know what for. Their instinct does not teach them that. It only teaches them to build their tombs out of their bodies. They draw out the glutinous matter into a fine thread, and wind it around and around them; and finally they close up the orifice and go to sleep; and there they lie. Then comes a man who takes those cocoons. After some little preparation he unwinds the silk. And then it is spun; and then it is woven; and then it is dyed; and then it is shaped; and a queenly form wears the gorgeous silk; and it is the admiration of all people round about.

When God puts on the robe, the threads or films of which you have worked out in this life; when he puts together the various parts of the garment which you are helping to make, you will be glad of everything you have done, if you have done it faithfully.

1738. **Native Gifts no Standard for Measure.**—What would be thought of a man who should judge whether he was a man or not by the inches of a man broader and taller than himself? A man can be a man five feet six, as well as six feet five. You may be a Christian and yet have a less

glowing experience than some other Christians have. Your gifts may be different from those of other Christians. God works in every man according as it pleases him. There were twelve disciples, and yet only one of them laid his head in the bosom of Christ.

1739. **Disposition and Volition.**— Men who are ordinarily courageous sometimes become cowards for a moment, but suddenly fly back, like a spring, to their former condition. Courage is their natural state. Men who are ordinarily cowards occasionally become courageous; but their natural state is timidity. So in respect to refinements; some men live in them. They appreciate that which is fine and beautiful, and they seek it, and are unhappy without it. They may at times become coarse and rude, but it is not natural to them to be so. Others are habitually gross and vulgar. They may occasionally be elevated into a state of nobleness, and purity, and refinement, and good taste, but this is not their ordinary state.

We see the same thing in business life. Some men are habitually generous. Sometimes emergencies take them off their guard, and cause them to depart from their usual mood; but this is not common with them. On the other hand, many men are crabbed, and knavish, and selfish, and hard, and ugly. They surprise everybody, once in a while, by doing a good and generous deed, and by manifesting a sweet temper; but this state, in their case, is only temporary.

These are illustrations drawn from common life, to show what I mean by a state or disposition, in distinction from a special volition.

1740. **Sunday Christians.** — There are insects that fly at night, phosphorescing light when they have a mind to, flashing and shutting up; like Christians that flash on Sunday, and shut up all the week, flying through the dust of business! Such are not our models.

1741. **Rationalism.** — I like these brave rationalists! They are the men that say, "Oh! give us the precepts of the New Testament; but as to the machinery of religion," their thought is, "it may be all right, or it may not." They are precisely like a man who says, "Give me apples; but I hate apple-trees." As though he could get fruit without anything for it to grow on! The fruit has to be produced and stimulated by religious culture.

1742. **Am I a Christian?**—If you want to know whether there are chestnuts on a tree or not, you look on the ground, and if you find any there, you know that there are more where they came from. Go and see where the fruit of your Christianity is. It is not in your hymns—anybody can sing hymns; it is not in your prayers—any man can make prayers; it is not in your hope—who has not a hope of one sort or another? Neither is it in a mere profession. If you are a Christian, it is because the grace of God is given you by the Holy Ghost in the form of love, which works in both directions—Godward and manward.

1743. **Head and Heart.**—The Apostle Paul declared that the true religious life is to be sought, not by intellectual processes, but by moral states or intuitions, and by no other; and that it is the power which springs from moral intuitions which makes the cross of Christ the chosen means by which to convert the world. In other words, while Greece had taken the scepter of understanding, and gone forth to subdue barbarous nations, thereby to bring them into culture, Paul took

mightier weapons—the heart, not the understanding—and declared that with that he would develop a power that should be mightier than reason. And he did.

1744. **Unconscious Goodness.** — A farmer puts the grain bags into his wagon, and drives slowly home. As the wagon jolts over the stony road, one of the bags becomes untied, and the grain is scattered along the way. The birds catch some, fly off with it, and drop it in distant places. Some is blown in different directions by the winds. But the next summer finds the scattered seed; it starts, and grows, and when the farmer sees his own grain he does not know it. He did not even know that he lost it. And so with good deeds. Men often perform them unconsciously, and they bear fruit; and when they see that fruit they do not know that it is the result of anything they have done.

1745. **Highest Joys of Life.**—When the world is spiritually contemplated, in connection with the world to come, it not only is not diminished in its revenues and treasures of joy, it becomes finer, sweeter, nobler.

Men, for the most part, do not know how to find the honey in the things of this world. You would never suspect where the honey of a flower is; or, if you did, too large is your hand to be thrust in to get it. But the insect buries itself in the flower, and then, with a prehensile instrument, far-reaching, searches the cells for the honey, and draws out the hidden stores. Its very fineness gives to it what your coarseness withholds from you. We are not fine enough to discover the joy that is hidden in many of the relations of this life.

1746. **Abiding Joy.** — How much do we know of joy? A good deal, of a kind of rough, bouncing, boyhood joy; but how much of joy as a garment which one wears, shining like silver, ruddy and radiant as gold? Who knows what joy is, as an abiding state of mind, such that it is by day and by night in him uttering itself in all sweetness and all melody? Men see joy flash; they see it sparkle; they know what it is as an intermittent, limited experience; but who knows it in its sweet majesty and power?

1747. **"Righteousness and Peace."** —*Peace* does not mean the absence of disturbance. Peace is a positive quality. It is the highest condition in which correlated faculties can exist. It is intense tranquillity. When the strongest feelings are in accord, the highest excitement is the most peaceful state. . . .

When you hear one of the noblest strains of Beethoven's symphonies, in ten or twelve different parts, it seems like one sound. Take those parts from each other, separate them, throw them against each other, and they agitate one another; but when they are perfectly concordant all the instruments swell together with their different natures, and are completely harmonious. When one feeling alone is excited, its excitement is disturbing, and the other feelings are in conflict; but when the whole mind is excited together, and concordantly, there is no disturbance, but all is peace—a peace of vitality. It is one of the noblest, highest, best and most comprehensive of feelings.

1748. **Divine Love in the Soul.**— The heart beginning to love is like a bay into which the star-drawn tides are rushing. The waters come with violence. They stir up the sand and sediment. They dash and murmur on the edges of the shore. They whirl and chafe about the rocks, and

the whole bay is agitated with strife and counter-strife of swirling waters, until they have nearly reached their height. Then, when great depth is gained, when the shores are full, the bay begins to tranquillize itself; and effacing every wrinkle, and blowing out every bubble, and hushing every ripple along the shore, it looks up with an open and tranquil face into the sky, and reflects clearly the sun and moon that have drawn it thither. And so does the soul, while filling, whirl with disquiet, and fret its edges with wrinkles and eddies; but when it is filled with love, it rests and looks calmly up, and reflects the image of its God.

1749. **Victorious Goodness Must be Strong.**—The command is not alone: Endure evil, be patient with evil, but *Overcome it.* Where is the army, where is the sword, where are the banners, what are the means of overcoming? *Goodness!* Have you goodness enough on hand? Christians are like folks that have brushes and a palette, but not much paint. When they undertake to establish good and overcome evil, the qualities, the pigments, are wanting. A languid, low-toned color of goodness never overcomes anything. It must be positive, full of blood, radiant as an angel. Then a man shall go out with a conception of goodness into the community, and wherever he goes he will carry conviction to evil, so far as conviction can be produced at all.

1750. **Earthly Immortality.**—When the sun disappears below the horizon he is not down. The heavens glow for a full hour after his departure. And when a great and good man sets, the west is luminous long after he is out of sight. A godly man who lives unselfishly and disinterestedly, cannot die out of this world. When he goes hence, he leaves behind much of himself—sometimes that which thousands of years have not worn out. The earth has Socrates and Plato to this day. The world is richer yet by Moses and the old prophets than by the wisest statesmen.

1751. **True Meekness.**—Meekness is not simply unprovokableness; for then they that had the stupidest brains would be the most meek. There is no discord possible on the bass-viol to a string that has not been brought to any tension. And it is very easy for a man to be patient when he is not hurt and can't be hurt, because there is no nerve struck. The white-faced men that go through life as if they were enameled, are not meek, by any means. It is where a man is fully equipped; it is where he is sensitive; it is where he discerns between right and wrong, pure and impure—between the things that ought to be, and the things that ought not to be: it is there that meekness has its sovereign field. It is gentleness and kindness when strong natures are subject to great provocation.

1752. **Divinity of Meekness.**—Meekness does not imply a quietude of mind in the presence of injuries on account of insensibility; nor from languid and weak disposition; nor upon any selfish calculation of advantage, as a politician suppresses his righteous indignation in the hope of more votes, or as a merchant suppresses his disgust at a mean man on the other side of the counter in the expectation of bargains: that is not meekness; that is the calculation of selfishness. Meekness is the suppression of all anger, and all cruelty, in the soul itself, on account of one's benevolent desire for the good of another. There is no place in life where a man can so test the force of divine love in himself as to be able to

bear with another who is thrusting poisoned darts at his very life. That is meekness ; and it is divine.

1753. Quiet Power of Meekness.—In the crowd of deceits, meekness in its true colors and dignity towers high towards the heaven in an unclouded sky, white as the snow on Mont Blanc—but not, like it, unfruitful, frigid and lonely in its dangerous solitude. For, white as snow and radiant as snow, it is as warm as the summer showers are. It is not bloodless ; it is not pulseless, though calm ; it is not torpid, though it be peaceful ; it is not without power, though it is at rest. It shall not strive, nor cry, neither shall a man hear its voice in the street—that was of Christ said, and of him because he was a prince of meekness.

1754. Heaven above the Earth.—Heaven answers with us the same purpose that the tuning-fork does with the musician. Our affections are apt to get below the concert-pitch, and we take heaven to tune our hearts by.

1755. To Escape Life's Storms.—Standing upon Mount Holyoke, I have heard the thunder below, and seen men traveling up the side, in haste to get out of the storm. Standing higher than they, I escaped the pelting rain, the wind and the lightning. When they reached the top of the mountain they, too, were free from the storm. Many storms there are that lie low, hugging the ground ; and the way to escape them is to get higher than they.

1756. Minor Events and Great Experiences.—When I stood upon the Gorner Grat, in Switzerland, right above me were Mounts Rosa, Breithorn and Matterhorn. A hundred smaller swells and peaks there were, which if alone would have been commanding, but which in the presence of these grander summits one did not see. They were but so many approaches to the higher mountains, and seemed to serve them, to finish off their lines of grandeur and beauty. So in human life, myriads of separate events in our consciousness run together, and report themselves as units in some few great experiences which swallow up the individuality of those elements that once had a special sphere, and seemed important.

1757. Last Day of the Year.—If there is anything which you would cast back into memory, as men upon the broad ocean cast some object into its waters, saying to it, "Farewell, I shall never see thee again," so cast out all hatred, all revenge, all sins, all wrong. For one day in the year let the surface of the soul be in a condition in which like a photographic plate it will reflect the light, the lineaments, the attributes of God himself.

1758. Retrospection.—Grant to us, our Father, that wisdom by which we may draw honey and not bitterness from the flowers that grew in the past.

1759. Shining Days.—Our life here is to the whole of our after and better life as single days in winter that shine with some warmth are to the full volume of summer. O, make those days touch each other that are the days of the Son of Man in us! May they spread into weeks and into months ; and by and by may we dwell as in the very tropics, under the perpetual shining of the Sun of Righteousness.

1760. Persistent Spiritual Effort.—Nothing noble in life is ever attained by languid zeal. The kingdom of heaven must suffer violence. Whether in art, in knowledge, in refinement, but more eminently than all, in spiritual power, no man can be victorious who does not put forth his best force, and with unremittting persistence. A soul that vibrates between things high and

low, good and evil, spiritual and secular, like a pendulum, will be forever traveling without making progress.

1761. Perseverance.—When a man seeks to see Rome from the dome of St. Peter's, every step that he takes in the long winding passages is wise if he takes them all; but if he goes halfway up, and no further, the fact that he has gone so far is of no account. Not one of the steps that he has taken counts until he has taken the last one; and then the whole count. For that which he is to see is to be seen only when he stands on the summit, and looks out upon the adjacent country. And there are many things in this world which, though they are good if you carry them through, amount to nothing if you stop anywhere but at the last stage.

1762. The End Crowns the Work.—It is not the first part of the voyage, but the last part, that tells whether it is a successful voyage or not. The ship *De Witt Clinton* lies on the coast just below here, disabled. The prosperity of twenty-six days she lost on the twenty-seventh, when coming into the harbor. However prosperous your life may be here, if you stick on the shore, and do not come in on the other life, you are a wreck! You must take care of the last part of the voyage, or you take care of nothing.

1763. Luminous Hours after Darkness.—Jesus, being under human conditions, was discouraged. Therefore he ascended into the Divine communion; and it pleased God, by the opening of the heavens, and by those messengers of the Old Dispensation that were adapted to pour balm and consolation into his heart who was working for the New, to give him reinvigoration.

O man of God, preaching in the wilderness, tired, disheartened, and accusing yourself of a want of courage and faith, your Master was tired, and needed angelic ministration to set him up for his work!

O woman in some despoiled neighborhood, bearing the burden of the household, and longing to do something for the needy, unhelped, discouraged, and often wishing yourself dead, you tread in the footsteps of him who once walked the earth, but who now reigns in heaven!

O ye that are seeking the world's gain, either in your family or in the community, do not be ashamed that you experience hours of deep depression; Christ had them, and he sanctified them to the good of men. Like him, too, you may have times of luminousness and emancipation. On the mountain-top, unexpectedly, in the night, when all is darkness, there may come to you the radiancy of a revelation from the heavenly land!

1764. The Heavenly Vision.—On some days there are no tears in our eyes, and no sorrow in our hearts; some days there are on which we cleave, as birds do, the air, without hindrance, and sing at the gate of heaven. We do not ask that these experiences shall be multiplied. We would not build upon the Mount of Transfiguration tabernacles in which we may dwell apart from the earth in selfish joy and purity; but give to us so often the heavenly vision that we shall be able to walk perpetually with God, as in his very presence.

1765. The Peace of God.—When the tide has been coming in, I have often seen how it chafed and fretted, running into some narrow-mouthed bay, filling it, swirling round, and lapping up on the shores, till by and by, still flowing, and flowing, and flowing, it filled the bay full. The tide had spent itself: there ran a

smoothing ripple all over the surface, and the whole bay at last was at rest. And so the soul, while yet it is being filled, is disturbed by ripples and eddies; but by and by, when it shall have been filled full of the power and presence of God, it will be satisfied, perfectly at peace, full of joy.

XXX. UNSELFISH LOVE

1766. **The Greatest is Love.**—Now abide these three: Faith, by which we see the glories of the eternal sphere; Hope, by which we mount towards them; and Love, by which we grasp and inherit them: therefore, the greatest of these is Love.

Love, amid the other graces in this world, is like a cathedral tower, which begins on the earth, and is at first surrounded by the other parts of the structure; but at length, rising above buttressed wall, and arch, and parapet, and pinnacle, it shoots spire-like many a foot right into the air, so high that the huge cross on its summit glows like a spark in the morning light, and shines like a star in the evening sky, when the rest of the pile is enveloped in darkness. So, Love, here, is surrounded by the other graces, and divides the honors with them; but they will have felt the wrap of night and of darkness when *it* will shine, luminous, against the sky of eternity.

1767. **Virtues Dependent on Love.**—We ask God for faith; we ask him for patience; for spiritual insight; for joy; for various higher developments. But, my friends, these are tropical plants, and they never grow in any climate but a climate as hot as love. Suppose a person were to plant orange and lemon trees in Canada, and pray God to give him big crops! If a man will go to the southern part of Florida, he need not pray much to get large crops of oranges and lemons; but if he goes to Kamtschatka, he cannot get them by any amount of praying. And we must have right conditions, or we cannot have right virtues.

1768. **Lowly Service.**—The washing of feet is, I think, a part of the New Testament that many folks would like expunged. Men are quite willing to serve each other on the higher plane, where their service is a rebound of joy in themselves; very few are willing to descend to the other end of human life and wash the feet—the lowest and most menial service of a slave. Yet that was what the Son of Man did. Many are fierce for the Trinity, fierce for the Atonement, fierce for all the interlocked doctrines, but they are not at all anxious about washing feet.

1769. **Life Needs Love.**—There are millions of things growing around about us to-day which, if there were a change of the movement of the earth in the ecliptic such as should bring fifty degrees of cold down into our latitude, would all perish. And what cold is in nature, that the absence of love is in the moral realm of the world.

1770. **Love Seeks the Lowest.**—Every great-hearted teacher, who once has undertaken to care for his school, takes in the bottom of the class as really as the top. If a teacher be of a large nature, he hovers with more compassion over the dull and furthest behind, than over the bright, that make the easiest leaps, and reach the highest.

When you address yourself to the work of sympathy for the purpose of doing good to a soul, then the need of

that soul becomes the argument and the measure of your own compassion. What child could not take a piece of soft pine, whose grain all runs one way, and easily whittle it? But to take a piece of lignum vitæ, that is almost like metal for hardness, and whose fibers run in every direction, and whittle that, is a different matter. The intense interest goes with the necessity that there has been for forth-putting, and skill, and patience and power.

1771. **"Love Believeth All Things."**—The right spirit does not believe with credulity; nevertheless, trust is its prevailing disposition.

Count Cavour, the ablest statesman in modern Europe, Bismarck not excepted, said one thing which, from a statesman's point of view, coincides with this deep interior life which Paul sets forth. He said, as the result of his experience, that he believed that he who trusted men would make fewer mistakes than he who distrusted them. Yet diplomacy has always gone on the theory of distrusting everybody, according to the principle of the Italian Machiavelli. "Love believeth all things"; and when the facts do not seem to square with belief it "hopeth all things"; and when hope fails, it "endureth all things." It is like the sun, which pours its light and warmth on man, woman, and child everywhere.

1772. **Loving Our Enemies.**—You that are perplexed about the divinity of Christ; you that do not understand the doctrine of election or the doctrine of the Trinity; you that are very much troubled on the subject of the Atonement, and the relations of vicarious suffering to everlasting justice; you who are at a loss to understand the subject of affection as it relates to God—here is a doctrine that is a great deal harder than any of those. It is the language of your Master: "I say unto you, Love your enemies."

You say, "How can I love a man who is wicked?" That is your own lookout. Here is the passage. "How can I love hatefulness?" God loves hateful men—not hatefulness.

We are to feel towards enemies just as the spring feels towards frozen ground, when it comes from the south, warm, moist, generous, and unlocking, and, by that which it brings from the equator, releases the frigid north from its thrall and its death. Out of your warm life breathe that upon your enemies which shall bring them to their true selves.

1773. **The Meek Shall Inherit the Earth.**—Had the air been filled with eagles and vultures and hawks among which Jesus threw up a white dove, saying, "Blessed be the dove, it shall rule all the air," it would scarcely have seemed more strange. Had he sent a little lamb into the wilderness among the bears, and wolves, and lions, saying, "It shall go forth and prevail against them all," it would not have seemed more unlikely of accomplishment. Had he taken a sucking child from its mother's arms and appointed it ruler over warriors, or the beasts of the wilderness, it would have been no less reasonable. And yet, our Lord had only to go back to the prophecies which respected himself, to find every one of these figures expressly employed, in spirit at least, for the very same end; and the world is finding them gradually fulfilled.

1774. **Love-Element in St. Paul.**—No one, it seems to me, can have read attentively the teachings of the Apostle Paul and entered into the spirit in which he worked, without having seen under all his feelings and

experiences the influence of this immense love-principle. In him it took on a more enthusiastic form than it did in the Saviour. It was, as one might say, more a novelty with him. It was the eternal state of the Saviour, widely diffused and developed, and like a native atmosphere, such as envelops the whole earth. In the apostle it seems more like an intense or concentrated inspiration. It was news to him, indeed, and good news. It inspired evidently and vividly every part of his life.

1775. **Love, Not Occasional.**—What is the command of God in respect to love? Is it to be an occasional impulse? Are we, when the Sabbath day comes, to take out our heart, and select from it love as an arrow, and let it fly at the target in the sanctuary, and say, "There, my shaft has sped; I have done my duty to-day;" or is it to be the continual experience of our life? Is it to be an impulse provoked by occasion and necessity; or is it to be an abiding state lying behind all the activities of our nature, propelling and directing them? It is to be the chief element of life.

1776. **Christianity without Love.**—What an ear of corn is without the grain, that Christianity is without kind, genial, sympathetic love,—cob and husk. When the corn is growing, the cob serves a good purpose as a center for the grain to form itself upon, and the husk is a grand wrapper for protecting it from the weather while it is yet tender. I do not, therefore, speak against the cob or the husk. I regard them as important inside and outside influences, provided for the ripening of the corn. Churches, and means of grace, and religious institutions, which do not produce love, are mere cob and husk. True Christian love is the grain.

1777. **Interpreting God's Will.**—God locks up his best blessings, but gives to every man a key wherewith to open the lock. One man takes his key, and goes up to the lock, and tries to unlock it; but his key will not fit; it will not go in, because it is *Pride* that he has been trying to unlock with. Another man says, "Let me try my key." He takes *Vanity;* but he finds that vanity will not unlock the door. Another man comes up with the key of willful *Selfishness*. His key is three times as big as the keyhole and he can't get in. They all fail to unlock the door, and go away. By and by another man comes. He puts his key to the lock; it slides in; there is not a ward that it does not touch; the bolt slides back without a sound, and the door swings open. He knows the secret. He comes in the spirit of *Love*, obedience, and resignation, and to him God's will is revealed.

1778. **Unselfish Heroism.** — John Brown felt that his whole life was good for nothing except as an offering to others. He went to death as men go to a banquet, and as he was led forth to the sacrifice he kissed a little child.

1779. **Coming Triumph of Meekness.**—Behold the barren field. Everything sleeps or is dead. Call, now, to the winds in January, to the sheeting snows in February, to redeem the field and the forest; but what change can violence work upon the dead field and the forest? Yet there is a prophecy of silence in the south, and there are winds that wander, run before the coming sun. Now the morning comes earlier and the evening lingers later. Now milder heavens; now come birds, singing victory; more light, longer days, gentler heat, and, behold, death is

slain and June is here, and in her lap all falls. And so shall be the advancing forces of love and meekness.

1780. Love and Hatred. — When the bow of all colors spans itself across the back of the storm-cloud, the contrast between the blackness and the radiant bow is not more beautiful than the contrast between the disposition that smiles and loves and prays, over against the bitter storm of depravity in the heart that hates and spitefully mistreats.

1781. Spontaneity of Christian Kindness.—The mother fills the whole day with faithfully serving the child; and yet, if one calls in the evening, and says, "What a wonderful woman you are! how you have all day long denied yourself to serve that little child!" she says, "No; I have done nothing of the kind." The impression has not been left upon her mind that she has done something operose. She has done all so easily and naturally that it does not occur to her that she has done anything. Yet she is a perfect type of true Christian kindness—of kindness reduced to a law, to a necessity, to a spontaneity, by which it emits itself continuously and unconsciously.

1782. The Pattern of Perfection.—That which makes a man Christlike is not the fact that he is doing so much for himself, that he is building himself up in various right things, and ridding himself of various wrong things: it is that he is perfect, *as* his Father in heaven is, who makes his sun to shine on the good and on the bad, and who sends his rain on the just and on the unjust. Disinterested love, disinterested goodness—that is the pattern.

1783. The Motherhood Ideal.—The word of God says, "In honor preferring one another." Does anybody really do this? Yes! I should like to know if the mother, when she sits down to the table with her children, picks out the best things, and eats them, and gives the children what is left. Does not she in love prefer every child? And, going down, she is more attentive to the youngest than to those that are older; the little babe in the cradle rules the whole of them. Her sensibility and kindness increase in the ratio of their need. And, that which the mother feels is the type of universal motherhood, or the true Christian feeling ripened in human nature.

1784. As Little Children.—You can scarcely conceive of any affection on earth that is more pure, more divested of selfishness, and more entirely a sentiment, and a noble sentiment, than that which an intelligent child, growing up into man's estate, has for his father and his mother. And I apprehend that the love which the soul has for Christ comes nearer to this than we imagine, and that there is more meaning than lies upon the surface of it when we are told that we must become as little children, and that unless we become like them, and love God as they love their parents, we cannot enter the kingdom of heaven.

1785. Forget Your Own Good Deeds.—Fill the world full of all the effects of your wisdom, your zeal, your goodness, your activity, your power; but do not worship yourself in the meager line of your past deeds. If it is a mean thing for a man to think too much of himself when he is at the very citadel and center of his affairs, how much baser it is for a man to sit down and worship his own shadow! Never count what you have done for your friends.

1786. Selfishness and Love in Conflict.—There are two great currents

flowing through this world; and the point of contact is the point of confusion and turmoil. Where two great winds meet and whirl, there is almost indescribable confusion; and so, where two great streams of influence meet, there the battle is joined. From beneath, from the great mass of initial life below, the law of selfishness prevails; and everywhere, all the way on and up, the law of God laid on it is, "Take care of thyself." From the other direction, from the very fount and source of all wisdom and all power, comes another stream—"Suffer, instead of others suffering; look not on thine own things, but on the things of others." The law of selfishness with which creation begins at the bottom is met by the law of self-sacrifice and love which comes in from above; and where they come in conflict there is whirl and turmoil.

1787. Necessity of Loving.—Great souls have bled to death because they did not know where to bestow the precious gift of love. One may be conscious of being worthy to be loved, and still more conscious of having wonderful stores of love to pour forth, and yet be starved all the while. This capacity—necessity I had almost called it—of loving, this hero-worship of the heart, this enthusiasm of love, is among the most noble elements there are in human nature. God made man so. There is many a dusky heathen who has had the same impulse. I do not doubt that many a stone idol has been loved as only God should be, and that many a poor ignorant soul has thrown itself like a handful of diamonds against the brute idol, which is all it has, all it could have, to love. But do you think God will destroy such a soul because it does not know any better? Not I. I am not an infidel.

1788. Persistence of Love.—There be some plants which, once started, strike their roots underground in every direction so speedily that you cannot eradicate them; and they will creep under fences, and spread behind stones, and sprawl over the walk, and pervade the whole garden. And there be many souls whose love, once rooted, cannot be taken back. The man of a wedded pair may grow worse, and at last may even feel that that love is an irksome thing, inodorous balsam itself, to him; and his life is one of repulsion; and from pride and selfishness he goes down to passions, lusts, debauchery and drunkenness, and leaves behind him all honor, all trust, all goodness, all respect—goes down to the very door of the grave; but the heart which broke itself upon him, and poured its treasure into his unworthy heart, never leaves him nor forsakes him. It is the one solitary mourner when he sinks into death, and when men breathe freer and say, "Thank God, that curse is gone." Great is the power of love.

1789. Enthusiasm of Love.—If there be one pathetic thing in this world it is the affection of a noble dog. I had almost said that the most disinterested love we know of is that of a dog, which asks for nothing but the privilege of loving to excess. Beaten and starved, who can be half so glad as that dog is when his master returns? Such love almost makes one weep at the thought that the dog cannot speak. Even this brute animal has the rudimentary form of that enthusiasm of love of which Paul furnishes one of the most magnificent examples. This feeling, then, which takes so grand a form towards Jesus Christ, is latent in human nature; and the soul's structure is such that one may lose selfishness and all sordid

self-seeking, and taking, as it were, the noble essence of man, lavish it on Jesus as the alabaster box of sweet ointment was broken and poured upon his head.

1790. **Learning God's Nature.**—We count nothing too good to sacrifice for a friend. You do not love, unless you are willing to suffer for what you love; and the depth of your love is in proportion to what you are willing to suffer. A person gives himself up to some faithful labor of love in behalf of a friend, and while engaged therein, there comes to him a conception of what is the nature of that God who gives himself, in heaven, on earth, through time, and through eternity, an everlasting and willing sufferer for all. Here rises before him an illustration of the teachings of the Gospel.

1791. **The One Thing Needful.**—There is but one thing required of man, and that is, that he shall have love. If you take care of that, everything else will take care of itself. There are other feelings and attributes essential to the soul, but these necessarily exist and act where there is love. As in a watch there is a spring, which, if you coil it up, will of itself keep all the wheels in motion, so there is in the human soul a spring which, if you wind it up, will uncoil itself, and carry forward everything related to your duties and conduct in this world.

1792. **Unconscious Beauty of the Christ-Spirit.**—Look at the magnolias that stretch forth great flowering branches, that are so generous and so full of kind thoughts that they cannot wait for their leaves to grow before they express them. They have a universal graciousness that from its very nature comes forth to give joy to those within its reach.

Men who are filled with Christ, who have sympathy with Divine beneficence, although at times they may apply their force to good and peace, yet, whether they think of it or not, unavoidably carry themselves as benefactions, just as blossoms unavoidably carry fragrance, by reason of their constituent nature.

1793. **Loving-Kindness.** — There should be an abiding disposition of benevolence out of which should spring incessant acts of kindness. When the waters of an inexhaustible spring have been conveyed through pipes to your dwelling, it needs only that you should open the vent, and it will gush forth with power and copiousness by its own native force. Even when it is not flowing, it is pressing and urging itself, and longing to flow. Left to itself, night and day it would gush. It must be hindered, it must be stopped, but it needs never to be solicited. There is a well-spring of love which God sinks in the human soul, which throbs without ceasing, and strives to give itself forth. The kindness is always there, ready and waiting. Only opportunity is needed.

1794. **Love, from Within.**—Jesus laid down the fundamental principle that love must spring forth, not from the admirableness of any object of regard, but from the richness of one's own nature in true benevolence. Like the sun, love sends forth from itself that color which makes beautiful whatever it shines upon; therefore love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you.

1795. **Without Love.** — Suppose Gilmore's band of three hundred musicians were leading a procession through Broadway, and suppose they left out the trumpets, the hautboys, the bassoons, the trombones, and went clashing through the street, the

whole three hundred of them, with cymbals, what sort of music would they make? What such music would be, that would be learning and refinement and intellectual treasure without love. The best part is left out when love is left out, and these other things go clashing, clashing, clashing on.

1796. **Man-Hater Cannot be God-Lover.**—The Scripture is very plain; its sentences are like arrows; there are no apologies in it; and any man that says he loves God because he has ecstatic visions, poetic dreams, and all manner of venerations, because his soul is inflamed, while yet there rankles in him, in any shape, the damnable serpent of hatred, is mistaken; and God says to him, without stopping to apologize, "You are a liar!"

1797. **Returning Good for Evil.**—To perform acts of kindness and generosity towards men *for the sake* of heaping fire on their head, is to pervert the whole spirit of this passage; that is a case in which obedience would be the rankest disobedience: but where on the altar the fire is kindled, and the incense is thrown upon it, and the offering is made and consumed, the coals mean something very different from what they would were they employed by a tormentor or a persecutor. You consume, as it were, upon the very altar of his head, by your kindness, the offences which he has committed. It is the fire of kindness that consumes the sin and the offence.

1798. **Christ for Man, not Institutions.**—Christ took the part of religion against religious institutions; of religious feeling against religious usages, which are often venerable in proportion as they are nothing else. God's law of love, which the Jews had made stone, was smitten by Christ, and made to gush with water for the poor that lay athirst and gasping in the dust.

1799. **Conscience and Love.**—He who is right by the force of conscience is never so happy as he who is right by the force of love; for conscience is a hard master, and carries a straight rule. The more acute your conscience is to inspire you to duty, the more it torments you when you violate your duty. Conscience is a despot. It almost never smiles; it sits and scowls; and its business is to flagellate rather than reward. But love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Love, transcendent, shall abide when doctrines, and ordinances, and churches, and governments shall have passed away—when nothing else shall remain but the other supreme moral sentiments of the soul—faith and hope. Love, even in that hour, high above either of these, and above all other things, high above them as the spire of a cathedral is above the roof or the foundations—shall exist; for it is God; and is yet to be God over all, blessed — because blessing — forever and forever.

1800. **Love Supreme.**—"Now abide Faith, Hope, Love, these three; but the greatest of these is Love," for love is the seraph, and faith and hope are but the wings by which it flies.

XXXI. PRAYER

1801. **The Nature of Prayer.**—In its simplest enunciation, prayer is some act by which a human mind comes into communion with God. It is sunning some thought or feeling in the light of God's face. It is a recognition of God's presence.

1802. **God, and Prayer.** — You looked out of the window and saw the whole little history ; but when the children come in to tell the tale of joy, you assume that you know nothing about it. Why? Because you want to hear it from their lips. You say, "What is it?" though you know as well as they do. You enjoy hearing them rehearse it.

God knows all ; but he loves to hear his children talk to him.

1803. **Object of Prayer.**—Prayers are instruments by which gracious results are wrought out. Just so far as they tend to bring us consciously into the presence of God they are beneficial ; and in proportion as they fail to do it they are of no use whatever.

Suppose one, under the influence of superstition, should repeat five times the Lord's Prayer, and five times the Creed and Confession of Faith, morning, noon and night, without, either morning, or noon or night, having a single thought excited by them? He might as well use the Multiplication table. The mere fact that these are prayers gives them no sort of validity. You may take the most sacred truths or the most exquisite utterances of prayer, and repeat them, and if they do nothing to you, if they do not lift your thoughts heavenward, if they do not touch any sympathy in you, if they do not bring you into sweet communion with God, they are utterly vapid and useless. This was the teaching of our Savour.

1804. **Our Father, Which Art in Heaven.**—No man who is merely reverential can pray this prayer. Bow down the head till it touches the ground ; let the heart be weighed down with awe and veneration,—that does not enable the lip to speak the word aright. It is not what breaks us down before God that fits us to go into his presence. It is that which lifts us up towards him. It is our yearning for him, our realization of his true paternity, our filial affection for him.

1805. **Aspiration of Prayer.**—Oh, how beautiful becomes that life which is evermore tending upward!

First, in the morning, when the old New England fire was kindled, a simple spark was put in the shavings ; then the wood was piled on ; and then, little by little, up through the whole rolled the blue smoke ; and by and by were seen coming forth arrows of flame ; and, as the pile began more and more to be caught, how every flash shot upward! How everything in that fire tended heavenward! And whenever a stick broke and fell down, what myriad sparks rushed up to dazzle the eye of the imaginative child!

It should be just so with the altar-fire of the heart. When first kindled, in the midst of fears and doubts, the smoke may roll upward ; but the moment the life has caught, and it is once aglow, then every little thought and every little feeling should leap upward, and the whole soul should bound Godward. Thus you will come to fulfill, not so much the *command*, as the sweet exhortation, of the apostle, "Pray without ceasing."

1806. **Varied Elements of Prayer.**—In any comprehensive Christian ex-

perience that utters itself in prayer, you will find that confession, supplication, communion, thanksgiving, and praise come and go and blend to form the great whole, as do the tones of different instruments in a well-chorded orchestra.

1807. **Silent Prayer.**—Grant thy blessing upon thy people, this morning, assembled here. Though their lips be silent, what clouds of incense from every heart go up in petitions to thee!

1808. **Prayer a Relief.**—I pray on the principle that the wine knocks the cork out of a bottle. There is an inward fermentation, and there must be a vent. The soul prays first; the tongue may, afterwards.

1809. **Life Interpreting God through Prayer.**—It is by having in me feelings representing the Divine nature, that I know something of what are the flood-tides and ocean-depths of that nature. And I think almost every Christian will say that Christ did not come to him in the closet, but that as, perhaps, he was walking, like the apostles who went to Emmaus, about his business, or fulfilling some duty without thought of remuneration, Christ came and caused to burst upon him such a vision and sense of God as was never gained in reading, or in any act of prayer.

I do not put discredit upon reading or prayer, but I say this: that they put into us the material—they lay the train — which practical experience strikes fire into, and flashes in. They put into us material that manifests itself when life interprets it. If we keep the commands of Christ he will manifest himself to us.

1810. **Prayer Spiritual not Material.**—A father hears that his child has prayed that God would give him a sled; and in order to confirm the child's trust in God he buys a sled, and slyly puts it in the child's room the next day, and so cheats the child into a lie, teaching him to believe that he can pray for sleds, and have his prayers answered.

But men have found out that in all spheres except the spiritual God acts only generically, leaving germ-forms, primitive organizations, to work out their own functions under human volitions. And even spiritual effects are wrought out through natural—that is, God-ordained—principles.

1811. **The Prayer-Meeting.**—Go to the plantation, and see those poor children of darkness (dark both ways, outside and in) gathered together, and singing hymns which are a mixture of heathen mythology and Scripture; see them spring into the air with wild outcry and fantastic gestures. There are a thousand things to be pruned and corrected in their mode of worshiping; but I think there is something worse than their rude manifestations.

Go, now, with me into that stately room where there are thirty or forty or fifty people. Each one picks out a whole pew, and sits down in it. And each one is perfectly proper. Nobody speaks to anybody. And when the choir sing, three or four of the congregation manage to join in the singing. And one gets up to speak, and says just what he said thirty or forty years ago, and what he has repeated about once a week ever since. And when he takes his seat another gets up and goes through a stereotyped speech. And when he is done another gets up, and perhaps reproves them both. And when he sits down one or two prayers are uttered—prayers that have taken root in the memory, and that are repeated for the thousandth time! And that is called *a meeting*. There has been no inde-

corum, no impropriety, not a single exceptional thing, except this, that they were a set of corpses making believe that they were alive. And I say that the wildest dance of ex-slaves in the woods is better than such a meeting! Life is the first element of everything that is proper or in good taste. If you must give up either order and regularity or high feeling, give up the order and regularity.

1812. Forms of Prayer.—The question as to the wisdom of formulated prayer is involved; and about that I have only to say, that they who find that they can pray better out of the Book have God's dear leave to pray out of the Book. That road in which your feet ascend easiest and fastest towards the heavenly gate is your road; and you need no priest, no minister, no authority, to tell you to walk in it. If you can pray more to edification by the formulated prayers of the Church than by extemporaneous prayers, so pray. But it is not for you to turn upon me and say that extemporaneous prayers are unedifying. You have a right to say that they do not edify you, but not to say that they do not edify me and other people.

1813. Short and Long Prayers.—A navigator has been running without an observation for days and nights, he is whelmed in darkness, he fears he is going on to a dangerous shore, and he is in great distress. But by and by the wind shifts, and the clouds which have so long covered the heavens begin to break, and the man runs and gets his instrument, and a cloud lifts for a single moment, and out shines a familiar star, and he catches a glimpse of it, and down shuts the cloud again. "Ah!" he says, "shut, if you want to, I've got all I want." He has borrowed from the regular movements of the divine clockwork what he needs for his reckoning, and it did not take him more than a minute. And he says, "Now I know just where we are." Was not that minute's work as good as if he had been an hour about it?

Now, a man who prays, and who, praying, feels the heart of God; who feels that his soul, like a quick bird that darts from the forest-shade into the sunlight, is, by thought or feeling, lifted into the presence of God, into the influences of the eternal world, into the heavenly state, has got an impulse, and has obtained the desired object. I do not say that if he could abide there it would be wrong. I do not say that he is forbidden to range there if he can range. But this being sorry because one cannot pray long, when a short prayer answers every purpose, is absurd. Prayer is not to be measured by the yard. It is a thing of quality, not of quantity.

1814. "Continuing Instant in Prayer."—This means, not going down on your knees all the time, not praying by the clock, but being in the spirit of communion with God, and pouring your thoughts, as if you had a companion close by you, into his bosom continually.

1815. "Without Ceasing."—In regard to the moral sentiments and the affections, men know that by education certain parts of the mind learn to diffuse their influence gently, and almost continuously, through the experience of life. We live habitually under the influence, direct or indirect, of certain of our feelings. And to "pray without ceasing" means, not that we are literally to iterate and reiterate without cessation the words of prayer, but that we are to give to this praying tendency of the mind the education that we give to taste, to kindness, to conscientiousness and to understand-

ing. We are to make it not an occasional but a uniform tendency, so that even when we are not praying by direct volition there will be a latent impulse towards converse with God, felt through all the soul.

1816. **Prayer to be Spontaneous.**—One is asked, "Did you say your prayers to-day?" "No; I did not!" "Great pity! You ought to have done it." Why ought he? Do you suppose I am bound to talk to my God when I do not feel like it? Do you suppose I am under a service more exacting in my relations to my heavenly Father than a child is in his relations to his earthly parent, or than a friend is in his relations to a friend? If I am not in a mood to talk to you, you do not lose confidence in me. If I am in a mood to be taciturn, you do not blame me. And if I am not in a mood to talk with God, he understands that mood.

Pray, if you feel like it; and keep silent if you do not. Do not *make believe* in the matter of praying.

1817. **The Prayer of Duty.**—A child is fractious, and has done wrong, and is soundly whipped; and when it has cried its cry, and it is time for it to make up, the mother says, "Now come and kiss me." The child hesitates, and draws back, and the mother says, "You must, or I shall whip you again." And rather than be whipped again, the child, all tears, and pouting, comes up and kisses the mother. How much is such a kiss as that worth?

There are many persons, it seems to me, who have this feeling about prayer: "If I am a Christian, I must perform Christian duties; and prayer is one of them." And they pray because they feel that they must.

1818. **Prayer in Emergency.**—May a man that is not wont to pray, in sudden danger cry out to God? Why not? May a man pray who is a sinner? Why not? I ask you, are you better than God? And yet, suppose a man be lazy; suppose, by his own fault, he has come to famine, and, pale and fainting, he falls upon your doorstep, and, with the last strength he has, he says: "A morsel of bread! For God's sake! a morsel of bread!" Will you say to him: "Why did you not work?" Will you read to him a lesson on economy, and quote to him that passage of Scripture which declares that the man who will not work shall not eat? You will feed him first.

1819. **Prayer under Pressure.**—It is very blessed that men should be moved to pray in emergencies of affliction or peril; that is better than nothing: but oh! how poor is prayer where men are driven to it by the whip, and where they resort to it only when they feel the lash of trouble and affliction upon their backs! What would you think of a son that never went home to his father except when he was in debt, and had the sheriff at his heels, and wanted help; and who, the moment he obtained the relief which he sought, forgot that father again, and cared nothing for him? It is better for a child to go to his parents, even when he is by his wickedness driven to them, than to avoid them in his emergency; but how little has he the education of a true son if he goes only then!

1820. **Delayed Answer to Prayer.**—If God's chastisements make you better, thank God for them. Those unfeeling words, that cold look, and that indifferent way of Christ [to the Syro-Phenician woman]—what a gush of feeling they brought out from this woman's soul! That pushing away—how it brought the pleading hands

out, as it were! How it caused every tendril and fiber of her heart to clasp and cling to the Saviour, and made her refuse to let him go! It was out of the apparent winter of his face that her summer came. . . . Do not feel when God is dealing with you severely that he has forgotten you. It takes a great while to answer some prayers.

1821. **Patient Waiting.**—Is your child vagrant? Pray for him; work for him, and then wait. Afar off may be the turning, and yet it may be there. Ere long you shall see it, though your eyes do not behold it now. Time is in God's hands, and he stretches it out wide, and we think that he has forgotten us. Wait upon the Lord. Trust him.

1822. **Importunate Prayer.**—Bow down before him and plead. Do not be put away by his silence. The wonderful silence of God, if you only knew it, is full of promise and blessing. Yea, though he frown upon you and rebuke you, and things seem to grow worse and worse, hold on, and by and by he shall say, "O woman! be it unto thee even as thou wilt." From such instances as these we get wine. These are precious clusters. We press them, and get from them juice, which we keep from day to day, to revive our hope.

1823. **Prayer, a Universal Recourse.**—Do not think that you are the only men that pray. Drunkards pray. There is not a man here who has put up such anguishful petitions to God as some men have who are very bad in the sight of the world. Do you suppose that men who are bad go down without prickings of conscience, and without many yearnings for the interposition of God's power? I tell you, the struggles of men who are going down to death are often a thousand times more admirable in the sight of God than the easy efforts of men naturally born to virtue.

1824. **The Prayer of the Wicked.**—Is not "the sacrifice of the wicked an abomination to the Lord"? Yes, if a man tries to garnish his wickedness by sacrifice, and thinks that after sacrifice he may go on with plenary indulgence again. But to interpet it so that a man may not pray until he is converted, is to shut out the universe. May not my son, who little by little has been weakened and through years of degradation has separated himself from me until sickness overtakes him—when then in his wretchedness he has fevered dreams of his home, may he not call out "O, my father!" may he not invoke his mother until he has been restored to health, and to his right mind?

1825. **Moral Disability.**—I believe that the bitterest prayers which ever go to heaven, are prayers of poor drunkards, in their intervals of remorse for the past, and longing for the future. Why, then, do they not break away from the cup? Because the power of choice is destroyed in them, almost,—quite, in some instances. For drunkenness becomes a disease for which a man is totally irresponsible after a while. He has broken down the very mainspring of character. And in such stages as this he should be treated just as the insane are treated. He should be put into an asylum. He should be dealt with as we deal with little children, and those who cannot take care of themselves.

1826. **The Cry of the Penitent.**—Wherever there is a man conscious that he has done wrong again and again and again, and that in his own strength he can never stand, and that he needs help, he has a right to ask for it. "I am lost in sin; I have no strength to rescue myself; thou art

God; save me!"—that is an argument which knocks louder at the bosom of God than any battle-ax at the gate of any castle on earth.

1827. **Prayer and Self-help.**—Pray that God will restrain your wrong tendencies; but take care, when you pray, that you help yourself. The responsibility is on you.

If I have bought a pair of fiery horses, and I sit behind them to make my experimental ride, I do not think it unmanly to commit my soul to God and ask him to protect me; but I do not throw the reins down on the dashboard and trust to Providence alone. I pray, to be sure; but I watch my horses all the time. I drive with all the care that is possible; driving for everybody on the road, as every good driver does, as well as for myself. As every man knows what his weakness is, whether it be pride, or selfishness, or anger, or any other of these besetting sins, he should in prayer ask for protection; but prayer will not secure that blessing to him except through his own exertions. He must be waked up to *will* and to *do* of God's good pleasure.

1828. **Resisting Answers to Prayer.**—A sick child wants to get well; but when he tastes the bitter medicine he does not want to take that. A sluggard longs for riches, but he does not want industry. An intemperate man wants to be temperate, but he cannot give up the cup. And so men, in prayer, from day to day, are asking God for that which, when he is disposed to give it, they resist, and put away, and do not want.

1829. **Watch and Pray.**—What are these two elements that are joined? *Prayer* stands comprehensively for spiritual force—the invisible power which God wields in the affairs of men and of the world. *Watching* stands for human power, or that knowledge and control of visible forces which are within the purview of man. And these two are joined together in every office, spiritual and temporal, of life. The human and the divine together minister success. You should pray for the things which you are to work out yourself; and you should yourself work out the things for which you pray.

1830. **Casting Care on God.**—I think men do with their cares as soldiers do with their accoutrements, when they go to dinner. They stack them up, and leave them till they have finished their meal, and then each fellow goes back and takes up his knapsack, and puts it on, and takes up his old musket, and shoulders that, and walks off as much burdened as before. We go into our closets and pray about our children till we think we have laid them down before God, and then we turn and take them up again and walk off with them. We pray in our closets about this and that trouble, and go out feeling that we have laid them down before God; but in less than five minutes back to us they come again. We should ask God to help our efforts, but our care we should cast upon him.

1831. **Prayer for Others.**—If one of your children should come to you begging for fruit, or for some article for his own personal gratification, you might be disposed to grant it to him; but suppose one of them should come to you and plead in behalf of another child, and tell what his troubles were, explaining why he ought to be indulged, would not the generosity of the child open your heart? Would you not feel a double obligation to grant the request, first because the thing was proper for the child, and second because it pleased you to have this disinterested importunity? When

we come before God he loves, without doubt, to hear us plead for our own wants; but when we plead for others there is in it an element of magnanimity and grace which God, it seems to me, must love and be more inclined to favor than petitions in our own behalf.

1832. **Divine Willingness to Help.**—The oftener you go to God for help, the more welcome you are. When a man comes to you for counsel, it not only does not impoverish you to give him the benefit of your knowledge and wisdom, but you are gratified at his consulting you, and you take pleasure in lending yourself to him. I cannot conceive of a man who, having a store of discreet knowledge should be unwilling to use it for the succor of his fellow-men. If ducats were as plenty with me as thoughts, I should be most happy to lend to everybody.

1833. **Thoughts and Feelings are Prayers.**—It is not necessary for me to go to God as I would to a man, or as I would address a human being through the post, writing a letter and putting on it name, street and number. I am open before him. He knows me through and through. He reads my very thoughts and feelings, and all my desires that are upward and right and noble are prayers.

XXXII. THE BIBLE

1834. **Right Use of the Bible.**—The Bible is like a telescope. If a man looks *through* his telescope, then he sees worlds beyond; but if he looks *at* his telescope, then he does not see anything but that. The Bible is a thing to be looked through, to see that which is beyond; but most people only look at it; and so they see only the dead letter.

1835. **Inspiration.**—It is the growing human race that has been inspired; and the Bible in every part of it was lived first, and the record of it made afterwards. As a great poet never originates, but only throws into masterful forms the sum of all the thoughts and feelings that exist down to his time; as Shakespeare did not create his characters, but saw them, and with genius had the power to gather them into groups and unfold them—not as anything that was new, but as that which was existing, though incoherent, dispersed, inorganic; so the race itself was inspired to growth, and lived until some results of experience had become widespread and vaguely recognized. The time came when a man of large nature, feeling more sensitively the inspiration of the Divine nature, was able to gather, to fix, and give out as truth, these unorganized elements—never perhaps before put into written form.

1836. **Essential Quality of the Bible.**—The true Bible is not the dead book, but the living reality, developed by the spirit of God in the conscience of mankind. It is not a printed thing. The printed thing is the memorial of it, a souvenir of it, a mere chart; and the chart is not the ocean.

1837. **The Bible a Growth.**—If the race were to step upon the earth as our children do into a school, the Bible would have been made for them, and the first man would have had it as well as the last. *We* find it already written, and waiting for us, but the first generation found not a line. They found only the world into which they were born. The race has evolved the Bible, not the Bible the race, except in later days. God educated men, that through them he might

write the Bible for later days. He evolved the mind of man in the process of education, and then moved them to tell what he had done; and that is the Bible.

1838. **The World Interprets the Bible.**—When you see a real flower, you know what the Bible means when it says "flower." In all things that are cognizable by man's senses, he finds what is the thing spoken of in the Bible by going to the thing itself, outside of the Bible. It is absurd to say that the Bible must be its own sole expounder.

1839. **Life an Expounder of Moral Truth.**—Science does not depend on books; it is found in the nature of things. Books are the means by which it is brought to our knowledge. So, moral truth does not depend on the Bible. The Bible does not create it: but merely expounds it, brings it into practical shapes, and makes it usable to men. And such is the infinite wisdom and mercy of God, that if you should burn every Bible on the globe, though much knowledge of truth would be quenched, yet the world would not lose a single truth. For truths are organic. They spring from the way in which you and I are made, and are bred together in life. They belong to the nature of things. So that the essential truths of Christianity will be found not merely in Scripture, but outside of it. They are not true because the Bible says they are; but they are contained in the Bible because they are true, and were true before they were recorded.

1840. **The Heart makes Known the Book.**—Dictionaries and grammars are like to a house-key. A key can unlock the outward door, but cannot introduce you to the people that live there, nor tell you what they are. And so, though dictionaries and grammars, and exegetical and hermeneutical helps, can introduce you into the books of the Bible, your own heart must be your teacher after that, or you will have none. If you have no depths, no wants, no joys, no sorrows, with which to read, and through which to understand, then you cannot interpret this world-book. For the Bible is the heart-book of the world.

1841. **Antiquity of New Truths.**—Centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes when they discover them they call them "new truths." You might as well call gold, newly dug, "new gold."

1842. **Mystic Interpretation Unhelpful.**—What we want now is to rescue the Bible from the mists and fogs that have surrounded it, and lay it open before the judgment of mankind, and say, "Fearlessly inspect it; read it; think about it!" It will stand that, and will be all the stronger for it. I am tired of a mystic interpretation of the Bible which takes it away from matter-of-fact people by wrenching it out of its true relations, and substitutes clouds that have no rain in them for substantial realities. I am in favor of seeing the Word of God handled in the way that any other documents would naturally be handled, by well-ascertained laws of reason applied to interpretation.

1843. **Outside Light on the Bible.**—When the Bible speaks of things that you cannot learn anything about by turning from passage to passage of Scripture, seek information concerning it elsewhere. If it speaks of silver you may turn to Matthew, or Revelation, or Isaiah, or any other of the books of the Old and New Testaments, and you will not gain as much light in regard to it as you will by tak-

ing a piece of silver ore, or a bar of bullion, or a dollar piece, and looking at that. . . . The same is true of mental operations. When the attributes of the mind are spoken of in the Bible we ascertain what those attributes are, not by going by the Bible itself, but by observing their manifestations in human life. What justice, love, and goodness are, of which so much is said in the inspired record, we learn outside of that record.

1844. The Book.—Once I walked through the old streets of London, where every other house has a history such that one might well pause before it, and ponder for hours. I walked along the fields where many a grand scene had been enacted. At Winchester I visited the old cathedral. I went through it. I would live in it a month if I could. The wide interior was filled with unimagined beauty and glory. That cathedral was built in successive ages; so that every part of the architecture, by the harmony of the varied materials of which it was composed, fitly represented how all forms of religious thought may be harmonized in one great community of the true Christian Church. I saw the tombs of the old kings. Greater than they were the three great architects who had constructed this mighty cathedral. It was a museum of antiquity. It was full of life. I trembled with sensibility. And the impression will never die out of my mind.

But what is that cathedral compared with this silent cathedral, the Bible, in whose aisles have sounded the footsteps, not only of kings and emperors, but, from generation to generation, the footsteps of the little child, and the mother and father of the household; and the footsteps of multitudes upon multitudes of worthies of the church, all the way back, a hundred years, five hundred years, ten hundred years, fifteen hundred years; and the footsteps of uncounted heroes who have gone up to heaven consoled and enlightened by the pages of the Word of God!

How venerable is this Book! How full of precious memories is it! How does it not only teach us the way of life, but group about itself the most significant features of history! And are we, with the sciolist's ignorance, with unvenerating contempt, with ill-omened presumption, to ostracize the Bible, to expunge its truths, to drive it out of our library, and to live without its light?

1845. Many-Sidedness of the Bible.—We see streams setting from the Word of God, almost innumerable, of theories and doctrines; and they can hardly all be correct, because some of them are mutually destructive. It may be said of the Bible, as it is of the alphabet: it is what you make it. With you is the combination of letters, and the literature is yours.

1846. The Bible an Everyday Book.—It is a Book pitched to the key of common life, and not to an artificial key. Many want the Bible to act on men as Sinai acted on the people at its base; and if it did, they would be affected about as the Israelites were, who hearing the voice of the thunder and worshiping God one day, danced around a golden calf the next. You find in it scarcely an element which when it was written was not familiar to the minds of the common people; it took its keynote from these great qualities common to humanity.

1847. True Significance of the Bible.—Trees are ragged. Though they have an ideal of form, they seem hardly to care for it. They are nicked

in their bark. They are knotted and warted. They are twisted and distorted in every way. There seems to be no principle in nature that cares much for these minor things.

It is just the same in Scripture. Jehovah seems to have gathered up the vital truths of each age, and recorded them. The grand feature of Scripture is its high moral element. In each age, purity of affections, love, justice, energy for good, and obedience to divine authority, have been the chief ends; and much of human history that has illustrated them has been written out, and grouped together, and called *The Bible*. In recording these things there is no pedantry, no precisionism. With reference to all mere external forms and incidental fillings up there is that same magnificent apparent carelessness that there is in nature. We are to look for the divinity of the Bible, as we look for divinity in nature, as we look for the stars—not where our hands are, or our feet, but above our heads, in the higher region where man's moral sentiments dwell. It is there that God flames, and that his truths are made to be most magnificent.

1848. **Bible Reading.** — A great many have a superstitious feeling about reading the Bible. Men carry texts as Indians carry amulets, with the superstitious idea that God will bless them to their good. The mere reading of the Bible, or carrying of texts, will not do you any good. A man may own a farm, and yet go to the poorhouse. His land must be cultivated, or it will do him no good.

1849. **What Readers Find in the Bible.**—Did you ever see iron separated from sand by a magnet? You go and pick out the iron with your hands, guided by your eyes. It is a long and wearisome task, and is but imperfectly done at best. Now take that magnet—that crooked piece of iron without an eye in its head by which to see—and draw it through and through the sand, and it will gather up every particle of the iron.

Every man's predominant faculty is a magnet. One man's magnet is love; and when he draws it through the Bible, every element that attaches to the question of love sticks to it. When he reads the Bible he says, "Ah! how anybody can read the Bible and not see that it is all love, I cannot understand." His neighbor has been reading the same Bible, but he has gone through it with the magnet of conscience, and there is nothing but justice that sticks to it. He says, "You need not tell me about the kingdom of God being a kingdom of love; it is a kingdom of justice, *justice*, JUSTICE." And he holds every man responsible for exact right and wrong. Another man draws his magnet of veneration through the Bible, and says, "How any man dare talk so familiarly of the Creator is a mystery to me! God is an awful being!" It is all veneration with him. Another man, smiling and rejoicing, draws his magnet through the Bible, and out comes a rainbow; out come beautiful flowers; dripping clouds; delightful music; all that is bright and glorious: and he says, "Why, God is a God of beauty! All through the Bible is beauty."

And so every person takes the strongest faculty in himself, and makes a magnet of it, and goes through the Bible, and takes out that element which is in affinity with it.

1850. **Private Interpretation.**—It is said, "If you take this dangerous view of individual liberty in the interpretation of the Scriptures every man will aspire to become a master, and

will presume to take just what he chooses out of the Bible." Yes, that is so. That is just the way we have been doing about nature, and what we are doing to this day about all knowledge. God made the world just as it is. He never set up a sign, "This is a rock; do not let it fall on you." Man learned that. In regard to everything that we have actual knowledge of, we have come to that knowledge by the slow process of finding out. Human life has crept up the inclined plane, not inch by inch, but by the millionth of an inch, at a time. So too men will find and take from the Bible that which they need—and each for himself. We do it on any theory.

1851. The Spiritual Expert.—If I examine a basketful of minerals from California, I shall know that this specimen has gold in it, because I see there little points of yellow gold; but I shall not know what the white and the dark points are that I see. But let a metallurgist look at it, and he will see that it contains not only gold, but silver, and lead, and iron, and he will single them out. Now, the Word of God is filled with precious stones and metals, and let one instructed in spiritual insight go through it, and he will discover all these treasures; while if you let a man uninstructed in spiritual insight go through it, he will discover those things that are outside and apparent, but those things that make God and man friends, and that have to do with the immortality of the soul in heaven, will escape his notice.

1852. How to Read the Bible.—When I sit in my house, where there is no gale, and with no ship, and read my chart out of curiosity, I read it as you read your Bible. You steer off there, and say, "Here is the headland of depravity." You steer along here, and say, "There is a lighthouse—born again." You steer in another direction, and come upon the channel of duty, and say, "Ah, six feet deep!" And so you read the Word of God as at my leisure I read my chart. But every one of you has charge of a ship—the human soul. Evil passions are fierce winds that are driving it along the ways of necessity. This Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks or bars.

1853. The Bible: Reading for Cure.—A man who has a sharp pain in his side never goes to a history of medicine and reads it through. He takes a medical book, and hunts for a description of that pain, and of the remedy which is prescribed for it.

Just so you ought to read the Bible. You should take the symptoms that you have, and see what the Word of God says about them.

1854. Ignorance as to God's Promises.—Tea was first served in England as greens for eating. The people rejected it, and thought it rather an imposition, as one might well suppose they would have done. When potatoes were first introduced into Ireland, the inhabitants plucked the berries from the top of the vines, and boiled them, and the cultivation of potatoes was rejected there, because they did not know how to use the esculent roots.

And many and many a man rejects, or fails to profit by, the promises of God's Word, because he does not know how to gather them and cook them and use them.

1855. Searching the Scriptures.—As diligent bees fill their cells with honey unseen and unknown to others, so may we search thy Word, which is

sweeter than honey in the honeycomb, for hidden delights. As men dig gold, laboring through days and nights, so may we search for that precious truth which shall give to us a new manhood, a nobler aspiration, a nearer alliance to God and more blessed joy.

1856. **Skimming the Bible.**—I suppose no person ever did or ever will read the whole Bible in his life. I know there are persons who read it by letter; I hear people say that they make it a rule to read the whole Bible through once a year. I have no doubt that they skate over it once a year; but do not think they do more than that, because it is not all for them. . . . The Bible is filled with ineffable riches for men; but it belongs to every man to select according to his need.

1857. **Blind Reading of the Bible.**—You have walked through an oak forest, and you did not see in the trees the handles of various implements; you did not see in their rough trunks magnificent planks for sideboards and wainscotings; you did not see in them tables and bureaus and bedsteads; and yet all these things were in them.

You walk through the chapters of the Bible, and although to one whose eyes are enlightened they are full of wondrous thoughts and economies, you do not see them. You have not formed the habit of reading the Word of God so as to come to that understanding of its contents which comes by prayer, by song and by trial.

1858. **Careless Bible Reading.**—As one that walks along a path in some country street or lane, morning and night, treads upon a thousand roots and chance flowers, and at the end of the season only remembers that there was a greensward, neglecting and scarcely discerning the single flowers, so one walks the shaded places of the Bible. They were all wayside flowers, and he has learned nothing except a cushioned path for his feet. So, familiarity with some of the richest scenes both of the Old Testament and of the New, takes away from them both their beauty and their profit to us; and this is especially true in reading the life of our Saviour.

1859. **The Bible as Furniture.**—A man goes to housekeeping, and gets a Bible, with his name on the inside, and his name on the outside, and puts it on the table, in his best room; and there it lies for months and years without being opened—unless there is a funeral in the family! Suppose I should go to housekeeping, and should give an order to the grocer for three boxes of sperm candles, and should put those candles away in the attic, and never light one of them? That is the very figure of our Master. He says, "No man puts a candle under a bushel, but he lights it and puts it on a candlestick."

1860. **The Bible a Map.**—The Bible bears precisely the same relation to knowledge in this matter that a well constructed map bears to the places which you wish to seek. Suppose for instance that there should be found in some crypt or old temple of Central America a long lost topographical map in which were designated the places where silver and gold and precious stones were to be found, in mines once known to the Incas and princes. There is many a man who has gone on a fool's errand searching for lost treasures there, but suppose a map should be found revealing its long hidden mines or places of deposit. The map would contain no gold or silver. You might dig in the map but you could not get it. But if

you were to take that map and follow its directions you would come to the thing outside of it for which you were seeking.

Now the Word of God is a chart of duty. You do not get the thing itself by merely reading. It tells you what to get, where to get it, and how to get it.

1861. **Unfound Treasures in the Bible.**—Treasures of God's bounty are strewn under every hedge, and on either side of every fence, and many a man knows nothing of them. They come every season, wait for attention, and get none. There are medicinal roots in every field which are never discovered. Many a man is buried within a yard of plants that, if their healing properties had been known, would have saved his life.

God's Word is like such a field. There are promises in it that no man has ever tried to find. There are medicines in it for the want of a knowledge of which hundreds have died.

1862. **Laws of Life Interpreted.**—If you were to receive from an expert physician a line of rules or precepts—in respect to rising early, bathing, suitable clothes, proper food, the warmth or coldness of food, the use of the right kinds of food and the right kinds of liquids, the labor which it is right to engage in, the amount of labor to be performed, the pauses in labor, the various relations of the body to times and seasons and to occupations—he would interpret to you in words that which inhered in you before. These rules, or precepts, or laws, would but express what was beforehand implied in the existence and structure of the body. So then, a man may live in a world of laws which he does not understand, perpetually suffering in consequence of violations of them, because he does not know what they are, or how they operate, since they have not been interpreted to him. The laws of the moral and spiritual life—and even of the bodily life—are interpreted for us in the Bible, if we have eyes to see.

1863. **The Bible Indispensable.**—The Bible essays simply to inspire and guide the moral centers of the mind. "That is narrowing the Bible, and bringing it within a very small compass." I beg your pardon; it is not narrowing it at all. Is not the key that winds the clock the most important thing that you can bring to the clock? Is not the clock helpless without it? It is a little thing, it goes into a small hole, and in turning it makes but little noise; but, after all, it controls the whole economy of the clock. The clock is wound up by it. Now the Bible is the key that winds up, and sets in motion, and regulates all human life and conduct.

1864. **Test the Bible by Life.**—The truths of the Bible must be experimentally learned. Its teachings are not clearly defined. The Bible is not like a philosophy or a poem, which is fully wrought out. It is to be tested just as a cook's recipe is, by *trying* it, and not simply by reading it.

1865. **Practice Must Supplement Study.**—I have a chart of New York harbor; and I can tell you how deep it is through the Romer channel, how deep it is through the Swash, and how deep it is through the Headlands. I learn those things from the chart; but I forget them pretty quick; and they do not make me a good pilot. The best use of the Bible is gained by long training in practical following of its teachings.

1866. **Unknown Beauties in the Bible.**—It seems to me like some old baronial estate that has descended to a man

who lives in a modern house, and thinks it scarcely worth while to go and look into the venerable mansion. Year after year passes away, and he pays no attention to it, since he has no suspicion of the valuable treasures it contains, till at last he makes up his mind that he will take a look at it. As he goes through the porch he is surprised to see the skill that has been displayed in its construction, and he says, "Indeed, they had some ideas of architecture when this house was built." And he is more and more impressed as he goes through the halls. He enters a large room, and is astonished as he beholds the wealth of pictures upon the walls, among which are portraits of many of his revered ancestors. He stands in amazement before them! There is a Titian, there is a Raphael, there is a Corregio, and there is a Giorgione! He says, "I never had any idea of these before." "Ah!" says the steward, "there is many another thing that you know nothing about in this castle;" and he takes him from room to room, and shows him carved plate and wonderful statues, and the man exclaims, "Here I have been for a score of years the owner of this estate, and have never before known what things were in it!"

But no architect ever conceived of such an estate as God's Word, and no artist or carver or sculptor ever conceived of such pictures and carved dishes and statues as adorn its apartments. Its halls and passages cannot be surpassed for beauty of architecture, and it contains treasures that silver and gold and precious stones are not to be mentioned in connection with.

1867. Inspiration of the Bible.—There never was, and I suppose there never will be, a book so directly inspired of God from beginning to end. . . . It has in it everywhere the sign and testimony of the God that inspired it. As to the kind of way in which he inspired, I don't care a pin. When I smell a rose I am not anxious to have a chemist by to tell me exactly what it is that makes it smell like a rose; it would not be superfluous, but the rose is good enough in itself; I smell it, and I have it. Yet there are many men who make the strength of the Bible lie in its outside, in its arithmetic, in its dates, in its various ancient statements which modern knowledge confutes or confirms; forgetting all the while the grandeur of the interior, the whole force and power of the book as a medicine for the wants of men, as a guide to men, thoroughly furnishing the man of God to every good word and work.

1868. Man's Regulator.—What is the first thing that a shipmaster does after he comes into port? No sooner has he reported to the owners, and delivered his papers and accounts to them, than he takes his chronometer, and goes to Bliss's chronometer shop, and deposits it there because he wants to know whether it is right; whether it has gained or lost; whether there is anything that ought to be done to it. And he leaves it there till he is ready to go out again, in order that when he starts, it may be in perfect order.

Now, every day, you ought to take every part of your life into this great chronometer shop, the Bible, and set it over again, and see whether it has lost or gained. The word of God should be the text-book of every man's life.

1869. The Science of Right-Living.—The Word of God is a chart. It teaches a man how to go through life steering right. It does not undertake to tell all the philosophy of what is right or of what is wrong, any more than the shipmaster understands by

reason of his navigation all chemical questions and all geological questions which belong really to the elements that he deals with. It is a book that undertakes to tell men what is the science of right living.

1870. **Needless Doubt.**—A state of doubt in respect to the Word of God is, in its practical consequences, just as fatal as unbelief.

A man, we will suppose, is steering by his compass; but the thought flashes across his mind, "The compass may be out of order—who knows?" And the moment that idea enters his head all his comfort is gone. He is steering by that tremulous finger; but, after all, that tremulous finger may be betraying him. If he has but one compass he has great trouble; and if he has two he is worse off, because he does not know which of them to follow.

Men disagree about the Bible because they are undertaking to do with it what it was never intended to effect. Everything to its own function. A lancet for the vein—not for digging the soil; a telescope for the eye—not for sound; a cap for the head—not for hands or feet. A table of logarithms in the sphere of morals would be a poor substitute for the Ten Commandments, but not worse than the Ten Commandments in navigation. . . . The Bible is a book of instructions, in respect to human life and destiny. It concerns itself with character and conduct. No man need err who honestly uses the Bible for the purpose of forming his disposition or guiding his moral life.

1871. **Uses of Scripture.**—"But," it is asked, "is there not Scripture for it?" There is Scripture for anything that a man wants Scripture for. Yes, there *is* Scripture for it, just as there are knives in the ore of the mountain. You can get the ore, and you can make assassins' knives of it, or you can make plowshares of it. Scripture is a great forest, and you can go into it and cut timber and make it up into a great variety of utensils. You can make a flail out of this text; or you can make a plow-handle out of it; or you can build it into a cradle; or you can make out of it a warrior's spear-handle. Scripture is the most usable and adaptable thing in the world. It is with that as it is with nature. And the necessity of choosing and using is a part of men's discipline.

1872. **The Bible Dear from Associations.**—An heir receives a great estate. In this mansion his father was born. There is where his father's father was born, and so it runs back eight hundred years. It is a grand family memorial. There are paths, here are the old pools for fish, here are gardens mathematically laid out. There is bower-work; all round about are shady trees in which the nightingale sings. There are old oaks and mighty pines everywhere. Along comes some young member of the family, who doesn't like those old oak trees and does away with them, and he promptly breaks up the gardens and the walks, and clears everything away. A sense of dignity, of propriety, of art should at least have induced him to wait. Things are sacred by associations as well as by absolute qualities. On every one of those trees is hung some memorial of family history. Along that path have gone feet that now tread the heavenly pavement. Your mother, it may be, or she that was your companion, may have trod that path. All the scenes are sacred.

Hold fast, then, to the things that have been made sacred by association. Do not cast away the Word of God.

Your Bible has been a comfort to your father and your mother; has been the light of your earlier years; has been a safe guide,—not to everything, for that it does not profess to be; but as to the way of life and of eternal life, it is absolutely safe.

1873. **Breadth of Bible-Guidance.**—How large a space does a candle occupy? Just a little hole in the candlestick. But when it shines out to the poor traveler that has lost his way in the morass at midnight, how far it reaches! And although the Word of God does not cover much ground, the ground that it does cover is so vital, and it stands so connected with man's life here and hereafter, that it shines with a clear light across all time, and into eternity.

1874. **Little Things in Scripture.**—There is many a fern that has laid its cheek to the clay and died—the most insignificant event, apparently, conceivable; and yet, after thousands and thousands of years, comes the geologist, and when the miner has laid bare the plant's figure stamped upon the stone, he reads in it a history of ages long ago. It is just the fact, it may be, needed to establish certain great theories; and this poor vegetable, unnoticed when alive, and not heeded when dead, finds itself, after many ages, summoned as a witness into the sunshine, to testify to men in what steps and in what order God built the world. So, many an event recorded in Scripture, that had little significance in the time of its happening, becomes very important in later ages.

1875. **Unused Parts of the Bible.**—There are those who believe in religion and in the Bible to a great extent, but who believe in these things as families in reduced circumstances in England used to believe in old mansions and castles. There were the structures, with magnificent rooms in them; but the impoverished family were not able to furnish them and live in them. There were vast halls, once filled with kings, knights, and courtiers, but they were beyond the present family necessities. So, they were unused, except that they were given up to rats, owls, and what not. There are a great many persons who are so reduced in faith that they say, "The chambers of the Old Testament had better be shut up, for we are not able to furnish them and live in them." They make use of certain rooms in the New Testament, and say, "We are believers not in the whole Bible, but in a considerable part of it."

1876. **Truths of Inspiration.**—The Old Testament has a great deal of straw on which the wheat grew. I don't think we are bound to eat the straw. A judicious minister could separate the constituent elements of the Old Testament so that the part of it that remained for belief would injure no man's sense of the book being inspired. Inspiration works differently from the way in which the old fathers thought it worked, but none the less it works; none the less, because you show where it does not work, do you vindicate the doctrine of the truth as to when it does work, and how.

1877. **Historical Need of the Old Testament.**—It may be said that the Old Testament is a disconnected history of the progress of righteousness in the human race; not in detail, but generally. There are many who think that it has worn itself out; that it is not fit for use any more. You might as well abolish the history of England, because the ancient days of England are not modern days. You might as well say that the history of the early Colonies in this country is

of no account, because the Colonies differed so much from the present States, and because our wisdom is so much greater than theirs—if it is. The history of the early unfolding of ideas and institutions and tendencies is indispensable to the right conception of our own time, our own privileges, and our own usages.

1878. Literature of the Old Testament.—My own belief is that, though the Old Testament is to be read with discrimination, and in the light of the knowledge that has accumulated about it during the ages that have passed since it was written, you will find within the lids of that book honey in the honeycomb. There are rude places in it; but as travelers through deserts and over mountains here and there find sweet little valleys, so in reading the Old Testament you will find exquisite histories, beautiful scenes, and profound wisdom, such as are not contained in any other literature on the globe.

1879. The Bible not Exhausted.—There never was a sea so pure that there was not mud at the bottom of it; but this Hebrew nation has brought to us many virtues, many sublime qualities that belong to manhood; and as long as the Old Testament endures we ought to be grateful to it, and to the authors of it, for those sources and fountains of moral influence. I declare to you that we have not yet plucked all the flowers nor gathered all the grapes that grow on the vines of the Old Testament. When we walk up and down through its paths, no longer tied by a superstitious theory of verbal inspiration, and with freedom bring our reason to bear, and, as emancipated men, discriminate between truth and error, right and wrong, we shall have much to harvest out of this book.

1880. Truthfulness of the Old Testament.—The very evidence, to me, of the inspiration of the Old Testament Scriptures is that I find in the records of the early days what we ought to expect in those days—infantine knowledge and infantine moral strength in infantine men, and a simple history which reflects the condition of primitive morality as consisting of imperfect notions grouped under religious belief. If, in writing the biography of a child, I should put into that child's early life mature thoughts that would have been impossible to him, I should make him monstrous in the eyes of men—I should destroy the simplicity that is expected in childhood, and make a little monster instead of a little man; and the attempt to substantiate the imperfect and erratic notions of antiquity by bringing the morality of our day to bear upon them, to subject them to the light which we have gained, to strain the text of the narrative and make it conform to facts as they exist five thousand years later than the time in which the actors lived—that process, through which many a man has put the Scripture, must have the effect of undermining men's confidence in it.

1881. Incompleteness of Biblical Statements.—To state to an audience a truth larger than the receptivity of that audience is, to all intents and purposes, not to state it to them. To explain to children in the nursery the operation of the Federal Courts as compared with the operation of the State Courts, would be to explain to them nothing at all, because they have not the elemental knowledge without which they cannot perceive the condition of things, nor cluster together facts and make comparisons. You tell them nothing if you tell them

that which is larger than they can take in. And if the inspired record was to be used to any advantage it must be adapted to the level and capacity of that age of the human mind to which it was originally addressed—as it was.

1882. **Early Human Records.** — There are a great many men that go through the Old Testament Scriptures and pick up the shucks; they find nothing between Genesis and Malachi except something to make fun of. There is a great deal that is out-worn; there is a great deal that belongs to the waste of the human family. But I should like to see the man who would bring down the cradle in which his children had been rocked, and split it up for firewood, and laugh to see it burn.

1883. **The Bible Coeval with Man's Need.**—You need not be afraid for your Bible. It is going to stand as long as humanity needs some sense of sympathy, as the medicine of sorrow, as long as weakness implores vainly against human strength and appeals to the Divine.

1884. **The Old Letter; the New Spirit.**—After declaring that the Law was dead, and that men were not held by it any more, Paul went on to say: That we should "serve in newness of spirit, and not in the oldness of the letter." He denied the authority of Mosaism as applied to men who live by the spirit of Christ, although it was indispensable to earlier periods. And he was right. An egg-shell is very necessary before the chicken is hatched; but would it not be very absurd to insist that the chicken should always wear the shell? The earlier statements, the earlier institutions, and the earlier methods of the Bible, when they had accomplished their appropriate work, were superseded by other provisions, and that without implying any contempt of these old instrumentalities.

1885. **Ancient Revelations Commonplace.** — Inspired writings may contain statements which in an after-age would require no inspiration. That is also true of revelation. One says, "You pretend that these are revelations, when there is not a schoolboy in our day that could not find them out, without having them revealed to him." Very likely; but in an early and undeveloped age a thing may be required to be made known through special methods which at a later period would not be required to be thus made known. We put a bottle to the mouths of babes; but it does not follow, because when the child is forty years old he does not suck the bottle, that he did not need to suck it when he was a babe. Things are adapted to the wants of infantile helplessness which would be absurd at a time of later disclosure.

1886. **Inspired Use of Uninspired Material.**—Inspiration is something much broader than revelation. It may be very generally defined as being a Divine influence that quickens the faculties of men. At the very first step into the Bible, in Genesis, we find that inspiration, as it were, gathers up documents, statements of fact, that existed before, and makes them part and parcel of the inspired record. . . . Without doubt the ten genealogies came from the public records made just as any other genealogical records are—just as the public documents in Brooklyn are made, that are in the hands of the county clerk, and of which one might make a transcript. And so many existing documents were brought together in the making up of the Bible that, if it was produced under inspiration, we

must see that inspiration admitted—nay, directed—the taking into the Word of God much of the literature that had sprung up in the ordinary course of human thought and procedure.

1887. **Revelation an Unveiling.**—I pass by briefly the definition of "revelation," which is making known to men things not known before.

As to the Word of God itself, it does not claim to be a book of revelations. It contains revelations; but at first it did not stand on that ground, nor did it base its authority thereon. Indeed, there are very few revelations, as such, in the Bible. There are records innumerable of things that men at large had not found out, but that they were capable of finding out. Men were told in the Word of God much valuable truth, as a child is told by its mother, for the sake of early instruction, many useful things that it has not yet learned, but that are within its reach.

1888. **Biblical Exactitude a Fatal Claim.**—In showing on the chart where the Gedney's Channel runs through to New York, suppose the channel should be put down exactly right, but that in representing some other minor detail—the name of the maker of the chart, or what not—there should be a mistake; so long as experience proved that there was no error in the location and width and depth of the channel, and no error that rendered vessels in passing through it liable to danger or inconvenience, would you denounce that chart as unauthentic? The fact that there was in it a minor mistake here and there which did not interfere with its practical use would make no difference with its real value. If we insist, as many people do, that the writings of the Old and New Testaments came directly from the mind of God, then the slightest variation from accuracy in any statement of fact would be fatal, because we should say, "God cannot lie"; and yet there are many errors in the Scriptures.

1889. **Agreement as to Vital Elements.**—On the subject of *essential manhood* there is *no* difference of opinion about the Bible. The Roman Catholic Church and the Protestant Church see eye to eye so far as such matters are concerned. The sects may differ about philosophies and theologies, but not about honesty, purity, truth, hope, love and joy in the Holy Ghost. So much of the Bible as it was meant that we should *live by*—is perfectly plain. . . . Under that system of moral inspiration which God has been carrying on in all nations and in every age of the world, the race have everywhere and in all ages come to the same results. They have found the law of human life. Just as a man finds the law of electricity or light, so men through thousands of years have found what are the qualities of character which fit them for time and eternity; and the united testimony of mankind on that subject is both comprehensive and simple, and is absolutely without any objection whatsoever from critics or infidels.

1890. **Rejection of the Old Testament.**—The Old Testament, for a variety of reasons, has passed out of use for many men and women who call themselves Christians. Because there are so many parts of the Old Testament that have inherent difficulties in them; because there are so many things recorded which men are supposed to be obliged to believe, but which strain belief to the uttermost; because there are such wondrous miracles, such remarkable phenomena,

such associated historical statements, so many things that, according to modern and ordinary interpretation, seem exaggerated if not absolutely erroneous, rather than take such statements and difficulties implicitly they find it easier to put aside the whole book; and because it is hard to get gold out of the rock they throw the rock and the gold all away in a heap, and let them alone.

1891. **Genesis.**—Such an account of the Creation as could be developed in its details at this age of the world would have been absolutely useless to an early period, just as a treatise on optics would be of no use to children in the nursery; so if all that is included in geology, geography, botany, ethnology, and biology had been put into the account of Genesis in the early period, there would have been no one on earth competent to understand it. It would have been like eloquence to a babe in the cradle, or philosophical knowledge to a child.

1892. **Time of the Patriarchs.**—I remember full well how, in summers, after the heat set in, I have betaken myself to the mountain country, and climbed to the top of some high mountain, some Mount Washington. With what an inexpressible delight I sat in its stillness, far above the circumjacent land, far above the city, the village, the hamlets, and looked out and down upon all these things which seemed to me like a vision and a dream! And to sit alone, and to look at these, was itself a refreshment and a profit to my spirit greater than I can describe. Somewhat in the same way it affects me to go back to these early periods of the human family, to get apart from that which is familiar, and look out again from this distant standpoint over the life which we are now living.

1893. **Old Testament Laws.**—The thunder of God's justice and the threatenings of God's law were sounded out continually because men were on so low a plane that they needed just that development of the Divine nature that should meet their conditions and circumstances. In a rude way that is very much what you will see in our jails and courts of justice. Here comes a man that has been a robber, a house-breaker, a sneak-thief full of all sorts of evasions and dissipations. See how the constable treats him. "Come here, you fellow! Step in there! Get out of the way!" And down he pushes him. He does not treat the man like a gentleman; he is not a gentleman, he is no better than a brute beast; he beats his wife at home, and he lies faster than a horse can trot; he is a miserable wretch; everything has been tried with him and it is no use. Then there comes in a woman who, in the poverty of the family and in the hopelessness of hunger, has stolen a loaf of bread and has been arraigned before the Courts. Tears are running down her cheeks, and you see the very constable himself pull out his cotton snub of a handkerchief and rub his cheeks down. "Sit down, ma'am, please," says he. She is the victim of law broken, to be sure; but justice treats her much more delicately, much more kindly than it does the old arrant and oft-convicted criminal. So in the revelation of God's law and God's government to men: the men that need thunder get it.

1894. **Meaning in Petty Mosaic Details.**—It does seem, when a man is told that the Mosaic institutes contain God's inspired laws, and when he finds in them the precept for the barber shop, "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard,"

as though these were matters fit for ridicule. . . . But in heathen nations the cutting of the hair and beard was indicative of the religious worship of the wearer. Cutting the hair in a given way was supposed to imply adhesion to the gods of the foul idolaters, and cutting it in a certain other way was supposed to indicate fidelity to the God of the Hebrews. When, therefore, Moses dictated the trimming of hair and beard, it was a separation between them and the idolatrous nations around about them.

Was there no difference, during our Civil War, between blue and butternut? To-day a man can wear butternut or any other color he pleases, and no man shall call him to account for it; but during that strife it meant all the difference between friends and enemies—between men for the Union and men for the Confederacy.

1895. Mosaic Training.—The matter of uncleanness was sometimes carried to a remarkable degree. If a dead insect fell into a dish for the table, that dish must not be eaten, just as with us if a cockroach gets into a plate of food, the whole has to go. In our modern restaurants they would take out the cockroach and give you the food. I prefer to board with Moses. According to the Mosaic prescription, if a man bore a pitcher of water, and a dead insect fell into it, he must break the pitcher as well as throw away the water. This was no hardship, considering the sort of pitchers they had in the early days. It might seem otherwise in our modern times of exquisite ceramic ware. In those days a broken pitcher was no loss, because one could be made in ten minutes. . . . It was all in the direction of compelling carefulness and punishing carelessness, as children are trained at school.

1896. Old Testament Judged by the New.—It may be that Joshua was justified in taking the cities of Palestine, and in their extermination; but he was not justified in heaping contempt upon the five kings whom he had taken, by having his captains tread on their necks. It was according to the human spirit of that day; but it was not according to the spirit of God, as revealed by Jesus Christ. . . . This policy of early times recorded in the Old Testament is foreign to the spirit of Christ. You cannot conceive of Christ looking upon such slaughter as is represented as having taken place in olden times, and approving it. Nor can you reconcile the revelation of a God, made known in the shedding of his own blood through his Son that the world might be redeemed from sin, with this account of a God that employed a nation of men to shed the blood of hundreds of thousands. . . . If you say that by criticising such things in the Old Testament we shall destroy the force of the Bible on the common people, my reply is that if you do not do something to remove the stigma of such things from the name of God you will destroy the true idea of God himself among thinking people. The attempt to save the Bible by destroying God is a poor bargain.

1897. Deuteronomy.—*Deuteronomy* is, literally speaking, the *Second Law*, —a recapitulation, a second law-giving or enunciation of the Law. If Washington's farewell letter had included the whole history of the Colonies in brief, and the theory of the Constitution, with the general features and the policy of the free commonwealth, that would have been exactly a parallel of Deuteronomy, which is in the form of a farewell letter of Moses to the people, and contains

a recital of their history, and the laws and ordinances imposed upon them by God through Moses.

1898. Ancient Names.—With us names are mere bell-pulls and door-knockers—things hung on a man without any regard to their significance, to distinguish him from his neighbors; this is the case with all nations which are advanced in civilization; but in the primitive ages, as also among our American Indians to-day, names were always significant, as they arose from external circumstances. . . . And this woman was called Naomi, the Pleasant, the Beautiful, the Comely; but she said, "Do not call me the Beautiful any more—call me Mara, the Bitter; for God hath dealt bitterly with me."

1899. The Story of Ruth.—A diamond in its rough and ordinary state is not lustrous nor beautiful; nor is it so until it has been ground, and artificial facets and angles are raised upon it: but when it has gone through the processes of being cut and polished it is one of the loveliest of gems. The pearl, however, suffers no hand to touch it. It is already perfect, and handling mars it.

There are many doctrinal passages in the Bible that are obscure, and that need much exposition to discover the precious truth within them. There are some—and we have come upon one of them to-night—that would be in danger of being dimmed and hurt if handled.

1900. The Book of Ruth.—After the roar of battle, when the army is removed from the field, and the hospital is abandoned; when the soldiers have gone home, and have been greeted, with music, with social exhilaration, with the ringing of bells, with lights in the windows; when there is joy in every home, and they have settled down into domestic peace, how strange is that peace in contrast with the rude alarms of war!

Out of the turbulent times, the dark days, of the Judges through which we have been finding our way, upon what have we come? This sweet idyl of Ruth, in which, from beginning to end, there is no discord; in which peace flows unbrokenly; and in which are manifested the purest feelings of patriotism and of love. The whole flow of the narrative is idyllic, pastoral, peaceful, beautiful. Its sentences sound in our ears, after we are done reading them, as the bell in the belfry still warbles through the air long after the tongue has ceased to strike. We leave it as a vision of beauty, a rare picture, an exquisite portrayal, made more beautiful because it comes from the thunder of war, and is interjected into the rude manners and gross morality of a far-removed age—beautiful as poetry, beautiful as a drama, and yet more admirable as a truth of history.

1901. The Prophets.—I am profoundly affected by the grandeur of prophecy. God unveils the frescoed wall of the future, not so much that we may count the figures, and measure the robes, and analyze the pigments, but that, gazing upon it, our imaginations may be enkindled, and hope be inspired, to bear us through the dismal barrenness of the present. Prophecy was not addressed to the reason, nor to the statistical faculty, but to the imagination; and I should as soon think of measuring love by the scales of commerce, or of admiring flowers by the rule of feet and inches, or of applying arithmetic to taste and enthusiasm, as calculations and figures to these grand evanishing signals which God waves in the future only to tell the world which way it is to march.

1902. Symbolism of the Bible.—The "word-pictures" in Isaiah and Daniel and the Revelation of John, though descriptions, are symbols and figures playing on the imagination; which if at once reduced by art to definite form, not only lose all their beauty, but are worse than grotesque—they are ridiculous, as any man may see on looking at Van Eyck's pictures—of the Flemish school—of the Lamb with seven eyes and ten horns, holding something in his split hoof, which represents the hand. Indeed, even as a symbol and imaginatively considered, it is all we can do to read those figures of the prophets and the Apocalyptic writer; but to reduce them to absolute form is preposterous. And the same thing we see in literature. The Ariels and the witches of Shakespeare are charming and striking when they are read, but ridiculous when they are acted. The conception is so subtile, and belongs to so tenuous an atmosphere, that we cannot bear it in flesh-and-blood form.

1903. Miracles Supplemental.—Large steam-ships are accustomed to have small supplemental engines which pump the boilers full of water, and blow up the fuel to heat the great boilers, and so get the great engine in motion; but as quick as the great engine is in motion, it pumps its own water, and blows up its own fuel.

Now what a donkey-engine is to a marine engine, that I think a miracle is to the ordinary course of nature. Miracles were little engines employed before the great world-engine got agoing, to do things which afterwards it did for itself, so that these little engines could be dispensed with.

1904. Efficiency of Miracles.—Miracles were designed to make men believe in invisible things. There are great truths that it concerns men to know and recognize which they cannot discern with their outward senses, and which it is the office of miracles to aid them to discern. And when a thing does what you set it to do, that is all that you can ask of it. We do not think a locomotive engine is good for nothing because it does not dig potatoes. Does it draw trains on the road, and carry them from place to place with almost incredible rapidity? It does, and therefore it does the thing for which it was designed; and that is enough. We do not care whether miracles did things which modern men demand or not. The question is, "Did they make men believe there was a God, and that there were invisible powers and existences?" They did. Miracles, then, did a work the most difficult, and proved themselves to be divine by accomplishing the thing for which they were sent.

1905. Miracles of To-day.—Miracles are like candles lit up until the sun rises, and then blown out. Therefore, I am amused when I hear sects and churches talk about having evidence of Divine authority because they have miracles. Miracles in our time are like candles in the street at midday. We do not want miracles. They are to teach men how to find out truths themselves; and after they have learned this, they no more need them than a well man needs a staff, or than a grown-up child needs a walking-stool. They are the educating expedients of the early periods of the world. As such, they are divinely wise; after they have served their purpose as such, it is humanly foolish for persons to pretend to have them.

1906. Elijah's Dramatic Career.—There are not elsewhere in recorded history such dramatic elements as in the career of Elijah. Irregular,

almost fitful, Elijah the Tishbite seemed at times clean gone forever, dried up like a summer's brook. Then suddenly, like that stream after a storm on the hills, he came down with a flood. His sudden appearances and as sudden vanishings were perfectly natural to one who had been reared, as he had been, among a nomadic people, not unlike the Bedouin Arabs. But to us they seem more like the mystery of spiritual apparitions.

1907. **The Hebrew Prophets.**—The absolute spontaneity of the old prophet, in contrast with the perfunctory priest, is admirable. Out of a ritual service rigid as a rock is seen gushing a liberty of utterance that reminds one of the rock in the wilderness when smitten with the prophet's rod. Although the prophets were *the* religious men, far more revered for sanctity than the priests, it was not because they held aloof from secular affairs. They were often men of rigor, but never ascetics. They never despised common humanity, either in its moral or in its secular relations.

1908. **The Twenty-Third Psalm.**—David has left no sweeter psalm than the short Twenty-Third. It is but a moment's opening of his soul; but, as when one, walking the winter street, sees the door opening for some one to enter, and the red light streams a moment forth, and the forms of gay children are running to greet the comer, and genial music sounds, though the door shuts and leaves the night black, yet it cannot shut back again all that the eye, the ear, the heart, and the imagination have seen, so in this psalm, though it is but a moment's opening of the soul, are emitted truths of peace and consolation that will never be absent from the world.

1909. **The Twenty-Third Psalm.**—This is the nightingale of Psalms. It is small, of homely feather, singing shyly out of obscurity; but O, it has filled the air of the whole world with melodious joy greater than the heart can conceive.

1910. **David, the Warrior.**—Thy arrows turned not back; mighty ones fell beneath thy sword: but those silver shafts of song, drawn from a quiver beyond Apollo's, pierce the heart, not to slay but to heal.

1911. **Great Meaning in Small Texts.**—The boy holds his ball of twine in his hand, and thinks it is not much, he can clasp it so easily; but when he begins to unroll it, and his wind-borne kite mounts higher and higher, he is astonished to see how long it is. So there are little texts which look small in your palm, but when caught up upon some experience they unroll themselves, and stretch out until there is no measuring their length.

1912. **Perpetuity of the Bible.**—Let none be alarmed lest the Bible should be destroyed. Do you suppose that when the cluster is crushed it is gone and lost? Its juice goes to wine, and is saved. You are not going to crush the Bible any further than to turn it into wine. Its external form may be changed here and there; the mere historical methods by which its teachings were communicated to men may be modified: but in so far as it is a vehicle of real truths, it will endure.

1913. **Immutability of the Bible.**—You can destroy the Bible by burning the paper it is on; but you can never destroy that which is the Bible, and the resolute, ineffaceable spirit of God that is in it. It is the God that is in the Bible that makes it immortal, and gives it this power; and the ideals that are in it you cannot destroy. The Bible is the opening of a royal view of the interior of the universe; and

you are never going to take that away again. You might just as well be afraid that the stars will all go out because some man has a new theory of astronomy. The stars are steadfast in their courses; and the Bible is God's illustration of truth. It is the book that gathers up the things which have been found out, or learned, or thrown by the light of God's Spirit into this world, among men; and those things are not going to be changed by any theory of inspiration, nor by any salvatory or destroying process upon the outside of the material quality of the Bible.

1914. Supreme Elements of the New Testament.—I often think that the New Testament is like a mansion built on high ground, in a region of magnificent scenery, whose windows open on every side upon views of transcendent interest. Although the mansion itself is comfortably furnished within, and pleasing, yet memorable is it chiefly for what one sees outside of it, and through its windows. The New Testament is a book full of precepts of wisdom for this life; it is full of secular wisdom; it has in it promise of the life that now is, and of that which is to come; the mansion is handsomely furnished within: but its chief merits, its peculiar characteristics, are the openings which it makes into the spiritual and invisible world.

It is precisely at this point, however, that modern rationalism and all that scepticism which flows from it attempt to do away with that which is the very glory of the whole—namely, its supersensuousness, and its revelation of spiritual Divine truth.

1915. New Testament the Hand-Book.—When a man attempts to be an agriculturist, he first finds out the general processes of agriculture, and sets about conforming his life to the ascertained nature of that department. The New Testament lays down the facts, the principles, the courses, according to which a man should develop his spiritual or religious life.

1916. New Testament Miracles.—The superiority of spiritual power over sensuous, is the illuminating truth of the New Testament. The Gospels should be taken or rejected unmutilated. The disciples plucked the wheat-heads, and, rubbing them in their hands, they ate the grain. But our sceptical believers take from the New Testament its supernatural element,—rub out the wheat,—and eat the chaff.

1917. Miraculous Elements.—There is a graphic and dramatic way of treating all these strange and miraculous elements as Shakespeare treated the supernatural—using it for his purpose, but leaving it without an attempt to explain or to make intelligibly real. In fact, these things occur in the New Testament in much that way. They come quietly into view, like a cloud—which looms up, casts its shadow on the landscape for a time, and passes away without effort or commotion. Treated thus, they offend no darling theory; no critic is agitated to attack the view; and the moral and spiritual effect aimed at is achieved.

1918. Silences of the New Testament.—In 1850 I went first to the White Mountains; and with a brother beloved, ascending from the side of the Glen House, I reached the summit, and then took the road and traveled some twelve miles along the line of the mountains down to the Crawford House. On the way I separated myself from the party and went alone. It was such a day as this; and I was so high that there was absolute stillness. Not a cricket lived up there. There was not a grasshopper to jump.

There was not a bird that winged itself in the air. There was no wind; and if there had been, there was no leaf nor brush that it could have shaken for music. My own footsteps, crackling, sounded strange. I walked in a vision. And I tell you, that not the riches nor the thunder of the cities, not all the great treasures of Europe, not the armed throngs that I saw flashing in review there, not the sea, nothing, ever seemed to me so sublime as the absolute stillness of that upper air. And when I go into the higher places of the Word of God, and stand above all the limited human notions and conceptions which have been borrowed from base passions, and intermixed with vain philosophy; when I reach those airy heights where Christ stood, and where his sublimest followers stood, and see that in their highest moments they had nothing to say, then the silence of the New Testament is more impressive to me than its utterances.

1919. **How to Read the Life of Christ.**—If a man reads his *Tribune* or his *Times* before breakfast, he reads more than the whole evangel of Matthew. You can read the evangel of Matthew in less time than you can sit down and read a modern newspaper. If a man should take a whole evangel, and read it through at one time, he would say, "That is rather overdoing the matter." And yet, the true way to read the life of Christ is to take in the full portraiture; to look at the whole picture; to bring the whole character up clearly before the mind.

1920. **Irregularity of the Gospel Stories.**—Differences in mere arrangement [of events in the Gospels] are inevitable, and not important. No two harmonists ever did agree in all particulars, and it is scarcely possible that any two ever will. The very structure of the Gospels makes it well-nigh impossible. They are not like the "dissected maps," or pictures, whose severed parts can, with some patience, be fitted together into the original whole, a hundred times exactly alike. They are little more, often, than copious indexes of a voluminous life, without dates or order. It is not probable that a single note was taken, or a line written, in Christ's lifetime. The Gospels are children of the memory. They were vocally delivered hundreds of times before being written out at all; and they bear the marks of such origin, in the intensity and vividness of individual incidents, while chronological order and literary unity are but little regarded.

1921. **The Angelic Ministrations.**—We could not imagine the Advent stripped of its angelic lore. The dawn without a twilight, the sun without clouds of silver and gold, the morning on the fields without dew-diamonds,—but not the Saviour without his angels! They shine within the Temple, they bear to the matchless mother a message which would have been disgrace from mortal lips, but which from theirs fell upon her as pure as dewdrops upon the lilies of the plain of Esdraelon. They communed with the Saviour in his glory of transfiguration, sustained him in the anguish of the garden, watched at the tomb; and as they had thronged the earth at his coming, so they seem to have hovered in the air in multitudes at the hour of his ascension. Beautiful as they seem, they are never mere poetic adornments. The occasions of their appearing are grand. The reasons are weighty. Their demeanor suggests and befits the highest conception of superior beings. . . . They vibrate between the visible and the invisible. They come

without motion. They go without flight. They dawn, and disappear. Their words are few, but the Advent Chorus yet is sounding its music through the world.

1922. **John the Baptist.**—John's camel's hair and food of the wilderness were well enough; his stern morality and burning zeal in reforming his people were commendable; but not all of them revealed his true nobility as did the reply of this unsectarian leader to his sectarian disciples: "I am not the Christ. I am sent before him. He must increase, I must decrease." Thus John yielded up his place, even as a flower falls and dies that it may give place to the fruit that swells beneath it.

1923. **Forms of Baptism.**—Ceremonialism tends to scrupulosity, and scrupulosity to superstition, and superstition is idolatry. To this day men are yet camped down beside the Jordan, disputing about baptism; and now, as then, in the full blaze of a system whose whole force is spiritual, disciples are divided, not even on an ordinance, but on the external method of its administration. Good men have intrenched their consciences behind an externality of an externality. Nor is the whole common spiritual wealth of Christianity able to unite men who have quarrelled over the husk and rind of a symbolical ordinance.

There came near being two sects [in the beginning]. It needed only that the leaders on this question of baptism should take sides with their disciples effectually to split their common movement into two warring halves. Jesus, seeing the danger, not only left the neighborhood, but ceased baptizing. There is no record or hint from this day that any of his disciples, or even that his own Apostles, were baptized.

1924. **The Temptation of Jesus.**—Had this scene been recorded of some of the prophets hundreds of years before, it would have harmonized admirably with the narratives which relate the old prophetic histories. But in the later days of Gospel history this scene of temptation is like some gigantic boulder drifted out of its place and historic relations, and out of sight and memory of the cliffs to which in kind it belonged. It is in perfect accord with the elder Hebrew nature, and it was the last and greatest of that sublime series of prophetic tableaux, through which Hebrew genius delivered to the world its imperishable contributions of moral truth.

1925. **Jesus and Solomon.**—The Saviour's discourses show that his mind was peculiarly adapted to read the Book of Proverbs with keen relish. Under his eye the practical wisdom of those curt sentences, the insight into men's motives which they give, those shrewd lessons of experience, must have had a larger interpretation than they were wont to receive. If one has observed how the frigid annals of history, when Shakespeare read them, blossomed out into wonderful dramas, he can partly imagine what Solomon's philosophy must have become under the eye of Jesus.

1926. **Aptness of Jesus' Parables.**—The parables of Jesus were not born in the closet, and brought forth like perfected poems to do their work. They sprang into being suddenly. They were creatures of life, born of the actual events then taking place. Beautiful of themselves as luminous moral fictions, their force is far greater when we perceive their illustrative fitness. The parable of the Good Samaritan arose out of a discussion.

1927. **Parables and Events.**—The parables of Jesus, as we find them in

the Gospels, are like pearls cast into a jewel-case, without order or selection. The thread that connected them is lost. But we often find an inward congruity between the parable and the events just then happening, that creates a probability as to the order. Thus the two parables respecting the imminence of death would seem naturally to have followed the parable of the rich fool. There are two; one in light, the other in shadow—Death as a bridegroom, Death as a thief in the night.

1928. Sermon on the Mount: Loftiness.—There was no inequality or unharmony in the whole discourse. The pitch at the beginning was taken far above the line of any doctrine then in practice, and to the end the elevation was sustained. It was the teaching of one who saw men as men had never yet been. The possible manhood, never yet developed, was familiar to Jesus, and upon that ideal he fashioned every precept. Not a note fell from the pitch. Every single thought was brought up to a manhood far transcending that of his own age.

1929. Sermon on the Mount: Not Original.—Men are fond of speaking of the originality of the Sermon on the Mount; but originality would have defeated its very aim. All growth must sprout from roots pre-existing in the soul. There can be no *new*, except by the help of some *old*. To have spread out a novel field of unfamiliar truth before the people might have led them to speculation, but could not have aroused their conscience, nor rebuked the degradation of their natures and the sordidness of their lives. It was the very aim of the Sermon on the Mount to place before the Jews, in the clearest light, the great truths out of which sprung their Law and their prophets, as a preparation for the new and higher developments that would come afterwards.

1930. Sermon on the Mount: Opening.—On a lonely hilltop sat one known to have been reared as a mechanic, pronouncing to a group of peasants, fishermen, mechanics, and foreigners the sublime truths of the higher and interior life of the soul, which have since by universal consent been deemed the noblest utterances of earth. The traveler may to-day stand in Antwerp, near the old cathedral, hearing all the clatter of business, a thousand feet tramping close up to the walls and buttresses against which lean the booths, a thousand tongues rattling the language of traffic, when, as the hour strikes from above, a shower of notes seems to descend from the spire,—bell notes, fine, sweet, small as a bird's warble, the whole air full of crisp tinklings, underlaid by the deeper and sonorous tones of large bells, but all of them in fit sequences pouring forth a melody that seems unearthly, and the more because in such contrast with the scenes of vulgar life beneath. In some such way must these words have fallen upon the multitude.

Whether the audience felt the sweetness and exquisite beauty of Christ's opening sentences we cannot know. They are the choicest truths of the old dispensation set to the spirit of the new. But not until, like bells, they were thus set in chimes and rung in the spirit and melody of the spiritual age, could one have dreamed how noble they were.

1931. Undesired Gems.—I would rather look at a ruby than drink ten glasses of wine. And yet, I will tell you of a casket that has more jewels than Tiffany ever dreamed of, and stranger ones, too. Although they

are within the reach of everybody, I have seldom seen them set—at any rate, I have seldom seen them set so that they were altogether. "Blessed are the poor in spirit:" one gem. "Blessed are they that mourn:" another gem. "Blessed are the meek." "Blessed are they that hunger and thrist after righteousness" —those that have soul-hunger. "Blessed are the merciful." "Blessed are the pure in heart." "Blessed are the peacemakers." "Blessed are they that are persecuted." Did you ever see such a string of jewels in your life? But you would not wear them. If they were strung and put on your neck you would not like them. And yet no opal is more *spirituelle*, no diamond has such a pure white light, no ruby has such a color of red, no emerald is so green, no sapphire is so blue, no gem is so magnificent as they are. And when you see them in other people you think so, though you may not know what it is that makes them so sweet and pleasant to you.

1932. The Beatitudes.—The Sermon on the Mount was a criticism of the received doctrine. Every part of it brings down to us the odor and flavor of the best days and the ripest things of the Old Testament dispensation. It was the mount from which men looked over into the promised land of the spirit. Even the Beatitudes, an exquisite prelude, which seems like a solemn hymn sung before a service, are but a collection and better ordering of maxims or aphorisms which existed in the Old Testament.

1933. The Lord's Prayer.—One knows not which most to admire in this form,—its loftiness of spirit, its comprehensiveness, its brevity, its simplicity, or its union of human and divine elements. Our admiration of it is not disturbed by that criticism which questions its originality and finds it to be made up, in part, of prayers already existing. Is the diamond less princely among stones because its constituent elements can be shown in other combinations? The brilliant contrast between the inorganic elements and their crystalline form is a sufficient answer. All prayer may be said to have crystallized in this prayer. The Church has worn it for hundreds of years upon her bosom, as the brightest gem of devotion.

1934. Persons Associated with Jesus.—Out of the nameless crowd some striking figure emerges,—a ruler, a centurion, a maniac, a foreign woman. Under the eye of Christ these personages glow for a moment with intense individuality, and then sink back into obscurity. No history precedes them; no after account of them is given. Like the pictures which the magic lantern throws upon the screen, they seem to come from the air and to melt again into nothing; and yet, while they remain, every line is distinct and every color intense.

1935. Discoursing at the Last Supper.—There is no part of the closing history of the Saviour's life more wonderful than the record which John makes of his last interviews with his disciples. . . . They are full of what may be called a love-lore, such as is to be found in no other literature, and such as refuses to be interpreted by the ordinary love-literature of human society. Such love, so high, so full of divine intellection, so full of spiritual impulse, so full of regrets tempered by a better knowledge, so full of aspiration, so full of faith, so tender, so gentle, touching the human soul on all sides so potently

—we know not where to look for anything, till we hear it from the lips of God in heaven, that can be compared with this representation in those chapters in John,—chapters which have this trouble : that they are like fruit-trees which grow so high that children stepping under them can take only windfalls, being unable to reach up into the boughs, where the fruit is ripest, and where the sun has given it its best colors. It is only through the medium of higher forms of experience, which are not given to all, and which are seldom vouchsafed to any, that one can enter into these discourses and interpret them.

1936. Name-Associations.—A man's own name takes hold of a thousand inward chords, and may be so pronounced that almost every nerve and sensibility of his being shall be thrilled with it.

One of the most matchless scenes in the New Testament history is connected with this, where after he came forth on that blessed morning, Jesus walked in the garden, and Mary, the most devoted of all the women, could not see him because of her tears (for people's griefs are very apt to hide from them the presence of the Comforter), and she said to him, supposing he was the gardener, "Sir, if thou hast taken him away, tell me where thou hast laid him." But he who had spoken with her, and had not been recognized by her, simply pronounced her name, "Mary!" and with that she cried out, in an ecstasy of remembrance and of love and of gladness, "Rabboni!" and would have clasped his feet. The whole force of this scene was in the line of the history of her heart or past associations, and of all her hopes, and all her longings, and all the visions and aspirations which his company and teaching had inspired in her. These had been buried with him. She stood before him, and he talked with her, but not a single chord vibrated until he struck her name ; then her whole life burst out like the morning.

1937. The Gospel of John.—I hardly see how one who has any sympathy in the slightest degree with the superior nature of Christ could consent to omit the Gospel of John. To my mind, the New Testament without John would be very much like a golden candlestick and a candle with the flame blown out. It is the very point of illumination.

Other gospels give us what Jesus said and did, though not without many luminous points beside. But John, more than they all, gives what Christ *was;* the movement of his thought and of his affections, and the relation of the interior of his life with the great invisible world and with the moral sphere in which God dwells. It is the unexpressed Christ, as reflected from the consciousness of a sympathetic disciple. If it be the invention of a later day, I had almost said that the man who invented it was himself worthy to be called divine ; so full is it of subtile spiritual elements not ordinarily revealed to the largest natures ; profound moral depths, to the sounding of which our experience has not yet enabled us. Every step of criticism which shall destroy its historic verity only leaves the problem of its origin more and more marvelous. But it will not be destroyed. It will stand, the noblest of the four.

1938. Controversies about Christ. —I know of nothing which seems more offensive to me than the combative associations connected with texts of the New Testament which should rise up as so many fair pictures

to us—as so many flowers in the peaceful meadows. And over these very scenes in which the life of Christ is opened, that it might come to our heart or imagination and inspire and guide us in the best feelings of our life—over all these tranquil scenes fierce war has raged; and every part of the battlefield in the four Gospels, almost, is redolent, not so much of Christ as of the controversies about him which have prevailed in the Christian church. Happy will be those ages in which the associations of the New Testament are not controversial.

1939. Great Religious Geniuses.—The great men of the world are those who discover or apply great truths to the times in which they live, in such a manner as to work effectual reformations of society. A man is great, not by the measure of his faculty, but by the results which he produces in life. Paul was, then, one of the greatest. He was greater than Peter, than John, than any since the days of Moses. Moses and Paul may be said to have formed the religious ages of the old and of the new dispensations. Moses framed the civil and ethical truths into institutions; David added the poetic and lyric element. Paul gave to his age the great organizing truths, and furnished in his own conduct an example of how to employ them; John added the interior reflective, sentimental element. And so John was to Paul what David was to Moses.

1940. Seventh and Eighth of Romans.—I have seen, in the hill country, a little stream gathering from the springs, and holding its way with deepening water, until it enters a gorge. Dark evergreen trees make the place gloomy. Rocks and fallen timber hinder the stream. It falls headlong upon some stone, and is dashed to spray; it trickles back to a channel, only to be caught and whirled in a dark pool; and boiling out of that, it shoots now to the right, still embroiled, and now to the left, but whether forward or sideways, always hindered, broken, and made to cry out and roar by its plunges and innumerable interruptions. No flowers edge it. Its way is too sunless for beauty. But when, at length, far down, it sees beyond a glimpse of field and meadow, it takes cheer, and speeds on, until at length the broad sunshine strikes it, its cascades are fewer, its course evener, and at length beneath bending grasses, and simple flowers, and ruffling shrubs, and over smooth shining sand, it steals tranquilly on, undisturbed, beautiful, and the cause of beauty on either bank.

Such is the Seventh chapter of Romans,—the soul in the cleft rocks of the mountain gorge; and such the Eighth chapter of Romans,—the soul flowing deep in the fair fields of heavenly joy.

1941. Law and Gospel.—I defy any man to get out of the Seventh of Romans into the Eighth, except by that one word, "CHRIST." He who attempts it is like a leaf caught in the eddy of a stream; it whirls round and wants to get down the stream, but cannot go. The Seventh of Romans is an eddy in which the conscience swings round and round in eternal disquiet and dissatisfaction; the Lord Jesus Christ offers the deliverance and open passage to the freedom of the Eighth of Romans,—or, rather, is the talisman through which it receives the touch of Divine inspiration, and is lifted above, into the realm of true Divine beneficence.

1942. Epistle to the Romans.—It is said that no one can at first take in

the scope and magnitude of St. Peter's at Rome, and that the first impression is one of disappointment. Our senses are so unused to large measurements, that they do not take the meaning of such a gigantic cathedral. It is only when, by patient waiting and growing familiarity, the senses have opened and grown to a nobler use, that the full meaning of such a massive structure begins to come to them. Then the immensity of the space, the richness of the parts, the universality resulting from a well ordering of innumerable details, begin to impress the mind; and every day swells the dome, and carries forth the length and width of the interior, and harmonizes the multitudinous details until they lose their separateness, and become only the means and instruments of a wonderful whole.

As you recede from it, miles and miles across the Campagna, there rises high into the air that sublime circle; and when, by distance, all the subjacent parts are sunken and lost, that magnificent globe hangs upon the sky, as if, like heavenly spheres, it needed no foundation, but hung suspended in the ether, buoyed up as ships are floated in the seas.

It is even so with the Epistle to the Romans. The close of the Eighth chapter is the dome of the cathedral. It is only one's own whole life that can interpret it. At the first reading it seems confused. A certain wonder and wealth of meaning is apparent, but neither order nor harmony. But gradually the parts seem to unite; the exceeding richness of single words or thoughts goes to compose a harmonious whole. And the closing verses, rising like a vast dome, lift themselves above the earth, above the stars, and into that sacred space where heaven is, and the glory of God.

1943. Struggles of the Flesh: Glory of the Spirit.—When I read the Eighth chapter of Romans it reminds me of what I have heard in the concert-room, in the overture to Wagner's Tannhäuser, where the tempted soul is represented as being thrown under the influence of passions and weird spirits. The music shrills and thunders, and it would seem as though upon the mountain of temptation everything was wrapped in darkness, or had but lurid light; and the whole is witch-music and wailing hideous cacophony: until by and by, afar off, one hears the voice of the Christian Pilgrim choir, that swells into an anthem; and as the shrieks and the wails seem to lose power, it advances in fullness of tone, and spreads abroad until, at last, as if amid the tears of those that listen, the whole scene is conquered by the advancing melody and glorious harmony. So when I look upon life, and hear the persistent, piercing tones of the passions, the thunders of war and the moaning troubles of men, I hear, too, from afar, deep sounds of the coming glory; and with the ages they shall grow deeper and spread wider; and at last the whole universe itself shall join in triumphal procession, and the glory shall be to him that sitteth upon the throne, and to the Lamb forever.

1944. I Corinthians, XIII.—Of all the symphonies that Beethoven ever wrote, the Fifth seems to me to be the center and climax. The others stream out from it, as it were, like rays of light from a central sun. It is the one magnificent exhibition of consummate musical genius. Now, what the Fifth Symphony is to Beethoven's music, I think that the Thirteenth chapter of First Corinthians is to the Bible; and especially to the New Testament. It is the more extraordinary because of

the literary context in which it stands. It is as if, in a mighty battle, there should suddenly be a cessation of arms, and there should be lifted up, and roll over the battlefield, a wondrous hymn, united in by all the bands; and as if no sooner were the notes of this magnificent music completed than the battle should begin again, and the bands, separating, should go their several ways, to cheer their several squadrons.

Paul has been arguing, up to this time, on the subject of the diverse gifts; settling difficult questions and points of disagreement; fending off, pushing aside, opposition. It is controversial all the way through. Suddenly he stops the argument and illustration, and lifts up this magnificent descant upon love, running through the thirteen verses of the thirteenth chapter. And the moment it is over, he goes back to his duty again, and commences the controversial strain once more.

1945. **I Corinthians, XIII.**—Ah! the Thirteenth chapter of First Corinthians is what throws light upon everything. It is the painted window in the glorious old cathedral, through which the most splendid truths pour, in the most radiant colors.

1946. **Paul's Last Letter.** — The Epistle to the Philippians is one of the tenderest and deepest and sweetest of Paul's letters. It was near the last, if not actually the last, of his writings; and looking out of prison back on his career, and the stormy scenes of his life, this is his final word. This may be almost called the dying voice of Paul: and he never says a word about Sunday; not a word about circumcision, not a word about ordinances, government, dogma, doctrine. He speaks wholly of the inward life by which man is likened to the Lord Jesus Christ. That is the legacy breathed in his last hour.

1947. **Paul's Egoism.**—Now comes the Book of Hebrews. We know not who its author is; we know it was not Paul. You might just as well talk Choctaw and say that is the language of New England or Old England. The style of the Epistle to the Hebrews is impossible to Paul. There is but one place in which the writer says "I," and I think that is towards the close; but in Paul's writings "I" stands out as thick as spears do in a battle—it is "I," "I." "I live, yet not I, but Christ liveth in me." There is a most imperial and superb egoism in Paul which is not offensive, simply because he had lost his sense of personality. "I am in Christ, and Christ is in me."

1948. **Influence of Noble Deeds.**—This chapter of Hebrews turns upon the deeds of their noble men and women, or of men and women not noble, but made so by some single deed. They hung above the horizon of the Israelites an invisible influence, nevertheless the most potent. Even a harlot is not forgotten—Rahab, whose life was dedicated to sensuousness, yet who, on one impulse, dared to peril life and everything dear to life on the unseen future that had impressed her with being noble. As the roughest and rudest of all possible things carries in it the pearl, though but one, that one heroic deed shines through all the darkness of the ages, and Rahab is remembered when a million harlots are forgotten.

1949. **The Apocalypse.** — What should we think of one who should go into the lobby of the Vatican to see the frescoes of Raphael, and take with him scales and rules, weighing out certain parts of the pigment, measuring other parts, and ciphering upon and estimating these pictures by weight

and size, as if they were a mere merchantable commodity, applying to them rules that are infinitely below, and that have no relation to them. And yet, so men have been for generations attempting to interpret this sublime, vague, but most glorious and useful drama, ciphering throughout the past as if it were a literal prophecy, and ciphering into the future as though it were a prophecy unfulfilled; and attempting, by arithmetic, by historical interpretations, by various ingenious parallelisms or inferences or analogies, to obtain didactic meanings from it to suit their own schemes of thought.

1950. Interpretation of Prophetic Visions.—The effect becomes ludicrous when modern interpreters, not content with a disclosure of the ruling thought, attempt to transform the whole gorgeous picture into modern equivalents, to translate every sign and symbol into a literal fact. If men were to attempt with brick and mortar to build a picture of the auroral lights, it would scarcely be more absurd than the attempt to find modern equivalents for every part of the sublime Apocalypse of St. John.

1951. The Book of Revelations.—You will sooner make the sunset conform itself to any theory of arrangement than you will reduce this Book to any method of thought that is yet known. It is a drama, indicating the close of the long struggle between good and evil which has been and is a thread of human history. It is a drama which does not pretend to be symmetrical, or to have unity. It is like a great piece of music, filled with strange choruses and songs. It is full of swarming conflicts set off by stupendous images. It is a sublime Book that hangs in the future, giving assurance of the final triumph of goodness, of truth, of justice, and of love in the world; and we must take it as a magnificent tableau, and not as a regulated philosophical statement, and still less as a history, either of the past or of the future.

1952. Bible Study Needs Better Instruments.—There is a great deal more meaning in many of the passages of the Bible than we can give to them. The fact is that many of the texts of Scripture kill sermons dead. A wise preacher skips the best texts. He cannot work them up.

When mahogany was first introduced into Europe, there was not a carpenter shop in any kingdom that had tools highly tempered enough to work it. It broke every tool that there was, and new tools had to be made, of better steel, and steel of a higher temper. And our tools, with which we handle texts, are not of good enough material. We must have new ones with better material, and material more highly tempered.

1953. The Bible Buried under Rubbish.—You know how it is with the cities of the East that are now being exhumed. In Egypt they are digging down to old cities under centuries of accumulations of sand. In Assyria they are doing the same. Ancient Jerusalem lies forty feet below the level of the present city; if you would walk the streets where the prophets walked you must go down through rubbish to get where they were. But no statue, or pyramid, or sphinx, or treasure sought was ever covered down with learning and other accumulations as the Word of God is. If you doubt it, read the commentaries.

1954. Annoyance by Commentators.—As sometimes, when we go to our work in summer, we are annoyed by swarms of insects that fill the air with murmurous buzz, and trouble the eye

and the ear, and offend every sense, so there are some passages in the Bible so infested by commentators, by controversialists, and theologians, and curious Christians, that one cannot approach them except through a swarm of buzzing associations which distract the reason, and pervert the judgment, and take away all the heart-enjoyment which they were meant to give.

1955. **The Bible not a Book of War.**—It may become essential to collect various representations of truth, draw them up in battle array, and with them bear down on opposing views and teachings; but such a use of this book seems to me to be infelicitous. It certainly is uncongenial to me.

I have spent nearly forty years in the ministry, and during the early part of that period my work was more or less controversial. I was born not far from the time of the split between the Old and the New School Presbyterians. I was brought up in the gladiation of a theological seminary. You may think I do not know much about theology. You do not know how much I know about it, for I have tried to forget all that, and to recover from the scars and wounds inflicted by a controversial reading of the Bible.

1956. **Theological Transformation of the Bible.**—A mother sends away her boy of nineteen or twenty. He goes out rollicking, a happy, rosy-cheeked boy, to his military school: the next time she sees him he is strapped tight; he is weighted; he is laden down with his clothes; he has his epaulets on his shoulders; and he stands as straight as a ramrod. That is the boy she knew in the cradle, and frolicking in the nursery, and who used to romp around the house, and who left her to go to school: now he is a martinet. That boy is an illustration of the Bible which has been made to be, in the drill which has been given to it by theology, utterly unlike its early free, natural self.

1957. **Conflict over the Bible.**—There are many whose only thought of the New Testament is as of a magazine of artillery. There is no sweetness in texts, to their taste. They value them merely as clubs to be hewn for the conflict which they are waging. The wondrous beauty of the love of Christ, of his words themselves, are but so much metal with which they forge swords and armor and breastplates as they go out against each other in theological controversy. The garden of the Lord, the exquisite beauty of the New Testament, is as if the wild boar of the forest had desolated it. On the very Tree of Life he whets his tusks, that he may go into belluine and savage warfare.

1958. **Combative Reading of the Bible.**—There are many persons of combative tendencies, who read the Bible for ammunition, and dig out of it iron for balls. They read, and they find niter and charcoal and sulphur for powder. They read, and they find cannon. They read, and they make port-holes and embrasures. And if a man does not believe as they do they look upon him as an enemy, and let fly the Bible at him to demolish him. Reading the Bible thus promotes quarrels and controversies.

1959. **The Bible of Conflict.**—How sad is that field from which battle has just departed! By as much as the valley was exquisite in its loveliness is it now sublimely sad in its desolation. Such to me is the Bible when a fighting theologian has gone through it.

1960. **The Bible not Dependent on any One of its Books.**—The Word

of God is composed of books, which, though written in different ages, have an interior unity ; but the setting aside of any book that is bound up in the Bible will not invalidate the others. We know very well that Luther did not believe the Epistle of James was a canonical book. As for myself, I say that even if it should be proved that some of the books of the Bible are not authentic, and must be rejected—as I do not believe it will ; and that others, in the main correct, contain more or less errors which must be eliminated, it would not destroy the Bible for me, any more than to take a rotten joist from an imperfect place in a house would destroy the house. In taking out from the Bible whatever is false, you simply take out something that does not belong there. The *Bible* remains.

1961. **The Bible: Unity in Diversity.** —I think one of the most interesting things in England is the Winchester Cathedral. It represents every order of Gothic architecture, from the old Saxon down to the latest developments in this direction, running through four or five distinct periods. In one part of the building you see represented the most ancient, in another more modern, in another still more modern, and in another, the most modern Gothic architecture. The whole constitutes a magnificent pile. It represents several different schools, with hundreds of years between them; but the peculiarities of these different schools are brought together so that, although the individual elements in them are unlike, they compose a unit which is admirable, and serves the purposes of the church, at the same time that it is beautiful.

So external unity in the books of the Bible is utterly wanting ; but interiorly they are one. That is, they all bear on the general questions of man's sinfulness, his duty, his righteousness, his relations to God and eternity. They are uniform in that regard ; while in their outward characteristics they are very different one from another.

1962. **Doctrines of Inspiration.**— When one departs from the old-time idea of inspiration of the Bible, and admits things in the body of Scripture to be erroneous, many persons brought up under the vague influence of the doctrine of plenary or verbal inspiration, feel that they are giving up the book ; but it is no more giving up the book than it would be giving up my right and title, if, having received a will from my father, making me heir of certain properties, I should find that his description of these properties was not accurate, and should acknowledge this to be a defect. If the house belonging to the estate was represented as being one hundred feet by fifty feet, whereas it was only ninety-five feet by forty-eight feet, the substantial thing would be there, in spite of the external errors in the statement. If your name should be spelled wrong, or bad grammar should be used, in the will, that would not invalidate it.

1963. **Permanence of God's Words.** —There stands in the basement of the Louvre, in Paris, a collection of the statues of the Greek gods. When I first came among them, I was seized with an unexpected emotion. I seemed borne back to the days when these stood in their several temples, or upon open-air pedestals; when men thought them to be receptacles of divinity, and offered up their reverential worship before them,—mere relics now, in many cases, of what had once been awe-inspiring. Nor could I well awake from the trance and realize the gulf of time between them

and their worshipers, and the meaning of those revolutions in laws and religious ideas and beliefs that had separated these marbles from the days of their glory, and cast them up in these later times, where, instead of faith, curiosity, and half-reverence, only cold, brilliant art-admiration lingered about their venerable forms.

But if for these miserable memorials of a former glory—gods without a worshiper; altars without priest or sacrifice; divinities beggared, exiled, discrowned, and cast out of their spheres never to reascend—one experiences so strange an interest, how much he must experience for the imperishable memorials which have come down upon the course of thousands of years, without infirmity or change—the Hebrew Bible!

1964. **Biblical Criticism.**—Suppose you have a package of twenty-five titles and deeds, and as you look them over you find among them the record of a journey to Androscoggin, and you say, "That came here by accident," and throw it out; and suppose your son, sitting by, should say, "Father, if that is not genuine, how do you know that the rest are?" The fact that by mistake a paper that does not belong there gets into the bundle, does not destroy the validity of the papers that are in it which do belong there. Each paper stands on its own merits. And because you put a strap around the whole, they are not so connected that if you take some out those that are left are good for nothing. Binder's leather about the Bible does not make all the books of of it so *one* that if you impair the authority of any you impair the authority of the others.

1965. **Petty Criticisms.**—The petty criticisms which peck at God's word, and are amazingly contemptible in the presence of this orient light which arose in twilight but waxed brighter and brighter towards the perfect day, ought to be the marvel and the wonder of men. What if there be anachronisms in the Bible; mistakes in dates, stumblings of good men, worn out and wasted customs still embalmed? What if there should be imperfect laws permitted? They are but fleeting elements, and have their use in marking the stages of development by which the human intelligence rose from darkness into relative light, and the conscience from being soiled into relative purity, and a higher faith was being developed.

Should I, if I had stood upon the Acropolis, and discovered that there were spiders in the great temple of the Parthenon, or that there was a leak in the roof, or that there was dust settled upon the cornices, blow up the building because I saw these specks in it? Yet there are men who deride this grandest collection of the evolutions of human consciousness towards the highest ideal. They have no conception of the grandeur of this movement, nor of the grandeur of its results.

1966. **Seminal Character of the Bible.**—The very imperfections of the Bible, as we consider them, are really such as might be expected in any work divinely inspired as the seed of divine life in man. They are in harmony with the other works of God. A book intended to be planted like a seed in the human mind ought not to have the finish of one intended for temporary use. Polish brings limitation. A book exactly adapted for use in New York to-day will be of no use whatever in Oregon next century.

1967. **Men's Perplexities to be Worked Out.**—Many people say, "Why does not the Bible settle a

great many points which are perplexing to men?" You might as well say, "Why did not God make a garden behind every man's house, where all desirable plants should come up of their own accord, where weeds should be banished, and where everything should be in perfect order, without giving the owner any trouble?" It would be just as reasonable to say, "What is the use of making things so that we should have to work in order to get them?" But that is God's creative idea.

1968. **All Scripture Profitable.**—I have sometimes had persons ask me, "What portions of the Bible are most delightful to you?" I am reminded of the answer to a question once propounded to Daniel Webster. He was a great reader of Shakespeare's plays, and was asked which he liked best. He replied, instantly, "The one that I read last." It is very much so with Scripture. That portion which distils as the dew from heaven upon the thirsty soul, seems for the time the most precious of all Scripture; and which part it is, will depend very much upon the need of the man's own feeling, or heart-life.

1969. **Man and God.**—Sink the Bible to the bottom of the ocean, and man's obligations to God would be unchanged. He would have the same path to tread, only his lamp and his guide would be gone; he would have the same voyage to make, only his compass and chart would be overboard.

XXXIII. DOUBT AND BELIEF

1970. **Indifference and Unbelief.**—How many are there marching on now in the Sahara of indifference and in the wilderness of unbelief! How many are there without God and without hope in this world! What shall become of them?

1971. **Cheerlessness of Doubt.**—There lies the island of Newfoundland, where the two currents meet—the cold, frigid waters of the north, made up of dissolved icebergs, and the warm Gulf Stream of the south. The cold airs from the north chill the moist, warm airs from the south; and the result is fogs, fogs, fogs. Newfoundland and the adjacent waters are almost constantly covered with mists which are nigh impenetrable to the rays of the sun. There are any number of human Newfoundlands—men who are in a dreary, chilly fog all the time, without the sun of righteousness shining upon them. Thousands of souls there are that are wrapped in the cheerless, sunless experience which doubt breeds.

1972. **Eras of Doubt.**—The old pastures lie fallow for ten years without plow or seed. When the farmer at last wakes up to root out the old turf, and turn it bottom side up, what a perishing there is of roots! What a perishing there is of the old inhabitants of the globe! What absolute waste it is! But it is waste that is laying the foundation for a new crop, and for a better and healthier one. When the minds of men that have been following institutions and particular mechanical methods are broken loose from them by the assertion of something newer and higher, the first process is apt to be a breaking loose from the old without taking root in anything else. Then comes the era of doubt.

1973. **Necessity of Differing Beliefs.**—The attempt to make all men see and feel the same things is just as preposterous as it would be to make

the mark of one man's foot in the sand, and attempt to compel everybody else's foot to fit that mark exactly. Stakes have been driven, flames have been kindled, racks have been turned, and blood has flowed out by Amazons, in that which nature abhors, and the race abhors, and God abhors—the attempt to make all men believe in the same things in the same way. It has been sought to run men in moulds, as it were, so that they should come out as dollars from a die. But men are made on the principle of infinite and eternally increasing variations. And beliefs, though they agree generically, vary specifically—and must and will do so.

1974. **Obstructions to Truth.** — Voltaire was not a sceptic of true religion; for he never saw it. He was an unbeliever in religion as he saw it organized and before him. It seemed as though his hand was turned against the spirit of the Lord. It was not. He was removing the obstructions that overlaid the soil; and if there was to be a new growth, it was necessary that in some way these things should be removed that had ceased to be a help, and were become really an obstruction to human development.

1975. **Poor Remedy for Scepticism.** —The folly of that remedy which men propose is made very plain. Those who have not an understanding of God's way, and cannot tell what the signs of the times portend, often, seeing this progress and that development, think the remedy is to go back to the old forms and institutions. Screw up your machine a little tighter. "They have been liberalizing a little; but now," say the deacon, the elder and the minister, grave, good and ignorant, "we must go back to the old days." That is the best way to get over ophthalmia—put your eyes out, or never let them see anything, or never use them in any way. So they are more particular about ordinances, about days, and about their theology; and if they don't believe that, they bolt it—swallow it whole!

1976. **Imagination and Belief.**—The most wonderful work of art in all ages, doubtless, was that of Phidias—the famous Zeus, or Jupiter. No artist has ever equaled Phidias; probably none ever will; for we shall probably never have an age again whose deepest life will be expressed by the instrumentality of art, and only such ages can produce such artists as Greece had before Christ, and Italy afterwards. The wonderful statue which Phidias made was wrought of ivory and of gold. It was a carved figure sitting upon a throne with majestic air, holding in its left hand a statue of Victory, and in its right hand the scepter of Empire. So vast was this extraordinary work, that, sitting in the chair of state, it still towered forty feet in height. Into no other figure and face had art ever thrown such astonishing majesty. Men made pilgrimages to see it. He was counted happy who had seen, and he was counted unfortunate who died without seeing, the Phidian Jove. It was placed at the end of the temple; and historians say that if it had risen up it would have carried away the roof and the ceiling, so tall was it. Before it was stretched a purple curtain to hide it from common observation; but on appointed festival days the crowds of citizens—excited by an uninstructed religious fervor, wild with exhilarating dances, odorous with the fragrance of costly perfumes through whose smoke they passed, as censers and altars shed them forth at every corner,—in multitudes along every square drew near to the temple; and

now, when sacrifices were made, and the vast throng were hushed with silent expectation, at a signal the priests drew back the purple curtain, and the vast statue, white as snow and yellow as gold, shone forth with such amazing luster that the crowd were subdued to tears ; some fainted, some were caught into a nervous furor that was counted an inspiration ; and not one was there among them who, for the moment, doubted the reality of the divine Olympian.

And yet this was a statue. It spoke not a word. No heart throbbed there. No light waked in those eyes. It was a mere idol, that thought not, moved not, felt not, but sat silent amid ages—silent as the elements of which it was made—the cast-off tusks of elephants in African forests—silent as gold buried in the mountains. Not one of all that throng but had more life, more intelligence, more scope and magnitude of existence than that majestic lie before which they cast themselves down, the slaves of their own imaginations!

1977. **Sincerity and Correctness of Belief.**—In regard to the truths of the physical economy of the globe, does it make any difference what a man believes? Would it make any difference to a machinist whether he thought lead was as good for tools as steel? Would it make any difference to a man in respect to the industries of life if he thought that a triangle was as good as a circular wheel in machinery? In all material things, the more sincere you are, if you are right, the better ; but the more sincere you are, if you are wrong, the worse. In either case, sincerity is the mallet that drives home the excellence or the mischief.

It is only when we come to moral grounds that men begin to urge with any considerable degree of confidence the superiority of sincerity to correctness of belief. It is not until they come to religious truths that men begin to say, "It does not make much difference what a man believes, if only he believes it."

1978. **The Power of Doubt.**—If a man tells me that a coin which I have is silver, and I think it is silver, I am easy ; but if he says to me, "Are you sure that it is silver? Are you used to counterfeits? Do you know anything about them? Have you looked into this thing? Do you know that that is all right? I do not say that it is not ; it may be all right ; but do you know that it is?" I cannot get it out of my mind that there is a doubt about its being a good silver coin until I can ascertain the facts in regard to it. For the time being he has broken my faith in it.

And the moment you have broken the absolute faith of a man in any truth or doctrine so that he doubts it, it has no more power over him.

1979. **Danger in Abandoning Beliefs.**—It is not difficult for a man to unsettle his beliefs ; but the power to again lay the foundation of beliefs, to fashion them, and to systematize them, is the rarest that can be conceived of. . . . It requires a comprehensiveness, an insight, and a special kind of wisdom, singular among all the different wisdoms. It requires a patience of investigation, and then a long ripening of knowledge, such as not one man in an age has given to him. It is far more likely that there will be another Homer, than that there will be another Augustine ; that there will be another Shakespeare, than that there will be another Calvin ; that there will be another Milton, than that there will be another Arminius ; that there will be another Dante, than that there will be another Edwards. When, therefore,

men think that to unsettle their belief is not a perilous experiment, they are very greatly mistaken ; for it is a gulf darker and more dangerous, perhaps, than any other into which a man can precipitate himself.

1980. **Emptiness of Unbelief.**—Unbelief is the most unmanly thing that a man can boast of—not believing in truth, in all the great thoughts that belong to the universe, in men, in women, in virtue, in heroism. To rest in unbelief is to be like a tenement house that is abandoned by the tenant, and given up to the rats and vermin. The emptiest, poorest, most unmanly of all conditions, is that of a man without belief in anything.

1981. **An Unanchored Soul.**—When a ship is sailing, the anchor is of no use ; but when the ship would lie still, it is the anchor that holds it. It is not alone a storm that requires the good offices of an anchor. In the calmness of the harbor, a ship needs it. In the fairest weather, when winds are as gentle as if a dove's wings had produced them, a ship will still drift. The silent current, the soft palms of the tiniest ripples that plash against the sides, gradually push her along ; and she will ground upon the flats, or strike upon the shore, or grate upon the harsh ledges. So long as a ship is under headway, the rudder can hold her to her course ; but as soon as she is sheltered, and would fain lie still, she must have an anchor.

The soul is like a ship. So long as it is moving with strong impulsion, it holds its course easily. When earnest impulses cease, then, unless something holds the soul steadfast, it drifts ; and drifting is far more dangerous to a soul than to a ship. It drifts into doubt ; and out of doubts come morbid impulses ; and out of morbid impulses come reactions of the most dangerous kind. The soul, thus bestead, suffers, and despairs, and sometimes is driven up by tides and winds, in some vernal or autumnal night, so far on the sand that the waters, once gone, never come so high again. It lies wrecked.

1982. **Scepticism, Minus and Plus.**—There are two kinds of scepticism ; one is measured by the mathematical sign of *minus*, that doubts and disbelieves, and goes back, and back : and the other is designated by the mathematical sign of *plus*, which disbelieves in old forms, because they are not large enough ; because they are not fruitful enough ; because they are not ripe enough—and goes forward. The scepticism *minus* is deteriorating ; but the scepticism *plus* is ennobling. If there is to be change and growth, there must be in every generation times when men shall doubt the past in order to build larger.

1983. **The Sceptic.**—A sceptic, oftentimes, is nothing but a man finding his way to a higher level. He is, or may be, a man who is forsaking rubbish, with the object of getting hold of the substance. He is a man who will not eat hay, but wants fresh grass. He wants to be led by the side of still waters and green pastures.

Right in front of my house I have a beech tree. All winter long, because its leaves were so beautiful during the summer, it holds on to them. In January they are there ; in February they are there ; in March they are there. In May the tree begins to grow, and one after the other the old leaves begin to drop. There is nothing that will undo the old dead leaf that has no juice in it, so quickly as growth in the tree. When men are growing, the old leaves begin to drop off. It is not a sign of decadence ; it is a sign that summer is coming, that the tree is growing larger.

1984. Sensibility to the Divine.—I sat last summer sometimes for hours in the dreamy air of the mountains, and saw, over against the Twin Mountain House, the American aspen, of which the forests there are full. I saw all the coquetries and blinkings of that wonderful little tree —the witch, the fairy-tree, of the forest. As I sat there, when there was not a cloud moving, when there was not a ripple on the glassy surface of the river, when there was not a grain of dust lifted, when everything was still — dead still — right over against me was that aspen-tree; and there was one little leaf quivering and dancing on it. It was so nicely poised on its long, slender stem that it knew when the air moved. Though I did not know it, though the dust did not know it, and though the clouds did not know it, that leaf knew it; and it quivered and danced.

Now, it requires only sensibility in us to detect physical qualities, or social elements, or moral attributes, if we have the corresponding attributes. We detect all qualities by the sensibility in us of corresponding qualities which reveal them to us. And he who has largely the divine element will be able to recognize the Divine existence. It is the fool that says in his heart, "There is no God."

1985. Doubt and Faith.—Doubt and faith are born twins, and you have no right to separate them. They ought to recognize each other. Doubt of things past is simply clearing the way to a brighter and a nobler future; and since with the spirit of knowledge old things are passing away, let us thank God, and only ask that the doubters may become the new men of a generation of faith.

1986. Times of Vision.—Doubts and scepticisms every man, whose mind is active, and who is observing, has, more or less, in his lower hours; and they dampen and hinder him: but at the other times he looks beyond the expanse of this life, and over the horizon, and he has a sense of the certainty and nearness of God. His whole soul adjudicates. *Then* it is that he should take his reckoning, fix his landmarks and steer by them.

When a man goes over any untrodden mountain, on some hilltop he looks forward and sees how the whole land lies; and he singles out some vast rock, some tall pine, or some prominent point, as a landmark; then he goes down into the champaign, and the way is no longer open like a map before him. He is lost; but still he keeps the general direction; and by and by, through a little opening, he sees yonder rock or pine or point; and he says, "Ah! that is what I saw," and travels on, and emerges again. . . . Not when you are in the valley can you tell which way to travel, unless you have learned it on the top of the hill.

XXXIV. FEAR AND HOPE

1987. Fear.—Not to fear, where there is occasion is as great a weakness as to fear unduly, without reason. God planted fear in the soul as truly as he planted hope or courage. Fear is a kind of bell, or gong, which rings the mind into quick life and avoidance upon the approach of danger.

1988. Value of Fear.—Fear is eminently a moral tonic. It is universal in human society. It works in unperceived and covert forms incessantly, in all our physical and social elements. It incites enterprise. Want produces fear of recurring want. Men learn to be industrious

for fear of the suffering that comes from indolence. Men, because they fear pain, avoid the causes of disease. It works, therefore, to make all physical economies prompt, wise, beneficial; and in low measures is that tonic of thoughtfulness which awakens men to watchfulness in regard to trusts reposed in them.

And certainly, as it works in every part of human society in things relating to physical thrift and social advantage and augmentation, it does not cease to act when it rises to yet more important spheres, and has charge of men's moral life. There it warns them of dangers, and stimulates them to enterprise and development. It becomes even more important, just in the ratio of its application to the higher faculties and the higher feelings.

1989. **Fear, a Pain.**—In its own proper action, fear is pain. It is in the nature of a spur. It is the sharp prick of feeling, designed to wake up a slumbering faculty, or a slumbering mind. It acts usually with reference to something in the future. If fear even has to do with retrospect, it is on account of consequences in the future. For the sphere of fear is in that which is coming, always. Its essential characteristic is a certain painfulness in the mind, which rouses up that mind to look out and see and understand danger.

1990. **Results of Vice, Lessons of Virtue.**—Though a man's reason may be the steed on which he rides to industry, fear is the lash that makes the steed run. Hunger, rags, sickness, and pain, arising from vice and improvidence, are a perpetual lesson. The best church, I think, in this whole city is the poorhouse at Flatbush. Where you want to teach young people good morals and thrift, one of the best churches of this whole region is the Tombs prison in New York.

1991. **Fear, but a Restraining Agency.**—Convicts in a prison who are in insurrection, and have burst open bars and locks, and are rushing out for their liberty—rush upon serried ranks of bayonets: "One step further and you are dead men, every one of you." They draw back, they stop trying to run away; but they do not become patriots, they do not become law-keepers and virtuous men on that account. They are simply restrained from the vagabondism of iniquity, that is all. If you wish merely to restrain men, then fear will do. But it is the lowest agency. It has a necessary office, but it is ignoble, and it may almost be said to be the hangman of the divine government.

1992. **Fear, Corroding.**—It is not the revolution that destroys machinery, but the friction. Worry is rust upon the blade. Fear secretes acids; but love and trust yield sweet juices.

1993. **Fear, a Noxious Element.**—Fear, existing as a pure feeling, is not only a torment, but a poison. There is nothing that goads the fiber so. There is nothing that so deteriorates physical quality and health itself.

1994. **Morbid Seeking of Trouble.**—Men get into a state, sometimes, in which they rather want anxiety and trouble. As poisons become stimulants, so these corrosions and cares not unfrequently become almost indispensable. There are many people who not only suffer, but *seek* suffering. If you present the bright side to them, they do not want to see that. They are in a minor key, and they want everything to wail. They are very much like what are called "weeping" trees. They have a downward tendency; and if you undertake to

make them straight, you break them. They are determined to be weeping-willows. There are many people of whom it may be said that they are never happy unless they are miserable.

1995. Folly of Fear.—When I was in the West, and traveled on horseback, I used to dread, all day long, the fords. I had a peculiar fear of them, arising from an early experience in which I was twice swept away, and came near losing my life. I was courageous in most things, but I dreaded fords because they seemed so dark and pokerish. In the mud rivers of the West one never knew when the ground might shift, nor what condition a certain ford would be in when he got to it. For instance, I would go through White River all right, and Blue River would be back of me, but there would be Eel River to come, and I could not get there till five or six o'clock in the afternoon. That was the worst ford. (The next one was always the worst!) At last I would come to it, and I would brace myself up and go across; but instead of there being a raging, foaming torrent, such as I had imagined, the water might be so low that the horse would not go knee-deep in any place. Then I would be mad because it was not deep, after I had been fretting all day about it! When I came back on the other side, I would derive no comfort from the recollection that I had lately crossed with so little difficulty. "To be sure," I would say, "the ford was not deep then, but it may be deep now. How do I know but it has been raining there?" When I would get to that ford again, I would find that it was no worse than it was before, and would laugh at myself. I never got any wiser. I was always afraid of a ford.

1996. Heavenly View of Earthly Dangers.—I remember, once, when I was threading a Western forest, that as, at twilight, I came towards a little opening, I saw a man lurking on the edge of the forest, with a rifle drawn at me. Although I was a really brave man, my blood ran cold. There I was, sitting up on the horse, a fair mark for a man that was standing and taking deadly aim at me; and I was at a great disadvantage. I did not laugh, for I had not got over my shock, when I came up to the spot and found, instead of a man with a rifle, only a tree with a branch pointing towards me; but afterwards I laughed, to think what I had been so frightened at, and what a shock it sent through me.

When men get to heaven, and find what many of those things were which stood aiming at them in this life; when they find what sort of make-believe dangers those were which threatened them, I think they will laugh. And we shall look back on the vision of life, and all its fantastic imaginings, with wonder and gladness—with sorrow for ourselves, but with joy and gratitude to God, who brought us through the dangers of the way, and finally saved us.

1997. Fear and Hope.—"All things will turn out right." And so, while fear says, "It will not," hopefulness says, "It will." Fear throws twilight: hope brings sunrise. Fear is miasmatic and deadening: hope is better than quinine; it is tonic not only, but illuminates and lifts men up above the line of depression. It is an element, not only in the case of the individual, but in all social relations and in society itself. It stands over against fear and anxiety and despondency. It calls to itself patience, and its color is bright.

1998. Hope and Patience.—Hope brings joy; it irradiates the present and makes trials, struggles, temptations, defeats, all radiant. It is not only an active state, but under certain circumstances it is a state that beds itself in or is upheld by the condition of patience, as if patience were a candlestick and hope were the candle. It is looking at things in the future in a bright and cheerful light, the light of happiness. You can never define a fundamental emotional quality. All you can do is to describe it.

1999. Hope Cures Weariness.—When days have been oppressed for long by bitter storms and high winds, and men are weary of waiting for fair weather; at last, in the shifting of the wind, there comes one single spot of blue. It is enough. The storm has grown thin, and that little spot of blue is the prophet of the clearing off. If hours yet delay, and remaining rains descend, I can wait through the storm—only let me see the blue sky beyond. I can wait beyond the storm of time—only give me faith that I shall not find Moloch, that I shall have Love enthroned with power, and redeeming Love adequate to the reconstruction of a universe.

2000. The Hopeful View.—When a leaf drops and dies, it goes down to mingle with the ground. When moss falls off, it disappears. Everything in nature, as it decays, hides itself. And so it should be in human life. All the ten thousand decaying imperfections in society we are as soon as possible to forget and cast under foot. We are to accustom ourselves to look chiefly at that which is innocent, and beautiful, and aspiring, and in which are the possibilities of education.

2001. Experience and Hope.—Experience corrects hope. Hope sees everything in a dazzling air, that does not define. Experience defines things, limits them, and reveals them exactly in their forms and proportions.

2002. Reason for Hope.—The criterion of hopefulness in any case, is not a certain position or relation of a man's conduct and character to a moral standard, useful as that is, and indispensable for some other purposes; but the criterion of hopefulness in every man's case is the openness of his soul to Divine influence, and its susceptibility to change under that influence.

The value and excellence of the photographer's plate which is hidden within the camera does not consist in what it is, but upon its susceptibility when the object-glass of the camera is open to that light which streams upon it. If it is unprepared, and is like the common glass, all beauty might sit before it, and no change would be produced by the streaming of light. The glass might be as good in the first case as in the second, with the exception that, when it is prepared, the photographer's glass reveals the impression of beauty made upon it by the light.

2003. Cheer of Hope.—One will work longer and harder, and with far less fatigue, upon hope and cheer, than upon anxious and conscientious motive. Not that anxiety in a low mixture, and conscientiousness, are to be at a discount, but it makes a great deal of difference which of these things is the daily food. Eat conscience, and you will be lean. Eat hope, and you will be fat.

2004. The Future for Hope.—If I am only that which I have been, I am of all men most miserable. I am no better than a leaf, no better than the bug that is on it.

2005. Forethought.—Looking forward is not wrong; but a *painful* fore-

looking is. Pain and sorrow in a moderate degree are salutary; but they must be derived from the present. The future belongs to hope, and not to fear. No man has a right to convert the outlying future into a storm-ground, and draw in upon himself its chills and blasts. It does no good. It does much harm. The past belongs to Gratitude and Regret; the present to Contentment and Work; the future to Hope and Trust.

XXXV. FAITH

2006. **Prayer for an Uplifting.**—Lift Thou up our thoughts this morning, that, broken-winged, lie upon the ground, or that crawl when they should fly. Intone our voices this morning, that instead of speaking in sighs, and with tears, we may speak with joy and rejoicing.

2007. **The Man Without Faith.**—What a fly is whose head is cut off, that having no steering power, and, using its wings and legs, whirls round and round, preliminary to dying, that a man is who has lost his faith. He is a headless insect.

2008. **Faith is Trust.**—I go into the wilderness of the Adirondacks. I know nothing of the path over the mountains, through the valleys, or along the lakes and rivers. But an old guide takes me under his convoy. I discharge every sense of responsibility. I am perfectly at rest. I believe in his fidelity. I am sure of his knowledge.

I go to Europe; and no sooner do I get out of the harbor than I give the care of the ship to the captain. I am content that the engineer below shall take care of his share, and that the captain and crew upstairs shall take care of their share. I have enough to do to take care of myself, and I let the voyage go forward, trusting and leaning on others.

If I go into a campaign under an able general in whom I have an enthusiastic trust, I obey him implicitly. No matter what he wants done, I do it without questioning.

Do you not know how it is with little children, with what absolute trust they look up at father and mother in their love and faith?

Now, there is a trust of which these examples are simply illustrations. There is a trust which is higher than that which any man can put in a fellow-man. There is a belief in the Divine love and compassion for us, not on account of our excellence, but on account of the fact that we are intelligent and immortal beings. This is the belief that the Apostle calls "faith."

2009. **Trust without Knowledge.**—There is a man in New York whose earnings amount to only a dollar, a dollar and a half, or two dollars a day. He buys little notions here and there, and sells them here and there. His business is as big to him as Astor's is to Astor. It occupies his whole thought. On some fatal day he makes a mistake, and this leads to other mistakes, and soon he finds himself nearly swamped. He is in great perplexity and distress. His entire fortune (a fortune is a fortune, whether it is five dollars or five million dollars) is going. His means of livelihood are disappearing. He does not know what he is going to do. A wealthy man hears about his trouble, and says to him, "Look here, my friend, you last summer did a kindness to my wife and family in the country. You recollect that circumstance on the lake?" "Oh, it was your family, was it?"

"Yes; my wife told me about it; I hoped I would have a chance to repay you; so do not trouble yourself about this matter. I will see you out of your embarrassment. You shall not suffer. I will put you where you will be better off than you were before."

The man goes into the shop, and says, "I don't see how he is going to do it. It is a mystery to me where the money is coming from. He has undertaken my case, but I can't see how he is going to get me out of my difficulty; I hope he will; but I would like to see how he is going to do it." I think a man would be a fool that under such circumstances made his trust to depend on his knowledge.

2010. Universal Application of Faith.—Men have such a narrow view of what faith is that they look for it as one would look for a diamond; whereas they should look for it as treasure. Treasure may be precious stones, or gold, or raiment, or fragrant woods; treasure is a hundred things: diamond is but one. So faith is not a special, single thing, as many people make it. It does not apply to religion alone, but to all the departments of life. It is simply such a carriage of the soul as lifts it into the realm of the invisible, so that the man lives by his higher faculties, rather than by his lower. Even in the most practical matters, that man succeeds best who has the most of this element. The difference between a merchant-prince and a petty trader is that the trader can work only as far as he sees, while he whom we call the merchant-prince disdains to stop at what he can see and handle, but goes beyond and deals with the relations of things, and anticipates results, and taking into account time, and space, and quality, and quantity, and seasons, and races, and latitudes, he makes the whole earth minister to his need. This is commercial faith.

2011. The Evidence of Things not Seen.—The Christian man knows that he is but a stranger and pilgrim; and he comforts himself, as he goes through the wilderness, thinking of the home towards which he is traveling. And he weaves tapestries, and paints pictures, and carves various creations. Living, as he does, by faith, and not merely by sight, his imagining, his picture-painting, his idealizing, his holy revery, are filling the great empty heavens with all conceivable beauty. And what if it be evanescent? So is the wondrous frost-picture on the window; but is it not beautiful and worth having? So is the summer dew upon the flower; but is it not renewed night by night? And faith is given to man to lift him above the carnal, the dull, the sodden, and to enable him to conceive of things beyond that to which any earthly realization has yet ever attained.

2012. God Transcends Knowledge.—I know God so that I walk with him as with a companion; I whisper to him, I believe that he imparts thoughts to me and feelings, and yet when you ask me: "Can you describe him? Can you make an inventory of his attributes?" I cannot. I thank God he so transcends anything we know of him that God is unknowable. People say, "Some may believe this, but can you prove it?" Suppose I were to have said in my youthful days to the woman of my choice, my honored wife, "I love you," and she handed me a slate and pencil and said, "Be kind enough to demonstrate that, will you?" She would not have been my wife if she had!

2013. The Mount of Vision.—This summer many parties went to the

summit of Mount Washington, when the sun was very bright on all below; and they were enveloped in clouds, and saw nothing. So many go out of worldly prosperity up to the Mount of Vision, and see nothing, being without faith, without hope, and without divine insight. There were other parties that went to the summit of Mount Washington, when the clouds lay low beneath, and it was raining; and men laughed at them; but when they had ascended, they found the top of the mountain serene and clear, so that they looked over all the wide lands, and saw the storms emptying themselves below them. In the pure ether they stood and looked down upon that which had clouded their way up thither. And thus to the child of God permission is given to go up to the mountain top and look down upon the trouble and sorrow of this world.

2014. Growing Views of God.—As when men stand and look into the heavens with the naked eye they see some three thousand stars; as with a glass of certain power they may see some ten or twenty thousand, and as with a larger glass they may see still more, penetrating to the infinite depths of space, so the human mind has been such that at first it could see a little of the nature of God, then a little more, then a little more, and so on, with a power of vision that has increased clear down to the present time.

2015. Uncertain Guides.—Upon the tops of our churches which have steeples they put weathercocks, that run their noses around hither and thither with the wind the whole year. You can tell by our churches which way the wind blows. But I have taken notice that while these weathercocks revolve, there is an iron rod on which they are fastened that stands pointing, in storm and sunshine, by night and by day, straight up towards where God lives. Men are weathercocks in human affairs, and we are apt to look at them, and not to see the heaven-pointing iron finger. Men that look only at these weathercocks are always shifting in their moods and expectations. If we would but look higher than these, to Him that lets the winds blow and holds them in his hands, we should not be subject to such mutations, such fears, such expectations of disasters, such troubles.

2016. Power of Inspiration.—When Napoleon's army were crossing the Alps, and the heavy artillery was being dragged by the men, their strength seemed actually to give out. Napoleon, who was with them, ordered the bands to sound the charge; and the moment the inspiring tones of the music were heard the soldiers were filled with new strength, and up went the wheels, and they overcame what would otherwise have been insurmountable obstacles. Energized by this method adopted through the foresight of their general, they were enabled to do things from which individually and collectively they would have shrunk without such leadership. Now, it is possible for men to do and to bear a great many things, if they have the right help of inspiration when needed.

2017. Trust, in Time of Distress.—When a man is Christ's, and realizes it, he trusts him implicitly. When the bishop of Geneva passed under a cloud of detraction, in 1600, he utterly refused to allow himself to be cleared by his friends, or to take any notice whatever of the slanders; "For," said he, "I am Christ's; he knows it; and if he can afford to have me under a cloud, surely I can afford it. Whenever he wants me to be in the light again, he knows how to bring me

there; and my business is to be patient under the administration of his providence." When the day of his clearance came at last, he would permit no celebration of it; he would permit no rejoicing in his presence: he simply said, "It is a thing of the Lord. He has done what was best. I am his, and I wish to be disposed of as seems best in his sight, and not in mine." In a case like that there is an end of care.

2018. **Steadfastness of Faith.**—It is said of one of Napoleon's marshals, that a bomb fell so near him, as he was writing a communication to Napoleon, that when it exploded it threw dirt all over his paper, and that he said, "I don't need any sand to blot this with now," so great was his coolness; but most men are so excitable and so easily frightened that they run when a bomb falls near them.

Men who have no confidence in the Divine ordering of things are subject to fear and disturbance; but a man who has real faith in God, and believes that all things are ordered for good, and thinks from day to day that he is dearer to his Heavenly Father than the terraqueous globe, is not easily disturbed.

2019. **God Called, in Trouble.**—As a child in the daylight plays, and has no special consciousness of its need of its parents, but in the night and in the darkness is frightened, and calls lustily for its father and mother; so men in prosperity hardly feel their need of God, but when trouble comes they realize how weak man's strength is, and how needful it is that the human soul should be able to reach up and stay itself on the arm of God.

2020. **Test of Faith.**—When a young mother has her first babe, if it whimpers and cries she thinks that pains and diseases are about to seize it. But the grandmother, that has had the care of her own children and her children's children, is not troubled when she hears a child cry. Now God is the everlasting Father of nations. For thousands of years he has been educating them towards manhood. There is no possible fantasy, or error, or deceit that is not perfectly familiar to him. There is not a road of prosperity or of adversity that he does not know. There is not a path that nations have ever trod, or that they will ever tread, with which he is not acquainted. And, you that are distressed, where is your God? Are you men that have faith in God when the sun shines, and that have no faith in him when it is cloudy?

2021. **The Order of Faith.**—The Apostle is setting up a peerage, in the eleventh chapter of the Epistle to the Hebrews. He collects from the past the memorable names of Jewish worthies, and gives them the glory of the great title, *Faith.* The highest Order that was ever instituted on the earth, is the Order of Faith. This chapter is the portrait-gallery of the Book; and from it look down upon us the memorable names of remote antiquity.

2022. **Anxiety and Trust.**—Where machinery runs without oil, and squeaks and grinds, it gets hot, and wears out speedily. Now, the anxiety is in human life just what grinding and squeaking are in machinery that is not oiled. In life, *trust* is oil. Confidence in God is that which lubricates life, so that industry and enterprise develop the things we ought to have, and do it in such a way that they bring pleasure with them.

2023. **Faith in the Divine.**—On the great voyage we are making, storm-

whirl may sweep spray in our eyes so that we cannot see, storm-thunders may deafen our ears, but the Pilot is steering through the ages. I trust him though I cannot trust the storm.

2024. Trust in God.—We have crossed many a gulf and many a roaring stream upon the bridge of faith, and have exulted to find ourselves safe landed, and have learned to trust Thee, as a child a parent, not because we know, but because Thou knowest.

2025. Faith, in Practice.—My father, when in Litchfield, lived on a salary of eight hundred dollars a year, with a family of eleven growing children. How ministers lived at that time I cannot conceive. I remember his saying once, at table (I was not supposed to be in existence, for children did not amount to anything, ordinarily), what made a deep impression on my mind. Having poured his tea into a saucer to cool, he was resting his two elbows on the table. Mother sat opposite to him, murmuring, in her sweet, refined, gentle, sad way, that the bills were due; that she had no money; that, indeed, she did not see how they could get along; that for her own part she expected to die in the poor-house. At that, father dropped his hands to the table, and his eyes sparkled, and he said, "My dear, I have trusted God for forty years, and he never has forsaken me; I am not going to distrust him now." That waked me up; it was better than the catechism; it sank into me; and during my earlier life I went through perils of sickness and poverty and all forms of limitation and trouble, but I never lost sight of that scene and that sentence.

2026. Activity of Christian Faith.—Light cannot confine itself to any given place. It has to travel. Heat cannot remain inactive. It is to radiate. What these elements shall do is not a matter of choice. And so there is a spontaneity in the true Christian faith by which it must work outward.

2027. Drawn of God.—How little the drops that go up by the draught of the sun know that they shall shine in the rainbow, and glow in the cloud! So Thou art drawing us upward, we know not where, except that it shall be to joy and purity and dignity and glory. We do not understand these things yet, nor their meanings; but we have faith to believe that Thou art sitting in an eternal Fatherhood of love, and that thy heart is full of power, and that all wisdom comes forth from it.

2028. Man's Strength in God.—Remember that in your own strength and in your own mere self you are weakness itself. But in God nobody can break you. There was a negro woman called Sojourner Truth. When Frederick Douglas—who was born a slave, and who ran away, and made himself one of the most powerful orators that we had in the great battle of anti-slavery in America—was speaking in Boston, in the most profound discouragement before the war, as to the prospects of his race, he said, "We cannot emigrate to Africa; that will never do. And we cannot fill up Canada; it is not favorable to our race. And we are denied all privileges in America;" and he went on descanting on that and drawing the picture, as he could, darker and darker until it seemed as though doom itself was to settle down on the colored people: and as he sat down, Sojourner Truth, a little, crumpled-up black woman, black as your hat, rose in the audience, and said, "Frederick, is God dead?" And she sat down. It shook the whole audience. As long

as God is alive, and you know it and feel it, you need not fear anything.

2029. Reason and Faith.—Sometimes men say that faith requires us to lay aside our reason. I beg your pardon, it never does. It is about faith and reason as it is about birds that both run and fly. A turkey that runs around in the woods never rises suddenly. It first runs on the ground till it gains sufficient momentum to enable it to rise and fly. Reason is like legs that run on the ground; and as soon as you have come to the end of the earth, if you need more, and you have faith, lift your wings, and you can fly. But one follows the other. Faith never can be said to be coincident with reason. Reason is that faculty which knows things so far as they can be known; and up to the point to which they can be found out, you are free to use it; and, when you get to the end of knowing, if you have faith, then fly. All beyond is the region of faith. Faith is that which takes cognizance of things that are not within the sphere of knowing. And a part of Christian liberty is the right of free thinking and free believing.

2030. Growth in Faith Gradual.—A plant sprouting is right, at that stage of its growth; it conforms to the requirements of that stage. A plant half-developed is right, at that stage of its growth. A plant when perfected is right, at that stage of its growth. But the half-developed stage is unlike the primary stage, and the perfected stage is unlike the half-developed stage. That which was true of the plant at either stage was best for it at that stage, but would not have been best for it at any other stage. This is true also of the growing Christian. Early faith is feeble; experience and realization give it strength: its last days are its best days.

2031. God's Promises Laws of Nature.—The stars never wear out: they are just as good to-day as when Abram saw them directing the Oriental people by night. The sun is not weary from the number of years: there are no wrinkles on its brow. The urns of God are replenished by outpouring, and they increase their fullness by that which they yield. And so God's promises are as the laws of nature. The heaven and the earth shall pass away, but they shall not change in one jot or tittle, nor pass away.

2032. Childish Lack of Faith.—Hear the children in the nursery talking to each other as to where pa and ma are going to get their clothes and food. They cannot see. They do not understand pa's business. And they are fretting and worrying about where they are going to get what they need to eat and drink and wear.

And yet, does not that mother herself, when sickness comes, and little Robert is lying sick of one disease in one room, and little Mary is lying sick of another disease in another room, play the child, and a babe at that, and do just the same thing that she saw these children doing? And do not we do the same thing? "Your heavenly Father knoweth that ye have need of these things," is what God breathes into our ears.

2033. Man's Ignorance: God's Providence.—When Napoleon was shut up in an island of the Danube—if my memory serves me, it is years since I read it—the Archduke Charles hemmed him in. He was able to maintain himself there, but he sent word to Italy and to Spain and to France, and he ordered his marshals with such minuteness, that every day's march was perfect. All over the north of France, and from the ex-

treme south of Spain and Portugal, the corps were, all of them, advancing, and day by day coming nearer and nearer. Not one of them, on his march, had any idea of what was the final purpose, and why he was being ordered to that point. But on the day that the master appointed, the head of the columns appeared in every direction. Then it was that he was able to break forth from his besieged island and roll back the tide of war.

The time may come when the things that seem to us the most worthless or the most unknown, or the most mysterious, when we shall bring them together at last, and they converge to their final form and combination, will fill us with wonder and with rapture, and with all love of the wisdom and the goodness of our God.

2034. **Comfort in Christian Faith.**—There never was a heart so smitten that there was not restoration in true Christian faith. When the rude ox or the fierce wind has broken off the shrub, and laid it down on the ground lacerated and torn, it lies there but a few hours before the force of nature in the stem and in the root begins to work; and soon new buds shoot out; and before the summer shall have gone round, the restorative effort of nature will bring out on that shrub other branches. And shall the heart of a man be crushed, and God send sweet influences of comfort from above to inspirit it, and that heart not be able to rise above its desolateness?

2035. **Trusting God.**—When I was young I used to help boys learn to swim. I would myself go out into deep water, and tempt the urchins to the end of the wharf. As they stood there I would say to them, "Jump, and I will take care of you." Jump they did, and I did take care of them —principally by making them take care of themselves. With a little encouragement and a little touch, now and then, they would keep themselves up. Speedily they learned to swim. Now, it is a good thing for a man to be brought to extremities where he feels, "There is nothing but God for my soul. There is no such sympathy and wisdom and peace as his. It is what I need, and what I must have." In such cases the Lord says to men, "Jump!" and if they do jump his arm never fails them.

2036. **Living by Faith.**—Ten thousand experiences in this life seem to us to be as rudely dealt with as an apple-tree when all the blossoms are stripped from it; and yet, after the blossom is gone the germ is left, and all the season is before it. The old farmer does not care much about the blossoms, not being sentimental; but he says, "Boys, I am going to have apples." He has sense enough to live, not by sight, but by faith; not by what is, but by what he believes is coming.

2037. **Mystery of Life Cleared.**—Once, when a boy, I stood on Mount Pleasant, at Amherst, and saw a summer thunderstorm enter the valley of the Connecticut from the North. Before, it was all bright; centerwise, it was black as midnight, and I could see the fiery streaks of lightning striking down through it; but behind the cloud—for I could see the rear—it was bright again. In front of me was that mighty storm hurtling through the sky; before it I saw the sunlight, and behind it I saw the sunlight; but to those that were under the center of it there was no brightness before or behind it. They saw the thundergust, and felt the pelting rain, and they were enveloped in darkness, and heard the rush of mighty winds, while

I, that stood afar off, could see that God was watering the earth, and washing the leaves, and preparing the birds for a new outcome of jubilee, and giving to men refreshment and health. So I conceive that our human life here, with its sorrows and tears, as compared with the eternity that we are going into, is no more than the breath of a summer thunderstorm; and if God sees that our experience in this world is to work out an exceeding great reward in the world to come, there is no mystery in it to him.

2038. The Rest of God.—"Return unto thy rest, O my soul." This is a lyrical outburst. The figure is evidently that of a bird. Some storm has rocked the tree, and by its violence scared the bird away; or some stealthy animal, squirrel, cat, or owl, has sought the brooding bird's life, and driven it forth; or some wandering, wanton boy, prowling, has sought the nest, plundered it, and gone on. The bird hides in the thick leaves; it watches from afar off. In silence it glides from bough to bough, keenly watching. Again and again it circuits about until it is sure of safety. Then, with joyful assurance, it settles back in its nest, and when the sun rises, it pours out its joyful song.

XXXVI. THE SABBATH AND WORSHIP

2039. Sabbath Means Rest.—Rest, *rest*, is the primary idea; and that falls in entirely with the whole constitution of man in every age and nation. We know very well that continuity within certain limited bounds is on the way to success, and that beyond those bounds it is on the way to disaster. We know that one single article of food, being continued for a long time, at last nauseates and disgusts. We know that things iterated, iterated, and iterated, often become hateful and injurious. One cannot be a wheel in a machine and revolve with perpetual revolution, and be a man. Variety, change, is indispensable to manhood. So there is appointed a great intermission during every single twenty-four hours. One-third of every man's life is a Sabbath. On this principle civilization develops more, apparently, than on any other; and it is on this principle that the commandment of the observance of one day in seven is founded.

2040. Rest for Body and Brain.—On that Hebrew Sabbath day a man could not be driven afield, or starved if he did not do a given amount of labor. The poorest man was even with the richest. It was a day of emancipation. It perpetually set forth the liberation of the children of Israel from the bondage by which they were ground down in Egypt. Nor was the Mosaic Sabbath in any sense restrictive or burdensome. While it set man free from servile toil, it did not have an equivalent of bondage in the form of worship. Not alone the hoe and the plow, but the Confession of Faith and the Catechism, may make men toil and sweat. A man may have rest from bone and muscle weariness, but may have ten times as much fatigue of brain. The day set as a pearl among all the others, and the most blessed of the seven, is the Sabbath: and it should be perpetually observed as a day of Rest.

2041. Rest for the Workingmen.—Never was there a period of the world in which the great mass of workingmen had so much right as now to demand absolute rest during one-seventh

part of the time. This is eminently a day in which the bottom should come up to the top, and breathe. As you have seen, on some lake, at evening twilight, when man and beast and bird no longer vex, myriad little fishes dotting and dimpling the whole surface, as they freely rise out of the water to breathe the air, so on one day of the week every living creature has a right to come to the surface, as it were, and take in the sweet fresh air of God's day of rest.

2042. The Sabbath for the Poor.—Do not think, because you have this comfortable Sabbath, that the Sabbath was made for you especially. Your interest in it, perhaps, is purely conventional. It is habitual. You observe it, very likely, because you have been told that the Lord appointed it, and that you must keep it. You are keeping it, it may be, without any particular regard for it. I tell you a man who is rich, and has his house warm, can sleep under one blanket; but if a man is poor, and his house is not warm, he needs three or four blankets. You are in such a condition that you need only a little; but there are tens of thousands in the community who are not in your condition; and the Sabbath was made for them, and not for you especially.

2043. The Sabbath of Puritanism.—There are some aspects of the Lord's day in my memory as a day of poetry. On that day it seemed to my young eyes as though the sacredness of God had descended from heaven and clothed the earth. Distances were never so long. Sounds were never so melodious. Never was there mystic brooding of heaven upon earth such as came down to my imagination on summer Sunday mornings that broke with light and beauty upon the Connecticut hills; and if then I could have been taken by the hand, and led into the garden of the Lord, and taught to hold communion with the invisible, there would not have been one dark spot on my recollection of the supreme beauty of that day of emancipation from labor of soul and body.

But alas for the catechism! Alas for the dinners of which I was defrauded because I could not learn it! Alas for the hours when I was shut up in a room by myself and made to study it! Alas for the wearisomeness of going to church! Alas for the aching of my little legs that could not reach the floor, and swung from the high board seats! Alas for the rigor of that well-intended Puritan Sunday on which, though I rested in body, I was weary and worn out in mind! The Sabbath was not a liberty to me: it was to me an imprisonment—a restriction of my freedom.

Now, this did not belong to the original Sabbath day. That day was not meant to be an oppression. It is a misuse of it that makes it a burden in any sense.

2044. The Rest of Sabbath Worship.—I plead for those that are on the great wheel of society, which is perpetually turning round and round, and that have no Sabbath. . . . If it is a question as to whether a man shall remain in his corner grocery or squalid garret or go to the country on Sunday, let him go to the country, in God's name!

But is that the best way in which the laboring man can spend the Sabbath? What we want for rest on Sunday is change, variety, to give vitality to that part of ourselves which is not much developed during the other six days of the week; and no men need so much cerebral stimulus as men who give six days out of every seven to

muscular or mechanical work. To make a man think with the highest faculties, to give him inspiration, poetry, moral emotion—that is a renovation such as cannot come by merely snoring on a bed, or walking in a garden or field; and I hold that every man, in proportion as he labors during the week, needs the spiritualization and uplifting which come from public worship, with its songs and teachings.

2045. City and Country Sabbaths.—The complexity of higher civilization will require more flexibility of law in regard to the Sabbath than is necessary in the rural districts, or where the functions of society are very simple. Civilization is a very large machine; and as the welfare of the whole is associated in a complex community, we should make up our minds that laws must deal differently in such a community from what they do in an uncompounded community, and that therefore we have no right to enforce these laws on religious grounds. I have no more right to make a man keep Sunday because I think God said he should, than I have a right to make him believe in my creed because I think God said he should.

2046. Sabbath and the Saloons.—As to the Sabbath day, they are undertaking to suppress all those nests out of which disorder and immorality are hatched, not in the individual alone, but in such a way as to impede the progress of law in the community; and on that ground of general good I hold that they have a right to shut up the grogshops on Sunday. Why do they shut them up on election day? For the same reason. The law says that men shall not be made crazy. It is the interest of the commonwealth that men shall go to the polls with cool-headed reason; and on the Sabbath it is the interest of the community that, for the protection of property, and for the protection of life and limb, these places should be closed. It is on that ground, political and social, that I advocate the suppression of them on Sundays.

2047. Necessary Labors on the Sabbath.—Whatever occupations are really necessary for the welfare of the community, or of the laboring classes, I advocate. The Sabbath is to become the servant of men. As our Master said, "The Sabbath was made for man." It is his beast. He has a right to get on it and ride it. It is not to be the beast riding him, as it is with a great many men under religious superstition.

When the railways were being established, I was asked to sign a petition against the cars running on Sunday, and I refused to do it. . . . I would say to all the corporations, however, "It is wise for you to arrange your establishments so that a portion, or portions, of every Sabbath in the year shall come in rotation to every one of your employees."

2048. Sabbath-Keeping and Public Education.—If we are to gain anything by legislation in regard to the Sabbath, we have got to do it by moral power,—by the education of the moral sense of men as regards the benefits of the Sabbath. You must make the day honorable and beautiful. You must make it the sweetest day of the whole year. It is the breast of the week, from which we are to draw our nourishment.

2049. Vitality of the Sabbath.—Circumcision has gone, sacrifices have gone, Mosaic laws and governments have gone; but the Sabbath moves on. Like the pillar of fire that went by night before the Israelites in the desert, it is luminous. It leads for-

ward the civilization of the present. Commencing in remote antiquity, it has come down to us; it has been an unspeakable blessing to the races of mankind; and it is for us to make it more melodious and yet sweeter, and to send it as a grand chant of liberty down through the ages that are yet to come, until at last the earthly Sabbath shall mingle with the heavenly Sabbath, and the heaven and earth shall be one, to rejoice together forever more.

2050. True Worship.—All the expedients of external worship in this world are but crutches to weak souls. The true worship is in spirit. It requires neither altar, nor priest, nor uttered prayer, but only the grateful heart, open before him who knows better than any one can tell him all that men would say.

2051. Man's Praises Acceptable to God.—What are we, that we should mingle our voices, coarse and discordant, with the voices of those that sing everlastingly, with joy and with love, in thy presence, O God! And yet the voice of our children, though they be in the cradle and inarticulate, is sweet, and thou canst hear music where we hear but discord, and thou canst gather pleasure where we can only feel pain. For thou art God.

2052. Religious Symbolism.—If I were to go once into a church with a picture of the Transfiguration, I should be filled with religious fervor; but to sit Sabbath after Sabbath where it was, until I became familiar with all the gradations of color, the texture of the robes, and all the accessories, and it became a material representation of an immaterial thing, it would cease to have religious power, although it might still be beautiful as a work of art. I think painted windows help a man that does not often go to church, but not much those that do go, where they have them. In other words, this principle plays two ways: infrequency of repetition sends a man towards the spiritual, constancy of physical representation draws a man towards the material.

2053. Dangers of Ritual.—We have a trellis or a grapevine in order that the vine may bring clusters for us; but suppose the vine should die, and the trellis should remain, and the man should gnaw that, what satisfaction would there be in it? It is precisely so with the ceremonies of the religious life. They first originate as illustrations of a higher spiritual truth; and all such things are useful only in their first flash and revelatory power; but when they are repeated day after day, day after day, they are apt to degenerate in the minds of men universally, and the worshipers are prone to descend from the spiritual elements to the human instruments. This is idolatry.

2054. Faulty Idea of Unity in Worship.—As to the repetition of the same forms, the creeds, the confessions, the psalmody—everything that is used by universal Christian worship—there can, in the necessity of the human structure, be no absolute unity, simply because words have associations as well as etymological conditions, because the same word means one thing to the poet and another thing to the orator, and another thing to the logician, and another thing to the philosopher, and so forth. To me, of all the words in the world, "mother" is the richest, and "father" the stateliest. For my father was a great-hearted, magnanimous man, gentle and most generous. But your father perhaps was a drunkard and a thief, and all your associations with that name are of vice, and rudeness,

and cruelty, and crime. One has one thought, and another has another thought; though pertaining to the same words, they include the associations of days gone by; the educated habits, the experience of life-forces that are in you, are struck, and every man is like a steeple with a chime of bells, but every chime is different from the neighboring chime.

2055. **The Sacrifice of the Wicked.**—"The sacrifice of the wicked is an abomination to the Lord." Well, now that has become a kind of phrase current; but when you hear it stated in another way how harmless it is. It is a declaration simply that where a man makes religion a cloak under which to carry on his wickedness, he need not think that all his obsequiousness under the altar and his offerings in the temple are going to do any good to him. Where a man gambles all the week, and then goes to the communion table, and puts a large handful of money into the box for the poor, and goes out and gambles again all the week, and comes to spend a sort of atoning Sunday in his place, and sings his hymns, and listens to the sermon, and goes out and gambles again all the week long, the Sunday does him no good. The sacrifice offered by the wicked is equivalent to the "prayer" of the wicked; and where a wicked man makes his prayer simply to cover up his wickedness,—not to deliver him, but to give him immunity in it—it is an abomination, not only to God, but to every man that has any moral sense.

2056. **Invitation to the Communion.**—If there be any who hunger and thirst, come: here is bread, and here is wine. "But, I am not a member of any church." That makes no difference. Christ calls not the righteous, but sinners. If there is anybody who is really clad from top to bottom in righteousness, he can go: this is no place for him. But if there is a hungry soul here, if there is a thirsty soul here, if there is a man here who knows that he has faults, who knows that he has sinned, who has tried to be a Christian and failed, and who says, "I am so discontented with myself that if God has any love for me I will take it gladly," let him come to this table and be fed. Take the broken bread, and remember by that symbol that Christ's body was broken for you. Come, lean upon him, and trust in him.

2057. **Communion-Day.**—As bells answer bells, and strike with sweet collision in the air, so may heart answer heart, and joy answer joy, upon this wedding day, when those who are affianced to God are openly united to him in holy communion.

2058. **Praise-Songs.**—Praise is not the recitation of all the good qualities that you can think of in God. It is the utterance of the joy and gladness which the Divine excellence tends to excite in you. As a child I had an idea that angels stood about the throne very white and very pure, and recited before God what they thought of him. I did not like it, and I thought I was a miserable wretch because I did not. But as I grew older, it struck me that my child-instinct was correct, that I was under a misapprehension, and that they who praised God in heaven were represented as doing it musically, because high feeling tends to utter itself through the medium of music. It struck me that praising God was not so much reciting and rehearsing God's qualities as the report of a man's own inward joy, as excited by the aspect, the glory, the office of God.

2059. **Praise to God, a Human not a Divine Need.**—How revolting to us

is the idea of angels and archangels circling about the Creator of the universe with harps, praising and flattering him! We understand what the parasites of the court do. We are familiar with the history of Queen Elizabeth, who, though she praised herself enough, was covered and saturated with praise on every side. We know that potentates never hear the truth of themselves. And the thought that in heaven there is One who sits supreme and makes everything that comes into the celestial sphere pay taxes and tributes of praise to him, is abhorrent to every manly sentiment. But if God is intrinsically so noble in nature, so glorious in holiness, so pure in love, and so transcendent in all the functions of his being, that the moment the whole picture is disclosed to your heart, you can no more refrain from praising him than you can refrain from giving expression to your emotions when wrought upon by inspiring music, then the case is changed.

2060. **Church Organ Music.**—I am accustomed to think of a congregation with an organ, as of a fleet of boats in the harbor or on the waters. The organ is the flood, and the people are the boats; and they are buoyed up and carried along upon its current as boats are borne upon the depths of the sea.

2061. **A Singing Church.**—A church that does not sing is like a spring without birds, or like a garden without flowers. Singing to the Lord was meant to open up the hearts of those who participate in it, and carry them near to God.

2062. **Singing and Religious Inspiration.**—A man who does not know how to sing might almost as well be dumb before God. Singing is the natural inspiration of religious feeling and thought. You need not withhold your tribute of service though you do not sing well. Do the best you can, even though you do but poorly. If you are an indifferent singer you need not sing like Niagara. Though you have a strong voice, if you do not know how to use it, sing modestly, with that understanding. This is common sense.

2063. **Inspiration of Hymns.**—Hymns are like trumpet calls to a sleeping warrior, which wake him and instantly bring him to his feet, sword in hand.

2064. **Uplifting Power of Singing.**—There is a railroad to the top of Mount Washington. A man that sings is like a person who gets into a car and is whirled up that mountain by steam, without labor, so that when he reaches the top he is fresh, and can enjoy himself; but a man that does not sing is like a poor fellow who goes up on foot, over rocks, through ravines, panting, puffing and blowing, so that when he reaches the top he is too tired to enjoy the view.

2065. **Singing a Defence Against Temptation.**—If one had a thousand or a hundred hymns in his memory, and if with every changing mood he was accustomed to hum to himself some sweet descant of experience he would not easily be made unhappy, nor would he wander far from the path of rectitude. Singing is the golden bow and arrow with which Satan would be smitten through and through, and temptation would be disarmed.

2066. **Hymnody to be Cultivated.**—Congregational singing does not spring out of the ground, nor does it come by accident. Churches do not sing, as birds do, by nature: they sing by grace, if they sing at all; and the means must be applied. We therefore desire to see the cultivation of music going on.

2067. Congregational Singing.—You never can have congregational singing, if that is *all* you have. Unless you have singing in the family and singing in the house, singing in the shop and singing in the street, singing everywhere, until it becomes a habit, you never can have congregational singing. It will be like the cold drops, half water, half ice, which drip in March from some cleft of a rock, one drop here and another there; whereas it should be like the August shower, which comes ten million drops at once, and roars on the roof. I like to see people sing when they have to stop in the middle of the verse and cry a little. I like such unwritten rests and pauses in the music.

2068. Church Singing.—I would not be understood as undervaluing taste and beauty in song, as you know I do not, by the history of this church, where there has been so much done to promote growth and admirableness of song; but that is always to be subordinate to the soul. The moment you begin to sing in church for concert effects, and to feel that nothing will do but the most exquisite style of music, that moment sacred song goes into Babylon. That moment it is in bondage. For it is the minister of joy to the heart. It is the minister of peace. It is that which gives voice to rapture and hope. It is love. It is fellowship. It is triumph in the Lord Jesus Christ. Song is the wing by which we rise higher, with easier beats, than by any other ministration of the sanctuary.

2069. Wealth in Ideas.—I would rather have written that hymn of Wesley's,

> "Jesus, lover of my soul,
> Let me to thy bosom fly,"

than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. I would rather be the author of that hymn than to hold the wealth of the richest man in New York. He will die. He *is* dead, and does not know it. He will pass, after a little while, out of men's thoughts. But that hymn will go on singing until the last trump brings forth the angel band; and then, I think, it will mount up on some lip to the very presence of God.

2070. Hymns in Heaven.—There are some of our hymns that make me think of the story that is told of the Brahmins, in their book, of seven brothers who undertook to go to heaven. On the way, first one died, then another died, and then another died, until, finally, the last surviving brother, after indescribable experiences, accompanied all the way by his faithful dog, came up to the gate, and was about going in, when an angel said, "You cannot take your dog in with you," and he turned around and went away.

I think we shall be allowed to take hymns in with us up there—hymns which have been wings to many, many souls, who have been enabled to fly over ground that they could not walk upon.

XXXVII. THE CHURCH

2071. A Call to Church-Membership.—I appeal to you, by all that is honorable and all that is right-minded in you, to begin a higher life, and to begin it in association with others that are attempting to do the same thing. Do *you* think you will fail? *I* think you will fail. I never knew a man

that did not fail. Yet the motto is "Cast down but not destroyed." If you stumble and fall, get up again. You are like men journeying, part of the time through a morass, and part of the time up rugged hills, and part of the time in thickets that tear them. And it is not for you to insist that you will not walk a Christian life unless you can be in the king's highway, and unless you can keep yourself intact. I call you into the church that you may be more profited in it than you can be out of it.

2072. Well-Wishers.—There are well-wishers in this congregation. You wish me well; you wish this church well; you wish the cause well; you wish everybody well; you would not do any harm. Ah! you are seeds that will not sprout, though you be planted never so many times. You are chaff. There is no seed in you. I long to see in you something more than this mere negative well-wishing—some uprising; some sense of power; some heart-hunger; some yearning for noble things; some indication that, when quickened by the Sun of Righteousness, there is in your soul a power to stretch out branches, to push out dormant buds, to have clusters, to bring forth fruit, and to bring it forth abundantly.

2073. Receiving One Another.—We are to receive men in our churches in the spirit of love, as Christ has received us—as we have been received. If men had been strained, and only the pure jelly had come out, and the skins and seeds and all the rest had been thrown away, there would have been very little jelly in this world; but we are taken in our totality. We are taken with our weaknesses, with our passions, with our erratic courses, with our bad habits, with our strong carnalities. We are taken with our ignorances and conceits. We are taken to God through Jesus Christ, not because we are good at all, but because God is good.

2074. Joining the Church.—I am asked, "Suppose now, Mr. Beecher, one should come to you, in Brooklyn, on communion day, early in October, and say, 'I have been thinking of my past life, and I am not satisfied with it: my mind runs in too low a channel; my ideals are ignoble, base, worldly, and I have but an imperfect knowledge of the law of God, though so far as I can see it requires right living, and I am determined to attain it—may I partake of the Lord's Supper?'" I would say to him, "Yes, you may. Not that it is going to do you any miraculous good, but that it will produce an impression on your intellect and imagination." "May I join your church?" "Yes, if I have evidence that you are intelligent enough to know what you are doing, and if I perceive that you are determined, according to the best of your ability, to live a Christian life, and that you have begun it. Under such circumstances I will take you into my church as a child is taken into an academy." Is it asked, whether I require an examination? Yes, I do. I say to one applying for admission to a school, "If you do not know enough to enter the academy, you had better go into the primary school;" and I take him in, not because he is a perfect scholar, but because he wants to learn. And to a person applying for admission to the church, I open the door, and say, "Do you want to live a more manly life? Are you willing and determined to pattern your life on the ideal manhood as set forth by Christ Jesus?" If he gives affirmative answers to these questions, I say, "You had better come into the church,

because the church is a place where we take men who are desirous of doing these things, and where they do them in little before they can do them in large."

2075. Duty of Church-Membership.—The banners fly; and whoever is for the Lord, must come and enlist under the banner of Christ Jesus. Do not sneak and hide, and, because you are relatively imperfect, refuse through your misinterpreting pride to join the church of Christ.

2076. Church-Helpfulness in Christian Living.—A man living a Christian life outside of the church is like an Irish laborer who takes up a little bit of land in the neighborhood where he had his first jobs, and where the railway permitted him to plant his little patches of potatoes outside. All the cattle that range in the neighborhood have access to it if they please; he has to defend it in every way. And if it be something besides potatoes—if it be strawberries, he will have more help in picking the strawberries than he will want. Every boy and every neighbor that passes by will wish him good luck, and then pluck. When a man is trying to live Christlike outside the walls of the church, men do not know that he is trying to do it. They think they have a right to pull him this way and to push him that, to tempt him here and to tempt him there; but when they know that he has gone into the school of Christ, they do not want him to play the truant. It does help a man.

2077. Good Men Bettered in the Church.—One of the most favorite pears in the market is the *Duchesse d'Angoulême*, which was a wilding and grew in a hedge, until one day the proprietor, going to visit his provincial farm, saw the fruit, tasted it, and was delighted with it. So he determined to transplant it; and he cleared away the hedge, took up the plant, carried it into his garden, and cultivated it. The result was that it became almost the pear of the world. And it was fitting that, instead of being allowed to bloom and bear its luscious fruit in obscurity, it should have been brought into the garden where it could be seen, and where its fruit could be enjoyed.

I think there are magnificent fruit-trees growing in worldly hedges yet, which might well be taken out and put in Christ's garden, where there is a better soil and a better exposure, so that they might spread their branches unchecked by surrounding growths.

2078. The Church a Hospital.—There is nothing that makes discords in churches, and between separate churches so hateful as the consciousness of the imperfection of all churches and all church-members. To see a general breaking-out among well, strong men, is bad enough; but to see men who are gathered together in a plague-hospital fall out with each other, and to see bed rail at bed, and fevers send gibes over to fevers, and dropsies swell with tumid importance and great superiority over emaciations, and emaciations point and chatter at the hideousness of dropsies—that is worse still. But are not all churches hospitals?

2079. Variety in Church Membership.—When you take the loaf of society and cut off the upper crust, slicing it horizontally, you get an elect church. Yes, it is the peculiarly elect church of selfishness itself, the elect church of impious selfishness. But you have got to cut the loaf of society from the top down to the bottom and take in something of everything. Now every church would be very much edified and advantaged if it had in it

scholarly men, knowledgeable men, but a church is strong in proportion as it has in it something of everything from the very top to the very bottom.

2080. **The True Church Welcomes All.**—Some astronomers are studying the nebulæ, some Jupiter, some Saturn, some the sun, and so on; and they bring together all the results of their investigations, and unite them; and the sum total makes the one astronomy. The true church is that which takes the gifts of all its members, and instead of quarreling with and persecuting and treading under foot each the peculiar views of any other, unites them as far as possible.

2081. **Church Unity.**—Everybody wants unity in the churches, everybody is striving to bring them together; and there would be no difficulty in uniting them outwardly if that were enough; but what would be the advantage of a mere external unity of the churches?

What advantage would it be in a village if all the inhabitants should say, "The citizens of this village should be perfectly united; and, therefore, let us move our houses up so that they will touch each other. Moreover, let all the people of this town have the one name, *Adams*. Besides, let us all have breakfast and dinner and supper at the same hour and minute, at the stroke of the bell." They might secure unity in these outward things, so as to be able to say, "There is not such a united village in the world as we are;" but what would be the advantage?

2082. **All One in Christ Jesus.**—Every true Christian man is a Jew, in the sense in which the Jews prided themselves as being descended from Abraham, and having all the promises of the covenant. That comes, not by outward blood and historic descent, but by the blood of Christ to every man. And see how sweeping this is. Neither is there any difference between civilized and uncivilized persons. It was "Greek" and "barbarian" when the Greek spoke. It was "Jew" and "gentile" when the Jew spoke. It is "Christian" and "heathen" when we speak—for we always elect ourselves to the chief places, and then call all the rest of the world by some other name.

2083. **Honorable Humility.**—When you come to chink a log cabin, stubble and mud are very honorable, and very useful. So in the house of God, the humblest man may at least be that, if he is not too proud—for pride runs down, I think, even as strongly as it runs up.

2084. **Complementary Natures.**—The conception of the church is that one man supplies another man's lack. If one brother has a large heart and a small head, and you have a large head and a small heart, you and he are twins, and the church is rich by you two, as it is not by either of you alone. If one man has the most profound veneration and almost no love, and another man has almost no veneration and the most audacious liberties of love, they are twins, and one carries the lights while the other carries the shadows. If one man has no use of words by which to express his feelings, and another man has such power of language that when he feels the words fly from his lips like flocks of birds from a tree when one claps his hands near by, those two men ought to stand together. A church is made rich by the sum of the gifts of all its members.

2085. **All Elements Needed.**—It is often true that in the economy of church life the experience of the humble, plain man is far more edifying

than the mere wisdom of the educated man. We are the body of Christ; we are feet and hands, ears and mouths. Some things are higher than others. The brain is better than the muscle, and the muscle than the bone; and yet the bone is very necessary, the muscle is necessary, and the brain necessary. The church needs the high and the low.

2086. Help at the Critical Time.—Suppose I had lain where all night I had heard the discharge of minute guns; suppose as the morning dawned I saw here and there parts of a ship that had sunk, and among the fragments I saw a man that had survived the wreck, and that, clinging to a plank, was working his way to shallow water. Suppose that as he got off and staggered towards the shore a wave took him and swept him out again; and as he gathered his remaining strength and got upon his feet once more, and made a desperate struggle to save himself from a watery grave, I sat and said to myself, "I think that fellow may escape: I will watch him, and if he succeeds in getting to the shore and out of the water, I will take care of him." I would deserve to be drowned myself! If you see a fellow-creature in a perilous situation like that, it is your business to rush down and seize him, and give your strength to his weakness, and bear him so that the refluent waves shall not carry him back. How do you treat those who are struggling to escape the tides of sin?

2087. The Easier Way.—A man may walk to California across lots if he has a mind to; and if he gets there, he has got there—that is all; but that is not the easiest way, and it is not the way that would be most likely to get him there. A man may educate himself and never go to school: but it is a great deal better that a man should go to school; it will facilitate his learning, and enlarge him in many ways. If, by any misadventure, a man's history is such that he is morbidly sensitive to the restraints of church life (I have known such), I do not say to him, "You can't be saved outside of the Church." I say to him, "It is a pity that you cannot come into the Church; but if you cannot come in do the best you can outside. We will help you so far as we are able. You can always come and hear preaching, even though you cannot take upon yourself the obligations and receive the help of church fellowship."

2088. Christians Outside of the Church.—I was looking around the early part of the week, on my place at Peekskill, and when passing by the borders of crocus and snowdrop, I found in the grass in front of the old cottage quite a number of little, modest, blue flowers growing, here one, there one, and yonder one; and I was delighted to see them growing there. They were crowded, and the grass was greedy of everything that it could suck up, so that they had rather a hard time of it. Still, they had their leaves and blossoms above the ground; and although they were small they were beautiful. Upon the whole, I do not know but I enjoyed seeing them so much because I was surprised to find them outside of the borders where I had a great many of them, and where they had grown twice the size of those.

It occurred to me, when I was looking at these little flowers, That is just the way folks try to be Christians outside of the Church. They can grow in the grass, and blossom, but then they have to fight for it. Everything divides nourishment with

them, and though they blossom and are beautiful, yet, after all, they are dwarfed; and do not do half so well as they would if they were in the border which is prepared, and in which it is meant they should get their full stature.

2089. **Confessed Christianity a Safeguard.**—When I first came from Indiana to the East, I visited an eminent arborculturist in Dorchester. It was known that I was editing an agricultural paper, and I was introduced by my friend to his foreman as the editor of the *Farmer and Gardener*. The foreman, never suspecting that I was a minister, sat down on a bench to talk with me; and, being a profane man, he poured into my ears a stream of oaths, and nudged me, as much as to say, "Don't you think so?" expecting me to swear back again. The sense of humor has always been a very strong quality in my mind, and the thought that I was a minister, and did not believe in swearing, and that this man was swearing in my presence with such blessed unconsciousness, presented to my mind a ludicrous state of things. I indicated to my friend that the man did not know who I was. Then I was introduced as the *Reverend* Mr. Beecher, when the man apologized, saying, "I did not know you were a minister, or I would not have used the language I did."

The moment it is known that a man is a Christian, and a member of the church, a thousand forms of impropriety, not to say wickedness, no longer present themselves to him.

2090. **The Church for Sinners.**—If any man comes to me and says, "Now I am willing to be called a Christian, and I want to join your church, for I think that I am in a state in which I can live a perfectly Christian life," I say to him, "Go away. We do not want you. We have no arrangements for such folks." God sent us to conduct an institution and economy which has in view the healing of the people.

I am, we will suppose, a physician having charge of a hospital. There comes one who has been struck by a bullet, and whose breast is terribly lacerated. I say, "Pass him into Ward No. 6," and away he goes. Here comes another man, bandaged and limping. His arm is broken, and he has received a severe wound in the leg. I give directions for him to be taken to Ward No. 7. Presently there comes up a brisk, fine-looking fellow, who says, "I wish you would let me go in." "What is the matter with you?" I ask. "Oh, nothing," he says; "I am fit to go in; I am all right in every respect." "Then you cannot go in," I say. "This is not the place for people with whom there is nothing the matter. It is not a tavern; it is a hospital."

2091. **The True Church.**—Some churches are like lighthouses, built of stone, so strong that the thunder of the sea cannot move them,—with no light at the top. That which is the light of the world in the Church is not its largeness, not its services celebrant with pomp and beauty, not its music, not the influences in it that touch the taste or instruct the understanding: it is the Christlikeness of its individual members.

2092. **City Missions.**—Our churches are men-of-war; our mission schools are little steam-yachts that these men-of-war send out into the shallower waters, or where they cannot go.

2093. **Foreign Missions.**—I believe in foreign missions. I believe that they have their best results, however, at home. The old musket was far more effectual at the butt than at the muzzle, and the kick-back of the

education which leads us to go out into all the world to preach the gospel elevates the standard of devotion in our home churches. I think that our home churches are more profited than the heathen ones,—although they are helped.

2094. **Commerce and Christianity.**—As the mail-carrier knows nothing of the messages which he bears and distributes, as he knows nothing of the joy or the woe that comes from those messages, so, though Commerce bears God's messages round and round the globe, it may not know what is does. But it is a missionary; and its instincts and interests are calling for the education of the nations of the globe. Shall Commerce, from a blind instinct of selfishness, go into the mission field, and shall Christians, inspired by the dying love of Christ, do nothing but stand and say, looking upon schools and churches, "To what purpose is all this waste?"

2095. **Lack of Sympathy for Men.**—As a body of men, the scribes and Pharisees were not men of bad morals, more than are many church-members of the present day. Neither were they men who lacked fidelity to the religious principles in which they were educated. The Pharisees were in some respects the Puritans of their time. They were that portion of the Jews who stood up for reformed Jewish worship. They brought back the faith of Moses from its heathen wanderings, and strictly adhered to it. But they preferred the Church to the people, the State to the people, the Temple to the people, their Denomination to the people. Their guilt was simply this: a contempt for human nature; utter heartlessness about the common people. And because they were without humanity, and mercy, and sympathy, notwithstanding they had personal power, and were faithful to their theologic faith, and were the most enlightened of the times in which they lived, Christ crushed them with mountains of denunciation. There is no such invective as came from the lips of Christ Jesus against men who were utterly devoid of sympathy towards their fellow-men.

2096. **Different Kinds of Christians.**—So you will find every conceivable degree in the Church. Men are not like plates, in sets. If a plate is broken, you go back to Ovington's and ask him for a plate of this pattern; and it will not do to give you a plate of any other pattern, in order to make up the set. Thus people think that Christians are made in sets, and that this Christian doesn't match with the rest in the church. "He has a different pattern on him," they say. No! no! men are not earthenware or hardware. They are living creatures of every conceivable difference—different in genius; different in body; different in appetites; different in proportion of reason, of emotion, of sensibility, or of settled judgment; different in imagination; in tenderness; in scope; in rapidity; and every man is converted and grows after his own way and kind. The glory of Christ's garden is its variety; and that variety runs through moods of quickness or slowness of development. The development is first here, or first there, in all the endless combinations.

2097. **Weakness of the Church.**—The Church of the present evidently is a church of sinful men not yet sanctified. It is the assembling together of the sick, although they may be convalescent. We should not seek beauty in hospitals; and as long as pride and selfishness are what they

now are, as long as the spirit of evil so largely baffles the work of grace—so long the Church, comprehensively viewed, will be rather a hospital than a mansion or a household of beauty.

2098. **Lack of Christian Sympathy in Churches.**—Every one has a right to feel that when he goes into the church of Christ he goes into an association, a brotherhood, where the principle of gentleness and kindness is carried to a higher degree than it is outside of the church. But the Church is keyed, often, very low in the matter of sympathy. Formality, and separations into classes, and divisions by a great many worldly distinctions, break up the sense of brotherhood. Too frequently persons who go into the church are like those who go at night to a hotel. Each lodger has his own room, and calls for what he himself needs, and does not feel bound to take care of any of the other lodgers. And a church, frequently, is nothing but a spiritual boarding-house, where the members are not acquainted with each other, and where there is but very little sympathy.

2099. **Class-feeling in Churches.**—Are there not thousands of people round about churches that have occasion to say, "No man cares for my soul: they care for music, they care for fine preaching, they care for church ordinances,—but I am an insignificant man. I am neither very holy nor very good, and therefore I need somebody; but nobody cares for my soul. If I go to church, they stick me somewhere in a corner, as though they were ashamed of me, and look at me as though to say, 'What are you here for?' That is no place for me."

Let me say, to the shame of many of our churches, we are much worse than the Catholics. . . . When I was abroad and went into their cathedrals, all classes came together. Even in the Madeleine, in Paris, built for glory, magnificent, there was no distinction between the rich and the poor. They all came together. No man looked to see what squalid person knelt beside him on the cold pavement. In that regard they set an example to us, as they also do in many other respects, and as we might to them if they would only make a fair exchange.

2100. **Mixed Elements in Churches.**—The church gets to be a caravan, or, worse than that, a caravansary, where in the middle of the desert chance travelers stay for a night, and each one travels for his own affairs, not only, but often is disgusted with the nature of his neighbor. How many churches there are of that kind—great containing-shells in which there is very little cohesion of the parts; and how infinitely they are below the divine conception!

2101. **The Church and the Man.**—A man cannot do a certain duty, because he must save the church! Now the church is of no more account than a straw, except for the justice and the truth that are in it. When you have sacrificed real piety for the sake of saving the church, you have killed a man and got a corpse.

2102. **The Church, Man's Servant.**—When men open the doors of the sanctuary on Sunday, the church is not my master: I am its master, for I am a son of God. It is simply the chariot which he has sent to carry me on my journey.

2103. **Religious Masks.**—There is a religious language, "Cant," as it is called by some. It is made up of what are called by others "pious phrases." There are many postures,

there are many methods of carriage, there are many things that men do or say, or neglect to do or say, which are "churchly" as it is said, and which men take on as signs that they are Christians, until by and by they are covered all over with seemings. They wear particular masks on particular days. They wear a pleasant, cheerful mask at home on week days; on Sunday they wear a darker mask; and on fast days they wear a black one. So, like an actor in a theater, they have a costume for every character they wish to personate.

2104. "Misunderstood." — Could you not point out some in your church that are forever under a cloud because they are not appreciated,—because their worth is not understood,—because their value has never been justly estimated,—because, being weighed in the great scale of society, they are always too light? You may be sure that nature, and society, and universal experience, do not lie about these men. Where is their labor? Where is the exponent of their industry? Where is their bountiful beneficence? What tears have they wiped away? What useful thing have they done? Where are the evidences of their desert? They are barren and granited from head to foot, so that even moss will not grow on them.

2105. Church-Members to be Trained.—The desire to get men into the church, the driving them in, the throwing the net far and wide to catch them, the sending out shepherds to run them in, sheep-like, and then letting them alone—that is not to be commended. It is like bringing raw material into a shop, and leaving it unmanufactured.

2106. The Worst Heresy.—There is no heresy in the long list of those which have invaded the Church, like the heresy of negativeness, of inaction, of death. The idle church-member is the great heresiarch.

2107. Authority in Thinking.—The highly organized animals—the birds and beasts of the upper rank—select their own food, and reject what they dislike. They range the air or the earth, find, take, or leave, as it pleases their tongue. It is the round clam that lies still, and lets the water bring him what it will. It is the round clam—that pattern of devotion! which opens, eats, shuts, and is a clam still. And the clam ranks not a degree higher on the scale because the whole ocean is so big, that brings in his food to him. He is but a clam.

So, though the Church of two thousand years may roll in its waves upon the individual, if the individual only opens, takes, shuts, eats, digests, and opens, takes, shuts, eats, digests, he is but a clam spiritual.

2108. Independent Workers for God.—When David went out to meet Goliath, Saul, who was of the old regulation pattern, said, "Put on my armor;" and David put it on; but he rattled about in it like a snail in a lobster-shell; and, throwing it off, he said, "Give me my sling." And he took the sling—a weapon that he knew how to use—and smote the old Philistine in the forehead; and down he came. Let those use the sling who can best use the sling, and let those use the sword who can best use the sword. Use anything that will answer your purpose in saving men and serving God.

2109. Past and Future Church Work.—How shall it be in the future? You never saw a successful Christian work begun in any church by hankering after something that was past. A farmer who should sit down and think what a crop he had year

before last, but should do no ploughing and planting in the spring, would be left with an empty granary in the autumn.

2110. Oneness of Creed.—I am suspicious of that church whose members are one in their beliefs and opinions. When a tree is dead, it will lie any way; alive, it will have its own growth. When men's deadness is in the Church, and their life elsewhere, all will be alike. They can be cut and polished any way. When they are alive they are like a tropical forest, some shooting up, like the mahogany-tree; some spreading like the vine; some darkling like the shrub, some lying, herb-like, on the ground; but all obeying their own laws of growth—a common law of growth variously expressed in each—and so contributing to the richness and beauty of the wood.

2111. Church Discipline.—A poor woman who sold apples, cakes and candy was a member of a certain church in New York, and was disciplined for keeping her shop open on Sunday. She pleaded that the profits of this one day in the week was just the difference that enabled her to pay her rent—that without it she could not support herself; but the Session (good men), were obliged to discipline her, although one of the members of that Session kept one of the largest hotels in town. There is a good deal of difference between keeping an apple-stand and a hotel.

2112. Unchristian Fellowship.—My heart is very sore, though not for myself. During the past few weeks the papers have been filled with things which have come very close to me. A man who stood high in office in this city, who stood higher yet in usefulness, who was clear of understanding and of the kindest feelings, through a mistake which many of you may be committing to-day, and which many men who have died on beds of honor have committed, is discovered, and he comes to the ground. His church lays him on the public dissecting table, and cuts him up with a deliberation that is extraordinary. It dwells on his sin, his guilt, his fall, and his destruction, until you find that it is a church clearing its own skirts in dealing with him. It is making record before the public as the elder brother did, saying, as it were, "See how much better we are." Where is the sympathy that ought to be shown by Christian men towards an erring fellow man? I have very little knowledge of the facts, but I know that when a Christian brother is in trouble there ought to be a pavilion of Christian hearts into which he can enter. He ought not to be left to die in despair. There ought to be tears enough shed for him to wash away his transgression. It is a sad thing to see a cannibal church, and to see men rent and devoured under the name of religion, of honesty, and of purity.

2113. Self-Help in Church-Making.—Every single summer, in the water around Peekskill, come swarms and troops of crabs, dropping their old shells; and they are houseless, and lie tender in the water. We neither pour lime into the stream, nor do we carry them anything at all. We let them wait; and there develops out of every healthy crab a shell that covers it. They make their own shell. They only want healthy life to take care of the covering. Now, through all the community, the churches of the Lord Jesus Christ have the power in them to develop their outside covering, provided there is zeal, and strength, and fervor, and Christian experience enough.

2114. The Real Meeting.—One of the great difficulties with meetings ordinarily is that people are so separated as to lose the whole social element. You will notice that, after a prayer-meeting, which has been very dull and very stiff and very proper, has been closed, and the brethren gather around the stove, they commence talking socially among themselves, and then it is that the real conference meeting begins. One deacon says, "Brother So-and-so, when you were speaking on such a topic you said so and so." He goes on and makes quite an effective little talk, but you could not have dragged it out of him with an ox-team during the meeting; and so one and another will speak up and join in, and they will get warmly interested in their discussion. Around the stove was the real meeting. The other was the mere *simulacrum* of a meeting.

2115. Speaking in Meeting.—Look around the household. Here is one of the family who talks incessantly to everybody, and all the while, and with reasonably good sense—considering how much there is of it; but here is another who hardly talks a word all day, except with her eyes. She listens, she hears, she nods assent, but she does not speak; though oftentimes in her silence she is more interesting than one that talks. And you do not take it to be treason against the family, nor to be evidence of a want of affection, that she does not talk. And if freedom in what is called demonstrativeness is allowed to persons according to their disposition in the lower circle of friendship, is it not allowable in the higher circles of spiritual fellowship?

2116. Men Who Should Speak in Meeting.—In meetings, those accustomed to speak, emotive and imaginative persons, persons that are excitable, do the talking; whereas, the man of thought, the man of patient investigation, the man who has reaped the field of life, and is full of valuable experience, sits silent, a year, five years, ten years. He never opens his mouth. He is a granary full of corn, not a single kernel of which is dropped into the ground. It comes in silent, it stays silent, and goes out silent, and does not propagate itself. And there is many a man of ample resources who keeps those resources to himself. Is that right?

2117. Insincerity. — When I hear brethren rejoicing in conference meetings, I am glad of it, unless I have reason to suppose that those are mere banners thrown up, just as we put flags out at any great celebration. A man may be an old hunks, and not care a snap for his country, but if everybody is putting up flags he is going to put them up, too.

2118. Undisclosed Histories.—We have listened to many interesting experiences to-night; but, after all, the undisclosed histories of our church are more than those that are brought to light. If you take a handful of sand upon the seashore and bring it home, every grain may be like a crystal; but what is that handful compared with all that you left behind! If you take a cup and go to the spring on the side of a mountain, and bring it away filled with water, the drops that you bring may be beautiful and refreshing; but what is that cup of water compared with all that flows from the spring, day and night, through the whole round year! And, at best, what are the things that we bring here? We may be sure that whatever we say in these meetings, more will remain unsaid than is said. The measure of our hearts does not at

all compass the goodness of God to us.

2119. Naturalness in Prayer.—Because a man with a great heart and mighty experience pours out the tides of his devotion before God in sentences that roll and tumble like porpoises in the deep, shall I exclude him from the prayer-meeting and the church? Because a man has not studied Lindley Murray, because he is not in agreement with Webster, shall I deny him a voice in the sanctuary? Because a man's speech is like a ship rolling and tossing in the wind, shall I say to him, "Take in sails, draw into port, and cast anchor"? Shall I reject a man's efforts to worship God because his manner is rude, and so not according to the prescribed ideas of movements and methods? And if a man is rhetorical, when he speaks shall I criticise him because, as is natural to him, he uses well balanced sentences, and rounds up his periods in the most polished style? If his manner of speaking and praying be natural, either with education or without it, it is his liberty, not only, but your riches.

2120. The Conference-Meeting.—You do not think it needful to bring all the dross that is in the gold from California to exhibit it. You think it is enough to bring the gold and exhibit that. And it is not needful that you should exhibit all the dross of experience, and make it equal to the real experience of Christian life. The point where the soul catches the light of heaven; the point where the Holy Ghost, resting on the affections, kindles them into responsiveness to God—that is the point where the world should begin to see religion.

2121. Audience not to be Scattered.—You know that to build a fire you lay down a small splinter, and put another on that, and another across that, and another upon that, and keep putting one on top of another, so that they readily catch fire when lighted; and on this you put dry wood; but if you put one stick in one corner of the stove, another in another corner, and so on, scattering them about so that they do not touch each other, you will not kindle a fire all day long. When you want to build a fire you have got to bring your kindlings together; and if you want to kindle a fire of the Holy Ghost in a prayer-meeting, or a flame in any meeting, those present should not be scattered here and there about the room, but should sit together.

2122. Woman in the Prayer-Meeting.—The strangest thing in the world to me is, that the church, by a misconception of Scripture, has excluded from its benefit one of the choicest parts of devotion. I mean women's praying; for I do not hesitate to say that God made woman to be the natural priestess, compared with whom we men are but clumsy specimens of virile shallowness. We have not the depth of heart that she has; and yet, women are not heard to pray in our meetings. They who easily run into heaven by the mere impulsion of thought, they who are almost born to the service of the altar, they who walk in daily familiarity with heavenly things, they whose experiences naturally draw them into the channel of prayer—for the most part they never pray, unless it be over our cradles in childhood, when we do not know it. The church has always been lean, and it will always be lean till women pray in its meetings.

2123. Safety in Expression.—There are a thousand influences in life that are mischievous, which would not be so if they had room to expand. There are men who make trouble in churches

because they are not allowed to express themselves freely. Let a man spread himself, and relieve his mind, and he will settle down and become a manageable and efficient worker; whereas, if you hedge him up, and attempt to repress the manifestation of his feeling, by and by, in spite of the deacon on this side, and the deacon on that side, and the minister in front, he will gather force, and burst out somewhere. Let a man give loose rein to his feeling. You can bear it, and he will be relieved.

2124. **Churches Need Excitement.**—Gardeners know full well that plants which grow under glass are never as healthy as those which grow in the open air, among other reasons because they cannot get wind. The plants that grow out of doors where the winds rock them have certain elements of health which you cannot secure in plants that grow under cover. We have an artificial wind in the larger green-houses to remedy, as far as possible, the disadvantage to plants of being grown within doors. Plants require motion. And as it is with plants so it is with churches. They need excitement—social, mental, spiritual. A dull church is apt to be a weak church.

2125. **The Soul in Danger.**—If some sweet, fair child, a blossom of love, the dear center of every thought of tenderness, had died; if when sickness invaded the house, no skill could save; and the child was dead; and if the child being laid in its beauty in some adjoining chamber, the mother should commence dancing up and down, and singing the wild song, "My child is dead! my child is dead!" you would send after the doctor for her. But you are doing it. There is many a man that is doing it. He does not believe the truth. "Oh, I know all about this stuff. I was once converted myself. I have been through it. There is no truth in it; I do not believe in it any more: I am happy enough. These folks are all in bondage." He has lost his soul, and is dancing!

2126. **Rare Virtues Remembered.**—I knew a mean but very rich man who one day was surprised into doing a generous act, and never forgot it. Five years afterwards you could hear him tell, in his neighborhood, what he did once; and ten years afterwards he still rehearsed the old story of what he had once done. But he never repeated the act, though he recollected it. There are persons who have an experience. They remember when they were roused up once—yes, they *remember* it,—only!

2127. **Laboring for a Revival.**—When men say to me, "Your revivals are got up," I say, So are crops. So is civilization. So are good manners. So is arithmetic. So is business. So is everything else. Of course revivals are got up. There is nothing worth having in life that is not procured in that way. Do you scorn a product because you can say, "Here is the machinery by which it was produced"? Do you disdain a man's intelligence because you can say, "He went to the primary school, to the high-school, to the academy, to the college, and to the law-school, and it was produced by this machinery"? Is there any harm in using proper causes to produce certain results?

2128. **Religious Excitement.**—Those denominations and churches and ministers who believe in revivals, in intensity in religion, go to the root of the matter. There are some objectionable things in religious excitement; but there is also much that is good.

And if men say that passion is not religion, my reply is that there is no religion without passion. For, though passion is not religion, religion in its nature is intensive. But the higher feelings are not necessarily boisterous. The most intense feelings are often the stillest. It is when the fire is first kindled that there is the most smoke and crackling, while the bark and softer external parts are being consumed. As the fire comes nearer and nearer to flame, the less there is of smoke. And by and by the coal surpasses the flame. And the heat is greatest when there is the least sparkling and snapping and roaring.

2129. Grades of Religious Revivals.—I see a very perfect overcoat, warm, fine-fitting, lined, all plushed; and I say, "That is the kind of overcoat for a gentleman." But I cannot get it; I haven't the money. There is a coarse roundabout, that I do not like as well; it is not half as good; but I would take it rather than go without any. Then there is a pea-jacket that is not half as fine as the second one—a great lubberly thing, that, on a man, looks like a cloth box about him. I would rather have that than shiver without any. Then there is a great big army blanket, which is homelier than any of them. I would take that army blanket rather than not have anything.

Now, the lower forms of religious revival are coarser than the higher forms; there is more dross in them; but they are better than nothing, and are acceptable on the way up to the higher forms.

2130. Revivals and Reactions.—Though intense feeling is not religion, yet true religion tends to excite feeling. If not doing any harm is the only thing to be thought of, as many persons seem to think, if being safe and having no reactions is the chief idea of religion, then the safest thing in the world is a horse that is spavined, and knock-kneed, and broken down, and spare-ribbed, and so feeble that he cannot think of running away, and could not run away if he did think of it.

2131. Variable Moods.—The variableness of Christian moods is often a matter of great and unnecessary suffering. But Christian life does not follow the changes of feeling. Our feelings are but the torch; our life is the man that carries it. The wind that flares the flame does not make the man waver. The flame may sway hither and thither, but he holds his course straight on. . . . Our wind-blown feelings rise and fall through all our life, and the draught of death threatens quite to extinguish them; but one moment more, and they shall rise, and forever shine serenely in the unstormed air of heaven.

2132. Revivals.—It is a glorious thing to have a freshet in the soul,—to have the better feelings overflow their banks and carry out of the channel all the dull obstructions of ordinary life. It reveals us to ourselves. It augments the sense of being.

2133. The Primitive Church.—We have reason to suppose that the Christian church never separated itself from the old Jewish church until after the destruction of Jerusalem. Up to that time the Temple was sacred alike to those that were Jews of the strictest sort, and to those that were Christian Jews.

We have almost an exact analogy of this in modern history. When Wesley undertook to reform the Church of England, he did not separate his disciples from the Established Church; and to the day of his death they did not leave it. They remained

in it, and observed its ordinances and rules, at the same time holding separate meetings of their own, over and above those of the Church. And the early Christians still adhered to the Temple-service, though they had their social gatherings besides, until the city was destroyed, and the Temple with it, and they were driven from it. Then they were obliged to frame some other organizations; they took the synagogue for their pattern, or copied largely from it. And the circumstances of these organizations varied almost infinitely. There was no prescribed outward form for the Church.

2134. **The Church a Natural Development.**—Christianity, largely considered, is not an organized church, though this is one of its instruments. Churches spring from the spirit of Christianity in the same way that households spring from love and wedlock. They are not commanded. It is not commanded that one should dwell in a house with a family; but if persons are united in love there is no need of command. It will take care of itself. There was no command in the New Testament to organize Christian churches. That matter would take care of itself, and did. As soon as men begin to be interested in each other, and to seek each other's welfare, by instruction, by comfort, by help, they have to meet: and, meeting, the law of convenience, time, place, custom, country — all these determine the forms of meeting; so churches spring up inevitably. And that is the Apostolic Church, that is the real Church, which answers the ends of piety best.

2135. **The Church a Sustainer of Christian Life.**—These flowers on the desk before me now depend for their support on the cup in which they are placed. They did not, however, a few hours ago. Then they had their own several roots, and drank their own supply, night and day, from the earth. But now that they have been plucked from their own roots, they are dependent upon this extrinsic source of supply. The moment they were deprived of their roots, that moment they ceased to have power to obtain their own sustenance. The Church has been made to be, in a certain sense, a vase, in which Christians, cut off from their roots, have been supplied with water by the hand of the priest, and have been dependent for juice and sap upon extrinsic help.

2136. **Church Lineage Interesting —Not Vital.**—I have no objection to any Episcopal communion tracing itself back as far as England. There is no harm in taking an old house to pieces and building a new house out of the materials of the old. And if our Episcopal Church is formed from the elements of the Church of England, it is no worse for that. It would be a matter of some antiquarian pleasure to trace it back to England, and, similarly, for the Church of England to find its source in the older Roman hierarchy. I do not object to persons having a love for such things. All I say is, that they are incidental and collateral, not essential.

I like to see the clematis climb about the doors of my house—and it does. I like to plant vines and bushes about my dwelling. They make it sweeter and more delightful. I never open my window in summer, that a hundred flowers do not send in their airy thanks to me. But give me my inside life; give me my companions in the household, and if there were not a flower on all the lawn, nor a vine on all the building, it would be home to me still.

2137. Baptism. — The ordinance and act of baptism is simply declaratory. It declares a fact, that is all. It does not make a change, nor seek to make a change. The attempting to live heart-clean by the washing of the Holy Ghost, as by the washing of water we attempt to live body-clean—that is spiritual baptism. And outward baptism is the mere sign and declaration to the world that the subject of it is being cleansed in heart by the Divine Spirit—or that he thinks he is.

2138. Variation of Ritual.—Some men think that baptism is regeneration. I don't think it is regeneration or anything like it. It is merely a sign. I do not think a man is a good soldier because he has put a cockade on his hat; but the cockade on his hat is a sign that he is a soldier. Baptism is the outside sign of a certain supposed condition. I respect my own conscience and liberty; I respect the liberty and conscience of everybody else; and I say, You may sprinkle; you may pour; you may immerse; and I receive you notwithstanding. You are as good as I am; and all that I ask is: Receive me, too.

2139. Religious Rites.—"Let not him that eateth despise him that eateth not." That was one of the Levitical ceremonials or symbolizations which had as much importance as whether a man shall turn his back to the congregation when offering prayer, or whether he shall read from the back of an eagle and call it a lectern.

2140. Unity of Spirit, Rather than of Thought.—Join with me in the heartiest prayer, not so much that God will unite his people by common thinking, common ordinances, common governments, or any of these external things, but that he will so exalt the power of Christian sympathy and Christian love that men of every organization, of every sect, and with every way of worship, shall be irresistibly brought together, heart to heart. As drops to drops of water make the streams that nourish the land, and make it glad, so may the loving inspirations of heart joined to heart flow down like the river of life!

2141. The Business of the Church. —If the sun should take counsel with itself, and say, "Here am I, a splendid old sun, and I have got to take care of my light: everything depends on me, and it will not do for me to compromise myself, and go into that deep valley, into that dark cave, or into that obscure thicket. My business is to keep bright, and to take care of myself." What kind of a sun would it be that should talk thus? But you will find ministers and churches talking in the same way. They say, "It is the business of the Church to take care of religion." Did Christ die for religion, or did he die for man?

2142. Modern Miracles. — I am amused when I hear sects and churches talk about having evidence of Divine authority because they have miracles. Miracles in our time are like candles in the street at midday. We do not want miracles. They are to teach men how to find out truths themselves; and after they have learned this, they no more need them than a well man needs a staff, or than a grown-up child needs a walking stool. They are the educating expedients of the early periods of the world. As such they are divinely wise; after they have served their purpose as such, it is humanly foolish for persons to pretend to have them.

2143. Piety From Unlikely Conditions.—We very properly look for flowers in soil, and not upon rocks. But what if some wind has caught a seed and dropped it in a seam in the

face of a cliff, and kind rains visit it, and a scanty soil hospitably feeds the beautiful thing, perched up a thousand feet above its fellows, nodding and shining like a pendulous breast-pin on the bosom of a cliff, shall we declare that there is no flower there, because it was so little to be expected there? Christ has followers in every sect. And we are to accept the *facts* of piety against all presumptions created by the system in which it may have grown.

2144. **All Churches Needed for the Church.**—No church is, or ever was, perfect, nor can be. It transcends the measure of human power. Perfection means so many things, and in such degrees of excellence, that it does not belong to any one. I think very highly of a great many separate flowers—of the rose, of the camelia, of spring flowers; I do not know any one flower that does or can represent the floral kingdom. The homeliest have all the perfume, often. The highest have form, and no fragrance. Some have the purity of white. Some have glowing tints of red, scarlet, and what not. Some bloom in spring; some late in autumn, and only then; and some all the time. Some are floriferous, and others are scant and parsimonious of their beauty. You cannot conceive of a flower that can be made to represent the sum-total of these; for a flower cannot be homely and handsome at the same time. It cannot be fragrant and inodorous at the same time. It cannot be chary of its beauty, and at the same time multitudinous in its bloom and blossom. Therefore, God causes different qualities to inhere in different blossoms. And the *whole vegetable kingdom* represents the vegetable kingdom. Nothing short of that will do it. All churches make the Church.

2145. **Denominationalism.** — Was there ever anything so foolish, so squeamish, so absurd as all this talk about the sanctity of the Church, and about a man's loyalty to his denomination! You might as well talk about my loyalty to the fences round about my farm. Fences are very good things against wandering cattle, but you need not make a life-and-death matter of them. Yet, some one of your crusty old farmers will spend half he is worth on a lawsuit, because a man has three inches of his territory. Life is too short and too precious for these things, and when a man can go into another denomination to preach to their acceptance, and can hold them around about him, in the name of Heaven, in God's name, and in the name of love, let him be!

2146. **Efficiency of Sects.**—The Roman Church thinks it is a broom-handle, and that all other churches in Christendom are like the splints of a broom—split up into many parts. Well, I never saw any one use a broom-handle for sweeping. It is the splint part that is used for that purpose; and it is by means of the innumerable splints that one is enabled to sweep clean. It is the multiplication of sects that brings out truth, enterprise and higher manhood; and it is by what they do that we are to judge of their value.

2147. **Unchristian Orthodoxy.**—It is a narrow orthodoxy that cannot work with anything but itself.

When, during the terrible railway disaster at New Hamburg, men were rushing in crowds to rescue from the wrecked cars those that were in them, or to drag from the water those that had been thrown into it, do you suppose it was necessary for them to stop and say, "Are you a Republican, or are you a Democrat? Because I am

not going to be seen working alongside of a man not of my political belief, and have people suppose that I endorse all his abominable political doctrines?" Would not that have been monstrous? And yet, in Brooklyn, within my time, for years and years, the Sunday-schools of the Unitarian churches were not allowed to walk in procession with the Sunday-schools of the orthodox churches, on Anniversary days; and the Unitarian churches had to draw off their schools and form processions on other days; because it was feared that the little orthodox children would catch some heresy from the little Unitarian children, if they were allowed to walk with them in the street! Over that scene, Christ was sad, and the devil was glad.

2148. **Religious Intolerance.** — As mud on whiteness is a great deal more apparent than mud on greenness, or on blackness, according to the color of the mud on the road; so nowhere in the world is evil more apt to be indulged and more conspicuous than in religious circles, in the strifes of men in respect to authority in ecclesiastical affairs, in respect to the importance of truth in doctrines, in respect to questions of administration in church life. There is nowhere that men should be so very tolerant of each other, and there is nowhere that the Church of Christ has been more bitterly intolerant than in many church matters.

2149. **Sectarian Misjudgment.**—It is the old story over again of the statue of a man and a lion. It is said that a lion, on seeing the image, said, "If I had been the sculptor I should have made the lion on top of the man, and not the man on top of the lion." I never heard a man of one denomination make a statement of another denomination's doctrines so that that denomination would accept it.

2150. **Christian Esprit de Corps.**— To be proud of your company; to be proud of your officers; to be proud of your regiment; to be proud of your division; to be proud of the army corps to which you belong; to be proud of the cause which you have espoused; to have a common feeling of sympathy with those with whom you are associated—this is one of the elements that make a grand army, and ensure success. And that which is true of the outward military life in this respect is even more true of the social and spiritual life of Christian men. They should feel each other's hearts beat. They should rejoice in the sense of being united in seeking a common end and aim.

2151. **The Church Militant.**—When the great Army of the Potomac was about to move, there was no feeling of rivalry between the infantry and the cavalry, or between the cavalry and the artillery. They all belonged to the one army; and these different sections supplied elements which went to make a grand unity, a total whole.

The army of God is divided into different sects; and there is no reason why they should stand in jealousy over against each other. They are parts of one great body, and they ought to be in affiliation and sympathy one with another.

2152. **Sects: Variety.** — Sects are the flowers, all children of the sun, yet widely different in their structure and appearance. Would you reduce them all to one, and have nothing but daisies, nothing but tulips, or nothing but violets? Sectarian organizations (but for their thorns and prickles) are all of them wise. I believe in the organization of Christians into churches, as I believe in the forming

of churches, by elective affinities, into sects. But sects are not Christianity. They do not represent the whole of it. Christianity is represented by the sum of all the sects, and not by any one of them.

2153. **The Test of Instrumentalities.**—Though you have a straight line of apostolic successors, if your work is poor, you are not in the line of succession; and if your church does not make full-grown men, it is not. I do not care anything about the line of succession of my grapes, if my vineyard brings forth better wine than your vineyard does. You may say that yours came from those that Noah planted; but by their fruit ye shall know them. And the test of all churches, as of all orthodoxies, and all doctrines, and all usages, and all governments, is this: What is their effect upon the generations of men?

2154. **Religion Hindered by Ecclesiasticism.**—Perhaps the most extraordinary contrast ever known to history is that which exists between the genius of the Gospels and the pompous claims of church hierarchies. Christians made haste to repeat the mistakes of the Hebrews. Religion ran rank to outwardness. The fruit, hidden by the enormous growth of leaves, could not ripen. Spirituality died of ecclesiasticism. If the Church has been the nurse, it has also been often the destroyer of religion.

2155. **Partisanship in Church Life.**—Even in our religious feelings, we are prone to follow our sympathies rather than our judgments or consciences, and to measure ourselves by the general condition of the church or sect to which we belong. We are as if we were in a ship, and we called its voyage our voyage, and its passage our passage. And if our church or sect is flourishing, we have a feeling that we are flourishing; and so we lose our personal identity.

2156. **The Principles of Protestantism.**—The German Protestant declared, "I have rights as against the Church." The Puritan Protestant declared, "I have rights as against Government." The Independent or Congregational Protestant declared, "I have rights as against civil governments, church governments, and all mankind. Neither the multitudes nor the organized few can take from me what God gave, and I will preserve." These were the three great strides which landed on Plymouth Rock.

2157. **Church Councils and Authorities.**—An "independent church," in the phraseology of our time, would seem to mean a church that is allowed to do just as it pleases, under the dictation of a neighboring church. The idea is that there must be competent men enough to determine what the minister shall do, and then, obeying them fully, he may do what he has a mind to! If I were a Presbyterian minister, and my presbytery would give me authentic certainty that they would stand in my place at the judgment seat of Christ and take all the odds there, I would preach as they told me to; but every man shall give an account of *himself* before God. If my bishop, kindly and calmly, would enter into bonds satisfactory that he would take care of me in the Day of Judgment, and say that I was his disciple and did what he told me to, that would ease my mind very much. I have a right to ask a council for information where I need it, and I am grateful for it.

2158. **Congregationalism.** — This church has been in the true sense of the term a Congregational Church. It has never been governed by its minister. I cannot say that I have no in-

fluence over my church; I have a good deal of influence over it—fully as much as I ought to have; but I do not think I have a particle of authority over it. There are no things transacted in this church on the sly. There has never been anything fixed here so that you could not help yourselves and choose between what you thought and what your pastor thought. Everything has been as free as air in debate on every question. You have done what seemed to you best, whether I agreed with you or not; and there has been no ill feeling. I have been bearded by young men in my parish; I have been put down in discussion here; I have been overruled now and then; and I have felt very proud of it. I do not want to raise a team of horses and have them act like cows. What I want in my church is a collection of men capable of self-poise, inspired with the highest motives, and competent to act independently and coherently.

2159. **Christian Men cannot be Disfellowshiped.**—As a good street-lamp cannot be put out by the wind, and as a city set on a hill cannot be hid, so a church that stands on Mount Zion cannot be put down. Any church whose members love the Lord Jesus Christ in sincerity and in truth, who are rearing well-ordered households, and who are preaching and practicing the great precepts of the Gospel, will stand and shine in spite of all jurisdiction, and be loved by all that love Christ. You cannot disfellowship them; for, although you may say to them, "You shall not come into our councils, our conventions or our conferences," you cannot say to them, "You shall not come into our hearts." I will defy a man who is a Christian not to admire and love whatever is Christian in other people, whether they stand inside or outside of his pale.

2160. **The Church of the Future.**—Beware of religious faiths that separate men. Beware of religious faiths that put forth a hand bearing a flail, and go into life beating down, beating down, and beating down each other. Look for those religious administrations that draw men together; that inspire good will; that teach patience and gentleness and forbearance. Look for sweetness, and not for bitterness. Look for a forgiving spirit, and not for unrelentingness. Demand and secure, in the religion of the coming day, in the Church that is to be, all that there is of mercifulness without impugning the strictness of justice; all that there is of gentleness without taking from the strength of the bones of responsibility.

2161. **Generic Unity; Specific Variation.**—Nothing would be more instructive than to hear the housekeepers in a neighborhood discuss each other's economy. Each is careful in some direction, and profuse in another; and each criticises the others' profuseness. But economy is a question of final results, and not of special methods. All through different households you find disagreement in specifics and agreement in generics. Now, throughout the world, churches are artificial households. And they are good households. There are sects, scores of them, as there ought to be; and though they specifically differ, they are generically promoting good morals, inspiring spiritual appetites, and lifting men up from the plane of the passions to the plane of the moral sentiments. They are teaching men to live, not by sight, but by faith. And one does it in one way, and another does it another way. One does it by ordinances and symbols,

another by silence and by the teaching of the Spirit, and another by intellectual disquisitions. And so there is some general unity between them, though they are running in their own ruts and channels.

2162. **Mutual Recognition of Sects.**—Why cannot common sense prevail among men that are divided into different cliques in religion, but are all seeking one immortality, are all seeking the one disposition by which they shall learn the thing that shall immortalize them? Do not let us quarrel and steal sheep out of each other's pasture, and then think it is a triumph and glorification.

2163. **Preachers from Other Denominations.**—If a congregational church wants a Methodist Dr. Newman, and they hear him with profit, he has a right to stay there. His exterior relations may remain with the Methodists, and there is no harm in that. I do not care where the roots of the tree pasture that hangs over my wall and gives me pears. And if all the glow and enthusiasm and life of our Methodist brethren can be carried into the formalities of some of our other churches I think it would be a great blessing.

2164. **Concord, not Unison.**—Nature abhors organic unity, as she was said in old times to abhor a vacuum. Nature is contriving after differences all the time. She strives for harmony; never for unity, except in that sense. Harmony is not a monotone. Harmony is not unison. It is concordant differences. To-day, the reigning idea in most of the churches is that we are to labor for an ideal oneness; that we are to labor for oneness in thought, oneness in worship, oneness in organization. The idea of a church that all the world round is repeating precisely on the same hour of the same day in every latitude and everywhere one monotone: call that a grand and glorious idea? It is at discord with the Divine idea. It is running against the genius of creation.

2165. **Church Interchange Wholesome.**—The sooner it is understood that churches and sects are just what States are in this government, the better it will be. A man is born in Connecticut, and he thinks it is the best State in the Union—until he sees some other. And when he gets out of it, he does not forget his native State. He goes to New York, and settles there; but does anybody think of saying to him, "Turncoat! turncoat!" It is a part of our civic liberty that a citizen of one State is a citizen of every State. And it ought to be so in church organization.

2166. **Institutions of Religion.**—There is the same difference between the Church and religion that there is between the hand and the soul. The hand is important, and I do not propose to cut it off; but if it is a choice between the hand and the soul, I know which I should choose. Now churches, and seminaries, and Christian institutions of all kinds are feet with which religion walks. They are hands with which it helps itself. They are instruments which God employs in carrying it forward. But when a comparison is made between institutions or ordinances and the things which they serve, there is no question which is superior.

2167. **The Church and Religion.**—It is said that churchism is wearing out; that men no longer frequent the house of God. Church-going never has been a besetting sin. I think men go fully as much as ever they did. But, even if it were true that churches are wearing out, churches are one thing, and religion is another. The

church is no more religion than the masonry of the aqueduct is the water that flows in it. Schools are a very different thing from intelligence, though intelligence uses them as instruments; so churches are merely instruments of religion. They may vary; the truth remains the same.

But besides this, the spirit of man, in religion, intermits. There has never been a steady growth in anything, neither in the discoveries of science, nor in the progress of government, nor in religious life. Always, growth comes by intermissions, and it would not be strange if it should be so in the Church. If, then, there were now a decadence of interest in religion, it might show simply that we are in one of these stages of temporary inactivity. But I do not believe the fact to be as it is stated.

2168. **The Best Church.** — Jonathan Edwards wrote his *Treatise on the Will* (one of the most extraordinary pieces of human thought and ingenuity on record) on a pine table of most execrable construction, in a little room not so large as my platform, sitting in a hard, splint-bottomed armchair. Now suppose that a school of philosophers should be found quarreling with a man that produces another *Treatise on the Will* equally great, by attempting to ascertain whether he wrote it in a room eight by twelve, whether he wrote it on a pine table, every one of whose legs creaked, whether he wrote it sitting in a splint-bottomed armchair, and whether he wrote it on paper of a given age and with a goose-quill of a given pattern: they would resemble exactly the disputes that I see among churches as to whether this one or the other one has is the true Church. The room that has a man in it who can turn out a treatise like that of *Edwards on the Will* is one to be highly honored. I care nothing about the room; it is the *Treatise* that gives power to the room, and not the room that gives power to the *Treatise*. What care I whether a man is made in a Quaker Church or in an Episcopal Church? These are all shops, and the doctrines are tools, and the members are merely workmen. I care nothing for the shop if it does got give me good work, whether the shop be made of gold or of clay. I take the work, and not the shop.

2169. **The Value of Churchly Forms.** —I am not one of those who say that repeating the sacred Creed, or performing pilgrimages, and fastings, and penances, and mortifications, or bestowing gifts and charities, is all useless. On the contrary, if I see a man who by repeating his *Credo*, or his *Ave*, or his *Pater Noster* is made more devout, I say, "That does him good in the proportion in which it makes him more devout." If a proud man performs penances and mortifications, and it humbles him, I say, "It does him good so far as it humbles him." These things are instruments; and if they work out any good in a man, they are valuable for just that; but for nothing else. They are schoolmasters; and they are good if they teach man, who is their pupil. But in the time of the Reformers it was thought that there was intrinsic merit in them, independent of what they did in a man.

2170. **Communities, not Institutions.** —I would not speak one word to undervalue the Church; but if a man be a hunter, after he has fired, does he look into the rifle, or where the game is? And am I to look into the Church and the Bible, or at the condition of my fellow-men, to see the result of Christianity? Any good in-

stitution, whose design is to affect the whole community, must be studied first in the community, and not in the institution.

2171. **Value and Peril of Priesthood.**—In general, according to the civilization and knowledge of the globe, the priesthood represent the best elements of human nature, and strive to draw people up to those elements; but when they are organized as a class, with peculiar privileges, when they gather wealth to themselves, and when political power comes into their hands as well, then they become a very dangerous class. It is dangerous in a great community to have any class which is immovable, and in which there is no circulation from the bottom to the top.

2172. **The Apostolic Quality.**—Oh! that those men who are so fond of finding the Apostles could only find the inside as well as the outside. What they seem to seek is the Apostles' old coats, their old linen, their cast-off garments—not that glowing soul of catholicity, not that large element of true and manly love, not that broad sense of liberty, not that intense feeling of personal independence, which was in Paul, and which was in the Master before him.

2173. **Proselyting.**—Let us not use our liberty to destroy those who are weaker in faith and in intelligence than we are. If priests are afraid to let their people come to this church, then they do not understand me. I have never said a word against any other church, that I know of, since I have been a minister. I criticise beliefs freely, and always will; but I never lifted my hand to proselyte a person. I never strove to take a person out of one religion and put him into another. The kingdom of Christ is not profited by such a process, any more than I am by taking a ten-dollar bill out of one pocket and putting it into another.

2174. **Church Exclusiveness.**—Here is a miserable old cinnamon rose, that does not bear blossoms to amount to anything; but it is very proud because it stands in rich, yellow loam. And it has great contempt for that damask rose, which stands in gravel and naturally poor soil, although it is covered with fine blossoms, and will not commune with it. Why? Because it stands in sacred yellow loam, itself! It makes no account of the fact that it has poorer leaves and poorer blossoms, and is poorer every way, than the other rose. And so it is often with Christians. You shall see poor, starveling Christians in fair pots, and rich, plump, blossoming Christians in poor pots.

2175. **The Worth of the Church.**—No man need say anything against churches or ordinances; for these are mere tools, they are mere implements. Because you cannot eat the harrow or the plough, it does not follow that the harrow and plough are not good in raising wheat that you can eat. But it is the wheat, after all, that has the value—not the implements by which you raise it. Although the tree that brings forth peaches, pears or apples cannot be eaten, nor its leaves, it is necessary that there should be a trunk, sap, and then the springing germ, and then the swelling and the ripening, and then the final deliciousness of the perfected fruit. The fruit is what we want; but you have got to have the instruments by which it is developed.

2176. **Curative Life-Power.**—When a man has symptoms, when he is a little out of order, he doses, and gets worse—as he ought to; and when churches are a little disordered they

dose, and get a good deal worse. When a man is out of order physically, if he is abstemious, and his system has stamina, resiliency, vitality, he gets well. The doctor has the credit of curing him; but it is his system that does the work. Nothing is so curative as life-power. That is the essential, in man or church.

2177. Modern Religious Influence.—When the Ohio River, the mountain snow melting, swells up to the measure of its banks, and begins to overflow and overflow, the big Miami bottoms are one sheeted field of water; and where I once lived—in Lawrenceburg, Indiana—I could take a boat and go twenty-five miles straight across the country, so vast was the volume. Now, suppose a man had taken a skiff and gone out over the fields and plumbed the depth and found only five feet of water, and had said, "Ah! only five feet of water, and the Ohio had forty feet." Well the Ohio has not shrunk one inch. There are forty-five feet there, and there are five feet everywhere else. Religion used to be mainly in the Church, and men used to have to measure the Church in order to know how deep the religion was; but there has been rain on the mountains and the moral feeling that exists in the community and in the world has overflowed the bounds of the Church, and you cannot measure the religious life or the religious impulse of this people unless you measure their philanthropy, their household virtue, and the general good will that prevails between classes and communities.

The Church is not less than it has been, it is more than it ever was, but outside of it also there is a vast volume of that which can be registered under no head so well as under that of religious influence, and which never existed in days gone by to the extent to which it exists now.

XXXVIII. THEOLOGY

2178. Theory not Practice.—Men sit around a tool-chest quarreling about saws and planes and chisels. They are not building anything; they are debating about tools. They are fit to be a theological seminary.

2179. Present and Future Knowledge.—There is no possibility of our knowing the truth except in part.

Now, is like a crystal which some half-cleft rock discloses in part, more being yet buried than is laid open: a face or two, the fine, bounding lines, being visible, but receding into the opaque rock. *Then* is that crystal completely extricated, all its form being disclosed and held up in glorious light, to take and flash back again from all its sides the effulgence of divine light.

2180. Mere Doctrinal Discussion.—What would you think of a husbandman who was not particularly careful of his mowing lot, or of his grain crops, or of his root crops, or of his orchard, or of his garden, but left them all in a sadly neglected state, because he was giving his whole time to the building of his fences? One large part of his time is employed in setting up his surveyor's instruments, and taking measurements, perhaps for the five hundredth time, of the boundaries of his farm. So he goes round and round his whole farm, marking out just where all the lines are. Then he begins to lay his fences. And oh! such fences! He must have the best that can be built.

Did you never hear of spiritual husbandmen that were forever defining the great points of doctrine; forever discriminating just the line between Calvinism and Arminianism, or between High Calvinism and Low Calvinism; forever drawing the distinction between High-Church and Low-Church of every sort; forever running round and round boundaries of the kingdom of God, making this place right here, and fixing that crook there; building and rebuilding the middle walls of partition between one sect and another, but never sowing and never reaping? Their farms are untilled and unfruitful. Their fences are all good, however.

2181. **Doctrines and Life.**—Bring out our confessions of faith. They are called "skeletons of doctrine," and are well called so; they *are* skeletons. Christianity looks, in many of the exhibits that are made of it, intellectually and doctrinally, as a man would if he had been dead ten years, and there was nothing but his ghastly gaping skull left of him. But when Paul speaks of Christianity, he speaks of it as a life, which is glowing and beautiful. In other words, he goes to the fruit—to the quality of piety. Our theologians, to a very large extent, go to the doctrines or philosophies that it is supposed tend to make piety (they may or may not do it, as the case is); but the question of our sympathy is not to be with the plow and the harrow, but with the harvest.

2182. **Doctrinal Preaching.**—I believe in doctrines, with my explanations; but I must use them. My duty is to take a plough, to fasten a team to it strong as eternity, and to put it into the soil, and to rip through the sod down to the subsoil, and to roust out all the vermin and the nibbling mice, and turn up the yellow dirt to the sun. No doctrine is good for anything that does not leave behind it an ethical furrow ready for the planting of seeds which shall spring up and bear abundant harvests.

2183. **Puzzles of Doctrines.**—Doctrinal difficulties are very much like such difficulties as a steed feels that is galled by an over-tight harness. If the owner goes and draws up the buckle one or two holes, will it relieve him? The tighter you pull, the more you gall. And these morbid intellectual difficulties frequently become worse and worse by discussion. For they are insoluble, most of them. No man can frame the Infinite into a proportional form. No man can measure God or the infinite Divine government by words.

2184. **Divine Truth: Human Statements.**—Men make no distinction between the Bible and the system which has been wrought out of the Bible, though there is just as much difference between the truth in the Bible and systems that are wrought out of it as there is between the iron ore from the mines of Pennsylvania and the implements that are forged out of that ore. You may make good tools out of the ore of the Bible; but they are not Divine, for you made them.

2185. **What a Creed is—and is Not.**—A creed is a good thing to teach a congregation by, and to catechise children by. It is good to lay down general points of belief around which a congregation may gather. But a creed is not a whip of scorpions by which we are to lash each other's backs.

2186. **Danger of Creeds and Confessions.**—Creeds and confessions, as helps and as histories are valuable, but as authorities they are the hands of dead men. Mortmain has been adjudged to be so dangerous in all

secular affairs that governments have restricted and destroyed it; yet mortmain lies on the throat of the church to-day, and a man may not speak that which the dead men of three or four hundred years ago told him he must not speak.

2187. Varying Views of Truth.—Nor can you find absolute unity of intellectualism in regard to high moral truths; you never can find it on this earth. There are certain departments where men may come to unity, as in arithmetic and in mathematics; that is to say, in the truths that represent materiality, and lie low for the service of the world, men can come to approximate unity. But when you consider the infinite variations of men's genius, the attempt to make them see all things alike in the higher realm is useless. You cannot take the realm of universal truth, and less and less in proportion as you go up, and make men see alike there. The men are not alike. The seer differs from the seer; and the very structure of man, as approved and adjudicated by the experience of time, compels men to see truth in different colors.

2188. Organized Variety of Human Nature.—How are you going to take men as they are made, and make them believe alike? Some persons are so dry that you might soak them in a joke for a month, and it would not go through their skin. No explanation would suffice to make them understand it. They must accept it by faith if they accept it at all. And yet, there are other persons who are so sensitive to everything that is humorous or ludicrous that probably there is not a thing on earth that does not, first or last, suggest something funny to them. How are you going to take such minds, and make them look along the track of truth and see alike? They are made differently; and it is not without a purpose. For variety—organized variety—is strength.

2189. Doctrinal Intolerance.—They slew him because he could not say *Shibboleth*; and that kind of slaying has been going on ever since. When in the ordinances men cannot say *Shib*boleth, but say *Sib*boleth, they are slain with the sword of the church. Since there have been Christian denominations they have not given over making war one upon another on grounds as narrow as that. Every one mounts his conscience for some docrinal distinction; and then he is riding the devil,—for a fiery conscience is nearer like the devil than anything else that we know anything about.

2190. Apostolic Heresy.—Does it not seem strange to you to hear that John Knox was suspected of being heretical in Edinburgh? or that Jonathan Edwards was suspected of being unsound in Northampton? or that John Calvin was suspected of being lenient and lax in Geneva? And does it not seem strange that St. Paul, in Jerusalem, was not regarded as having got up to the highest mark as a religious man? So it was. It was not openly charged that he was not orthodox. There were rumors to that effect, but no charges—none whatever. And so, after twenty years of earnest, faithful labor in almost all the civilized world, Paul came to Jerusalem to find that he was not "orthodox" according to the views of Christians there. They held him in doubt. The Christian Jews had accepted Christ. They believed in him. And yet they could not bear to break away from the Temple, nor from the routine regularity of the Mosaic law. So, when they heard that Paul had no

objection to circumcision, but did not care for it; that he had no objection to sacrifice, but that he did not consider it as necessary, they said, "This Paul is an invader of settled opinions; a dangerous man. He may be right; but you cannot tell where all this will end. Probably he will go to Hellenic views, and become a teacher of false philosophies"—and that, because he held the whole economy of Moses in a higher sense, and with a nobler purpose, than they did who suspected him!

2191. Inspiration Progressive.—If there be one thing that is shown all the way through the divinely inspired record it is the adaptation of methods, institutions, and revelations of truth to the weaknesses and necessities of men in each particular age. The garment was made to fit the figure. The manner of teaching was in accordance with the need of the time and nation in which it took place. Not perfection, but right direction, was the aim.

2192. Early Christianity. — Suppose it were proposed to an armed city to pull down its walls, to level its bulwarks and fortifications, to open the doors of the citadel, and to throw away the muskets and the cannon? That would not sound much more strange to a military ear, as a mode of warfare, than it did in olden times to hear a man attempting to propagate a gospel that aimed to build up a new life begin by urging men to abandon all those forces by which they had ever accomplished anything in the field or in the forum.

2193. Christianity, Original, and Improved.—I think it was Goethe who said, in view of the infinite commentators who had criticised *Faust* in its First and Second Parts, that there were hundreds of meanings in that work which he never thought of, but which his critics had found out; and it may be said that thousands of things have been discovered as being part and parcel of Christianity which never were thought of by its Founder, Christ, nor by his Father, God.

2194. Human Knowledge Fragmentary.—What would be known of a statue, if every part of the marble had been abraded except the chin? We should know something about that; we should know that it was a chin; but what should we know of the rest? And Paul says, in respect to the world in which we dwell, in respect to the great system of which we are parts, We know only in spots, here and there; we know solitary facts, single relations, partial elements.

2195. Theologizing.—Is there no difference between a thing and the philosophy of it? A mother has been gone from home for two days, leaving her little babe, a year old, in the care of a friend; and, when she comes back she rushes to the cradle and catches up the child, and covers it with kisses, and says ten thousand sweet, sensible follies to it; and I sit down and say to her, "Now, what do you understand to be the nature of motherly love? What is there in that child that is so attractive to you?" I am theologizing to that mother: all very proper in its place and time, but an ocean of philosophy would never start a rill of the thing itself.

2196. Systematic Theology.—Systematic theology includes in a general way, to be sure, a sound morality, an imperfect mental philosophy, an analysis of God's nature and government, in which good and evil, truth and fiction, are blended, as in Daniel's vision; and this vision is an admirable description of the present condition of theology. The image's head was of fine gold, his breast and arms were of

silver, his belly and thighs of brass, his legs of iron, his feet part iron and part clay. So stands theology to-day.

2197. Antiquated Thought-Forms.—When civilization was as yet very imperfect, and government was as yet distraught, great nobles sought security by building castles on eminences, and lived in them as in forts and fortifications. But the times grew better, and peace reigned, and men could come down, now, and live on the plains, and in pleasant houses and mansions; and the old forts are for travelers to gaze at. So the intellectual and theological forts that men built in those troublous times of religious persecution stand yet in our confessions of faith and in our creeds, and we are enjoined to live in them. But we are coming down on to the plains, and we shall abandon those old castles, not because they did not have truth in them, but because they had truth in them in such a mode of statement that, with the reigning dispositions and currents of public thought, they do not now produce the right impression. They may be true in a sense, and yet false in their effects upon mankind.

2198. Changing Value of Creeds.—Catechism and creed may both have most important truths, and often in most unfortunate expression for permanent value. For it is with thought a good deal as it is with dress. A man that should dress as our Lord did, with turban and robe—the boys would run after him in the street. A man that should bring into our Occidental life the details and peculiarities of Oriental desert life, or the life of the wilderness—men would justly reproach him. And so it is. There be many things that fit a man for one age, or one country, but do not fit him for another.

2199. Problem of Evil.—This has been the cob which men have been gnawing for a thousand years; but no one ever got a kernel from it. It was a cob when they began gnawing it, and it is a cob yet. The origin of evil? The very system of creation originated evil. God chose to create such a state of things as exist; and, he having chosen it, evil was organic, created, universal, characteristic, designed. It did not come in by accident; it was put in on purpose.

2200. Power of Calvinism.—You may put some musk in a chest, and when it is exposed to the air after three hundred years it will smell about as strong as when you put it there. Now old John Calvin lived in Geneva, and they have not been able to get him out! That place smells strong of him to this hour! Calvinism gave a conception of God as a God supreme, infinite, omnipotent, for justice, for rectitude. This was the power of Calvinism. There were other things belonging to it—such, for instance, as the "five points"—original sin, subjection of the will, Divine grace, predestination, and perseverance of the elect—but its grand central power was this: the dignity it gave to man in the character of a God presented to him as supreme Governor.

2201. Calvinism and Arminianism.—What is a Calvinist? Any mind that is so constituted that it is in sympathy with intense ideas of governor and government is Calvinistic. A man, on the contrary, that has large benevolence and social feelings, and not large self-esteem and conscientiousness, is almost of necessity an Arminian. What is an Arminian, as thus distinguished from a Calvinist? He is one that is in sympathy with the governed. Calvinism goes for gov-

ernor and government: Arminianism goes for the people. They are both of them partialisms, and they are both of them true.

2202. Calvinism and Democracy.—We break our teeth trying to break the nuts of Calvinism. They are not nuts; they are marbles: but they were the best that time could form. So long as the community had no knowledge of the rights of the individual, or of the interior spirit of the New Testament, it did not hurt anybody's feelings when it was said, "The King can do no wrong; we have no rights, and we must not meddle"; but now what has come to pass in the growth of the human race and the better understanding of the Gospel? Men are emancipated. Every citizen is a factor in the government. We are all of us partners, joint stockholders, and have a right to dividends of power everywhere.

2203. Freedom of the Will.—Many men are swamped in the doctrines of election and predestination, but this is supreme impertinence. They are truths which belong to God, and if you are troubled by them, it is because you are meddling with what does not belong to you. You only need to understand that all God's agencies are to assist you in gaining your salvation, if you will but use them rightly. To doubt this is as if men in a boat, pulling against the tide, and, with all their efforts, going backwards every hour, should by and by find the current turning, and see the wind springing up with it and filling the sails, and hear the man at the helm exclaim, "Row away, boys! Wind and tide are in your favor," and they should all say, "What shall we do with the oars? Do not the wind and the tide take away our free agency?"

2204. Doctrine of Election.—The elect are whosoever will, and the non-elect whosoever won't.

2205. Calvinistic Shadows.—The fact is that the scoffers at the old Testament are really all the time firing at the construction that is put upon these things by the theologians of the old Calvinistic church. If you say Calvinism is not believed in any longer, what is the reason they get angry when I attack it? I do not attack it because I am fond of firing into the dust-heap of old theology, but because the influences of it still hang in the heavens as a cloud to hide the glory of God. It is for Christ's sake, and for humanity's sake that I would contend against the fictions and burn all the dreams of the old medieval theologians.

2206. The Religion of Fate.—They have preached such theological views as misrepresented human nature, man and God to the world. The doctrine was taught that man was born corrupt into the world, dislocated and at variance both with knowledge and with all forms of moral purity, absolutely helpless, and to be saved only by an act of Divine special volition; utterly unable to procure that act by anything that he does, either by tears, or persuasions, or endeavors of his own, but depending absolutely upon the uncovenanted free will of God; and that only a small part would ever become the subjects of that free will, while the rest would go glooming, darkling, moaning down to perdition by a stream of fate that was as irresistible to them as Niagara would be to an infant. This did make it seem as though religion was a terrible thing—nothing so terrible, except the want of it.

2207. A Worn-out Creed.—God so *loved* the world that he gave his Son

to die for it. Any view of the Divine nature that makes him first angry, and then placated, is blasphemous. It is not only not orthodox, but it is as heterodox as hell. God's brooding love, not God's irritable law, is the doctrine of the Bible. I have written on that subject and preached on that subject, and have been criticised in this wise: "Mr. Beecher knows when he is making these onslaughts that he is beating down a man of straw." No, I am not beating down a man of straw; I am beating a mummy that still stands in its environments in the confessions of the world to-day, and that every generation of ministers swears to believe in and preach. But the point that I make is not that these mummies are believed in very widely, it is that the popular impression is derived from these representations of the creeds, and that the men who are to preach them—nineteen out of every twenty, ninety-nine out of every hundred—do not believe in them.

2208. Varied Ripening-time of Truths.—All truths are not indeed alike important, and all truths do not show the effects of being believed or rejected with equal rapidity. There are many truths which bear such a relation to our everyday life, that the fruit of believing or rejecting appears almost at once. These are spring truths, that come up and bear fruit early in the season. There are other truths that require time for working out their results. They are summer truths, and the fruit of belief or disbelief does not ripen till July or August. Other truths, in respect to showing the results of belief or disbelief, are like late autumnal fruits, that require the whole winter to develop their proper juices. In these last the connection is just as certain, although it is longer in making itself appear, as in the first, where the distance between cause and effect is shortest, and the development is most rapid. . . . But there is no way of holding any great religious truth that does not, first or last, work out a result answering exactly to the nature of the thing believed.

2209. The Garden of Eden.—Among the legends that are grouped in the earlier portions of Genesis stands the Garden-Parable of Eden and our first parents. If treated as a poem, in literature, conveying the simplicity of the earliest notions of the origin of the Human Family, it is both harmless and pleasing. If treated as fact, it loses all its color, and withers as a flower in the desert. If treated as theology has for a thousand years treated it, it is an awful morass, out of which have flowed down streams of mischief, and filled the sphere of religion with dreary and poisonous influences.

2210. Scriptural Treatment of Adam.—There is idyllic beauty in the vision of a blessed garden inhabited by two ignorant and innocent beings; the simple story that their wrongdoing led to unhappiness and expulsion is a good moral for children. There let it rest—harmless and even beautiful! There the whole Old Testament lets it rest. No priest, lawgiver, or prophet makes this legend a part of his instruction. The legend dies out. Not once does Jesus speak of it. Only Paul touches it. The fall of Adam and the imputation of his guilt to all his posterity was a bastard belief of the Jews, grown up, with other glosses and absurdities of Pharisaic theology, outside of Scriptural authority or teaching; and the Apostle, neither denying nor affirming it, but alluding to it as a theory familiar to his readers, based upon it the great truth that

Christ brought into life a remedy for all its ills. It was Christ's moral sufficiency to heal all evil—no matter how it was supposed to have entered the world, even if through Adam—that was in Paul's heart.

2211. The Fall of Man.—The whole civilized Christianity of the world hitherto has been based upon the doctrine of the fall of the whole human family in Adam. Man never did fall; men never could fall because all men were born at the bottom; and if there has been any turn at all, it has been upward. There is not a word in the whole Bible about a fallen world. There is not a word in the whole Bible about a lost world. Christ came to seek and to save the lost. Multitudes of men have been lost, and many found; but that is never spoken of the human race, nor of the whole world: and yet it is the absolute foundation on which the current theologies, and the theologies of the past have been based.

2212. Responsibility for Adam.—Suppose a man should call his five children, and begin, in the order of their ages, and give each of them a good sound whipping; suppose he should say to them, "Off with your jackets!" and give it to them; suppose they, standing around and crying, should ask, "Father, why is this?" and he should reply, "Your great-grandfather jumped over into an orchard and stole some apples—that is what it is for!" The idea is enough to make one laugh. How misleading would be such a figure employed to interpret the nature of God's justice!

2213. "In Adam's Fall." That after such imputation of sin that men knew nothing about, God should have gone on and turned the crank of creation, and multiplied them, and multiplied them, and multiplied them, swarming the earth with them in every generation—why, how long would you let a man with smallpox wander up and down the world? But suppose a man were to create it, and should be suffered to go into society! All the instincts of justice, all the humanities, rise up against the continued creation of inevitable and unbounded evil. Yet men have been taught by the ascetic medieval and scholastic theology that God has done it,—and on the pattern of infinity.

2214. Doctrinal Differences. — How about toleration when men hold such doctrines as the absolute ruin of the human race in Adam's fall; and where they hold and teach that in consequence of that ruin the whole world is lost, that men are going to hell, and that hell is everlasting? I hold neither. I could not. I could sooner take hold of a red-hot sword and wield it than attempt to take hold of a theology of that kind and wield it. Nor do I see how anybody can do it. Nevertheless, I do see how men form their conclusions, and how they hold them.

2215. No Original Righteousness.—Every man is born at zero. He is nothing at first. We are told that men are born without original righteousness: but this is not half of it; they are born without original anything, except a little sack of pulpy matter. The supreme function at birth is suction. Men are born without a name and without a trade. They are born without power to walk, without power to handle anything, without power to see, and without power to hear. Their senses are not born until they have been in the world months and months. It is a mere seed that is born. When, therefore, I am told that men are born without original righteousness, I do

not find any difficulty in believing that.

2216. **Cruel Views of God.**—Some of the noblest, the whitest-lifed men that ever lived have held the most horrible views in regard to God, human life and destiny that it is possible to conceive of; and when I look at them, and see out of what soil they grew, I can liken them to nothing but a white flower growing out of a dung-hill. The ground in which their roots are is accursed; and yet they are beautiful, and their lives are fragrant.

2217. **Christ Variously Preached.**—Some of the sweetest men in the world hold a barbaric view of God and the world, and their lives are as sweet as the heart of Jesus. It is not for me to account for these things. I thank God for the lives of such men; and if they can take those doctrines, and can get honey out of the lion, for God's sake let them use lions for that purpose! But I do not cultivate them for the purpose of getting any honey out of them. I receive these men, though. As far apart as is possible in the interpretation of Scripture are we; as wide apart are we in the interpretation of Divine Providence as the gulf between heaven and earth: but love can put a bridge over any gulf, no matter how wide; and I see them serve Christ, and I receive them, notwithstanding all our doctrinal differences.

2218. **Striving Against the Light.**—Often, the men that are opposed to the hopeful views and to the theology out of which they spring, are nevertheless unconsciously working for God. There are some men who go to heaven with their faces thitherward. There are some men who will back into heaven. They fight all the way against that very influence which is to be their salvation, and the salvation of the world.

2219. **Future of the Wicked.**—Sometimes, in the dark caves, men have gone to the edge of unspeaking precipices, and wondering what was the depth, have cast down fragments of rock, and listened for the report of the fall, that they might judge how deep that blackness was; and listening—still listening—no sound returns; no sudden plash, no clinking stroke as of rock against rock—nothing but silence, utter silence! And so I stand upon the precipice of life. I sound the depths of the other world with curious inquiries. But from it comes no echo and no answer to my questions. No analogies can grapple and bring up from the depths of the darkness of the future world of the wicked the probable truths. No philosophy has line and plummet long enough to sound the depths.

2220. **Interchange of Theologies.**—The great plains of the West grow more corn than they want. In the East we make more goods than we want. They receive the goods they want, and we receive the corn we want, and so we interchange. I think if I had somebody to teach me a little more logic, and I taught some others a little more liberty, we should all be better for it. If I had alongside of me somebody that believed in hell-fire and damnation, and I opened my views to him of salvation and the eternity of the heavens, possibly, at least, *he* might be better off.

2221. **The Proving of Doctrines.**—Let one say to me, who could neither write nor read: "Take that type and put it down there; now take that one and put it down there," and so go through ten or fifteen types until they spell out my name. I do not know how to read, or write, or spell,

but I obey, and take the separate types and put them one after the other. Then I bring up some man and say, "What does that spell?" "Henry Ward Beecher." He said it would come out so. If a chemist were to come and say to you, who were unacquainted with substances: "Take one-quarter portion of that element, and take just exactly so much measured portion of that element, and so much of that element." What does it come to? Cologne water. . . . "How do you prove it?" you ask. "Try it, that will prove it." You must give practical trial of your doctrines if you would prove them.

2222. **New Truths.** — When the question is, How shall truths authenticate themselves, and gain a lodgment in the minds of men? then it is important to know what bow sends them; but after they have been sent, after they have struck, after they have been admitted to be truths, after they have proved themselves to be divine, then it makes no difference whether they came in from the power of prophecy or from the force of science.

2223. **To-day Needs To-day's Thought.**—You might as well go to the catacombs of Egypt and scrape up the dust of the mummies, and knead it into forms, and bake them in your oven, and call such things men, and present them, as citizens and teachers, for our regard, as to bring old, time-worn institutions to serve the growth and the living wants of to-day.

2224. **The Old and the New.**—The condition of things in religion and medicine is very nearly the same. The regular Orthodox Church looks upon all new movements in religion with disesteem, and pronounces variations from the standards of the past to be heterodox. They know that they are right, and that those who do not agree with them are wrong. On the other hand, the men of new ideas and new light insist upon it that the old religions have grown musty, and no longer represent the disclosures of truth made through nature and science to our times. So they stand over against the Church. The old think the new to be vagrant, restless, running after novelties; and the new think the old to be bigoted. Both of them are selfish, because both are human. It therefore comes to pass that in almost every department of life there are the old and the new, the conservative and the progressive, the orthodox and the heterodox, opposed to each other.

2225. **Liberty in Religious Thinking.**—Along down through the ages nothing has been so much distrusted as the average experience, wisdom and conscience of the great mass of the common people; but in the experiment which our nation has been working out, God has shown the world at last that in all things commercial, in all things industrial, in all things moral, in all things civic and governmental, it is safe to trust the common people. There is still the barbaric, despotic, monarchic doctrine that the people are not to be trusted in the matter of religion, and in that only. But I hold that God's will covers that ground just as much as it does every other ground in human life and society. For liberty corrects its own mistakes in a little time. That which claims to be truth is on trial when first announced. When on trial, if it fails, it is not true, and men reject it. There is a steady agitation in an intelligent and reasonably well-educated and moral population, that is perpetually acting like a bolter of grain, sifting and leaving the chaff behind.

2226. Temptation of the "Liberal."—How many times do we find persons, as they are developing into a higher religious life, who feel, as the first fruits of their spiritual liberty, contempt for their past selves, and contempt for other people who are in that state from which they have just emerged! But let me say that contempt is not a Christian grace. This you would do well to put down in your memorandum book; for a great many of you think it is!

Contempt, you know is a crow, that cries, "Caw, caw, caw!" Pity is the egg that hatched the crow. When you see one man showing pity for another, just get him a little mad, and it is contempt instantly. We begin by pitying men who do not know as much as we do; and then, because they will not mind us, we feel contempt for them.

2227. Puritanism.—The idea of life to the old Puritans was stern on account of the spirit of the age in which they lived. They forbore pleasures because those had been so prostituted and perverted. They had such an intense sense of the final results of human life in this world that they were apt to seek only things that were solid and profitable. In some minds the old-fashioned doctrines were like the old-fashioned wagons, the box of which was set right down on the axletree, so that every single pebble over which the wheels ran caused a jolt which was distinctly felt. Now come the younger sons; and they want to put springs under the box; but the father says, "You were not brought up so. Keep to the old solid riding. That is the true kind."

2228. Sermon on the Mount: Past and Future. — One would scarcely know from the Sermon on the Mount whether the Jews had altar or temple, priests or ritual. The pure wheat is here garnered; the straw and chaff, so needful for its growth, but now in its ripeness so useless, and even pernicious, were cleared away. It is a discourse of the past for the sake of the future.

To interpret the Sermon on the Mount as the charter of Christianity, is to misconceive not only this discourse, but the very nature of Christianity itself, which is not a system of new truths, but a higher development of existing forces.

2229. Infidelity as to Primitive Revelation.—Science is but the deciphering of God's thought as revealed in the structure of this world; it is a mere translation of God's primitive revelation. If to reject God's revelation of the Book is infidelity, what is it to reject God's revelation of himself in the structure of the whole globe?

2230. The Revelation of the Rocks.—With what eagerness has the world heard of the discovery in Egypt of the tomb that contained the buried kings of the Pharaohnic dynasty! But what are all these mighty kings, wrapped for three thousand years in the shroud of silence, compared with the discovery of God's method and the results of creation millions of centuries ago, retained in the rocks? Were the two tables of stone, written by the finger of God, a memorial to be revered, and their contents to be written in letters of gold in all men's churches, and yet his ministers and priests turn with indifference or with denunciation, even with scorn, sometimes, from the literature of the rocks written by the hand of God all over the earth?

2231. New Light.—There are two ways in which these new developments of scientific truth may be met. One is by stubborn refusal, and the other is by modified acceptance. If,

on the one side, men receive the new light that God is bringing into the world, but refuse the Gospel, and go off, they will be like men in the North who are taking a voyage on an iceberg. They will sail on the sides of politics and of cold intellectual, scientific results, without affinities, without warmth, without summer, except a summer that would melt the very foundations on which they stand. On the other hand, if, afraid, the Church refuses this light, then the Church is like a man who is in a dungeon. The sun is shining, and the summer is coming, but he is none the wiser.

2232. Time for Changes.—France is better to-day because she had a revolution, horrible as that revolution was. Many a man is better to-day because he had a bilious fever, and was cleansed by the remedies which he was obliged to take; and I think that when you look at the list of victuals which the Church has eaten for the last thousand and a half years, you will all agree that a little purgation would not do it any harm!

2233. Theological Transitions.—When Galileo discovered the truths of astronomy, and was rebuked by the Church, the Church authorities thought that all their beliefs would be swept away if the prevalent notions about the world should be uprooted. They attempted to stop the sun in his course, and the earth in its course. But not long after that the growing light emancipated men's minds; the reformation took place, and Europe was deluged with new spiritual influences. The very light which led Galileo to his great discoveries was the twilight or dawn of that great religious movement which emancipated the human race.

You may be sure that anything that shakes men to the very bottom, that enlarges their sense of the universe, while for the first moment it may put back their distinctive religious feeling, will, in the end, give power to it. And although the present discussions, both in literature and in science, may seem to be bringing the name of Christ away from the honor and the glory of days gone by, we need only wait for the night to roll away, when the morning of the new era will come, and the thought of God, the thought of Christ and the thought of eternal life will deepen and rise with a majesty of power unknown to any of the days gone by. We are standing at a great epoch. This is a transition period.

2234. Progress Conditioned on Movement.—Men say, "If you let go the old, standing doctrines, where are you going to swing to?" Well, if you were to put a child in a boat, fastened to a wharf by a painter, and take away his oar, and still leave him a child, and then unfasten the rope, and let him go, what would become of him? What would? But if a man is a man, and has a pair of oars, we let go the painter without any hesitation, because he is able to take care of the boat himself; he is skilled, and the instruments of propulsion and guidance are with him; and to let him go from the wharf is not a mischief, but the very condition of progress.

If men were still children, or if the world were yet in an inchoate condition, it might be necessary—as it was—to put up a great many fences; it might be necessary to establish a great many dogmas and creeds: but after, by the experience of these truths, even in their imperfect condition, you have raised up a Christian conscience, you have raised up a spiritual, discerning sense; when you have equipped men, and carried them so far along a spiritual education that

they can discern what is right and what is wrong, then the stability of the Church does not turn on its articles of faith, but on the lives of its members; and the power and safety of the Church lies in its living force, not in its intellectual force; in its dispositions of love, joy, sympathy, genuine philanthropy; and about these things there are no differences among men.

2235. Paul a Darwinian.—Paul's doctrine of double consciousness, as set forth in the seventh chapter of Romans, is, that there is a law of the spirit and a law of the members; that there is the higher I, and a lower I; that there are passions and appetites which have in them no moral character,—that is, which are not holy, which are not necessarily unholy, but which are not of the moral nature, which are animal, which are fleshly. There is, he teaches, a power that is triumphant over these lower faculties. Men have been reading this for ages; yet when Mr. Darwin says, "Man is first animal, and afterwards he is developed into a spiritual being superinduced on the animal," they start back, and say, "Is it not the devil coming out of hell that is plowing at the face of the old theology?" Before Mr. Darwin was thought of, his great-great-great-grandfather Paul had been a Darwinian, and had taught that every man is two men, and that one of the men is an animal, while the other is a spiritual creature.

He had carried his argument right through with an intuition that scents the theory, without unfolding a philosophy and proving all the steps. In looking through his moral consciousness he came to that conclusion.

2236. Evolution among Scientists.—The theory of Evolution is the *working* theory of every department of physical science all over the world. Withdraw this theory, and every department of physical research would fall back into heaps of hopelessly dislocated facts, with no more order or reason or philosophical coherence than exists in a basket of marbles, or in the juxtaposition of the multitudinous sands of the seashore. We should go back into chaos if we took out of the laboratories, out of the dissecting-rooms, out of the fields of investigation, this great doctrine of Evolution.

2237. Creative Design by Evolution.—Here is a vast system running through the ages, a system that has in general one single tendency, namely: the things that are poor go under, and the things that are better survive, and the better yet still overtop them and go on, and this has been so through ages and running through vast spheres of dispensation, and all of them working together and working harmoniously. Is there no evidence of design with regard to this vast system and its tendencies? . . . There is a carpet-loom, a great power-loom, and when you stand before it you almost think the thing ought to vote, it looks so intelligent. Now, if you were to see an Oriental woman squatting upon the ground and making exquisite rugs, putting in bits here and there, thrusting in the shuttle once in a while and fixing it, and by and by comes out in glowing colors a beautiful carpet, you say, "What a magnificent design! of course somebody did it." But suppose a man can make a machine that can do all this, is not that man a designer much greater than were the women who were making these individual rugs? The man who can create the greater design for producing these inferior executions is greater than the one who can merely do the inferior things. And the development of the method of God in the whole

universe, when it comes to be looked at from the higher point of view, is a sublimer evidence of design than the creation and the continuance of this globe.

2238. **The Darwinian Hypothesis.**—I am not now undertaking to say that this human development from the animal kingdom is proved. It is but a hypothesis; but if the hypothesis answers all the varied conditions that you apply to it,—if it has a plan and a solution in it, then it is taken for truth. Do you know that three-fourths of all that you believe in common daily life is merely hypothesis? When a man finds ocean shells on the top of a mountain, he says, "It is evident that this was once the bottom of the sea. Here are signs and marks that there has been a change, that the earth has been heaved up, and that some parts of it were raised while other parts were depressed." Everybody but a theologian would say, "Yes, that is true;" but some old theologian would say, "No, no, God could just as well create shells as he could flowers; and he could just as well create them on the tops of mountains as he could in the bottom of the sea; and you cannot prove that he did not create them on the tops of mountains."

2239. **The New View of Sin.**—When you teach men that they are guilty of Adam's sin they will laugh in your face. When you interpret to a man his body, his appetites and his passions, and then put him to looking inwardly, he cannot dispute that he is sinful. And I say that the doctrine of sin as it is coming to be understood by some, and more and more by many—a doctrine founded on the conflict between the original animal man and the superinduced reasoning man—is going to throw a flood of light upon the world which will be far more truthful than the old doctrine, and will give a power to the preaching of the Gospel which it never had before.

2240. **Spiritual Enrichment of the New Era.**—I hail the incoming of new thought; and though it is wasteful, I remember that all great developments are wasteful. Everything that has lifted the world one stage higher has done so with waste. It is wasteful when the plough goes through the turf-bound field. How many roots it wastes, rolling them over and under the clod! How many insects it destroys, as it crushes them! How many flowers such as the daisy, that Burns so sweetly sang, are passed over and perish! Nevertheless, when the new harvest is gathered in, and the reapers' song is heard floating on the evening air, who regrets the waste that the plough made in the old, untilled and turf-bound field? Yes, not only have we arrived, I think, at an epoch of a greater knowledge of nature and of science, but science itself is bringing us to a realm of spiritual and religious life and beliefs such as the world has never seen before.

2241. **Imperfect Truths.**—It is not a presumption that the truth as now stated is not truth, because it is wasting. Waste! The name of God might be called Prodigality. Of all wasters there is no such waster as he, in nature, in human society, everywhere. He creates to express his abundance. Many are called, few are chosen; and the major part of the forces in this world go back, as it were, simply to constitute, by their decay, a soil out of which, by and by, better things shall grow. It is not a sign that the great truths of God are not growing in our day because there is such unbelief, such skepticism, such

indifference, and such agnosticism. It has been so many times before.

2242. **Evolution and Theology.**—Evolution, applied to religion, will influence it only as the hidden temples are restored, by removing the sands which have drifted in from the arid deserts of scholastic and medieval theologies. It will change theology, but only to bring out the simple temple of God in clearer and more beautiful lines and proportions.

2243. **God's Method of Development.**—The whole power of the evolutionary system is intensified and made magnificent by the supposition that it is a divine thought that lies behind; that what men call "Force" is the impulse or the utterance that comes from God's nature; that evolution is his method of unfolding it. It gives a more sublime conception of design as running through all nature, and as consummating this unfolding finally in the perfection of the race in the heavenly home. It is a much sublimer conception of creation that it should have been made to undergo this unfolding and this educating, than to suppose that God whittled the world out, as it were, as a mechanic, and made everything offhand.

2244. **Revelations Cannot be Hidden.**—When once a seed has unfolded itself, you cannot throw back the blossom or the fruit to the condition from which it came. And when rocks and creatures have risen up and testified as to God's creative method, you cannot put back into its germ-state the witness which they bear.

2245. **The Law, and the Gospel.**—The world and the Church still vibrate, with incessant pendulum, between Sinai and Zion, between force and persuasion, between fear and affection, between the Law and the Gospel, between all that is severe and terrible and all that is lenient and comforting. But methinks that, more and more as the ages go on, men are brought into the spirit of the New Dispensation; more and more the thunder ceases to be heard by mankind; more and more we are lifted above its noise.

2246. **The Theology of Love.**—No man knows God except he knows love, and that is really the spinal marrow, the brain and root of what is called "advanced theology." It is not to get rid of the doctrine of total depravity, though it may modify the statement of that. It is not to get rid of this thing and that thing. It is an attempt to form a philosophy that shall make all facts and all experiences come naturally crystallizing round about that one central element, *God is love.*

2247. **Love as Judge.**—I break a civil law; I am brought before a magistrate; and the fact is proved. The judge has no option, and he says, "The law is broken, the criminal is convicted, and it is my duty to affix the penalty." There is the fine, the imprisonment, the shame, and the public disgrace. A child violates a law of the household. It is now the mother, one that loves, before whom he is to be tried. The fact of violation of duty or law is as patent in this case as it was in the other. The two cases are the same in every respect except in jurisdiction. The mother sits on a throne of love, and the civil magistrate on a throne of justice. And when you bring the wrongdoing into the court of love, what takes place? The offender says, "I am guilty, but I am sorry for the wrong; I hate it; and I will forsake it and turn away from it;" and Love says, "Then I will forsake the memory of it, and will destroy the record of it,

and it shall be as though you had never committed it."

2248. God the Father; God the Ruler.—The God whom love beholds rises upon the horizon like mountains which carry summer up their sides to the very top; but that sternly just God whom sinners fear stands cold against the sky, like Mont Blanc; and from his icy sides the soul, quickly sliding, plunges headlong down to destruction.

2249. Doctrine of Total Depravity. —How long I went around about the thought of God, even in my youth!—which was relatively an unsullied youth. The doctrine of total depravity as the result of Adam's fall, and the universal sinfulness of the race, I accepted as I did everything else, in the fullest faith. I was like a child in England, who goes around a magnificent garden, the wall of which is built of brick, ten feet high, by its selfish owner, so that no one can see the beauties within. So was the mercy of my God hidden; and I went weeping around and around about the high wall that stood about it; longing for the time to come when I might, by some miraculous experience, get into that state where he would deign to look upon me, and say, "Henry, come up."

2250. Future Retribution.—The loving, the gentle, the sympathetic, the sacrificial Saviour, who loved sinning men so that he came to die for them —he, calmly, deliberately, over and over again, did teach his disciples in such a way that they at that time, and since then the great body of the Church, have believed that he meant us to understand that there is a future state of punishment, and that it is so great and dreadful a thing that all men should with terrible earnestness flee from it.

He announced the fact. He did not reason upon it, nor point out its place in a system of moral truth, nor give it philosophical definition, nor consider objections to it, nor attempt to reconcile it with any theory of Divine love or Divine power. He raised his hand to the sky to draw aside the curtain, and there, right before his hearers, rose the dark grandeur of future Retribution. He bore witness to it as a fact. He did not discourse upon it as a philosophy. From the beginning of his ministry to the end, he went about saying, "Repent! repent!"

I preach the love of God, and I do not know what the scope of that love is. I do not know where it would logically lead. But I am sure that I am right in preaching that all punitive elements are under the control of love. I am perfectly sure that love will bring everything right in the end. I therefore preach without qualification, and almost without limitation on that side. But I am not to be understood, on that account, as not believing what Christ himself deliberately says in respect to the peril of sin, or in regard to punishment in the life which is to come.

2251. Fear and Love.—It is said that I have cast out fear from my preaching, and introduced an element of love which lacks the ribs and the backbone of those great systems of truth by which the world has thus far been conquered; that the doctrine of love becomes mawkish, enfeebled, and must run out, producing sentiment in the first instance, and sentimentality thereafter; and that to have a doctrine that will meet the wants of all classes of men, all sorts of need, you must employ the great substantial elements of conscience and righteousness and fear.

Now, the fact is, I give up neither conscience nor fear. I preach them all the time; but I preach them as if you were *men*, and not unintelligent *animals*. If you are driving a yoke of oxen, and you say, quietly, "Gee," and they gee, you do not want to ram them with a goad. You would a great deal rather that they would go to your word than that they should go to your rod. Or, if you were training an intelligent horse, and he should see by the motion of your head, or if you are an accomplished rider, by the mere swaying of your body, which way you want him to go, and should move that way, you would like it better than that he should be trained in any other way.

Well now, when men are so low that nothing but fear in its coarsest form will touch them, I believe in fear. That is to say, anything is better than death; and no matter how coarse the fear is, if men are so brutal that you must teach them as brutes, then you must. But to insist upon it, when a different state of society has been introduced, and a civilization has grown up, and Christianized households have been established, on an ascending scale, until the whole tendency of men is changed—to insist that then we are to go on in the fear of fire and brimstone and hell and damnation, that we are to have burning coals for motives, and that unless we do it we are unfaithful to the truth—that is to barbarize the Gospel. It is to misunderstand the fundamental philosophy of the truth.

2252. Justice and Love.—In the kitchen are two girls. One is hired. She is conscientious enough, and she says, "I serve my mistress because she gives me my wages every month. It is right that I should give her my service." Who is the other girl? Well, when this good, kind woman was one day wandering about, she found in the street a poor girl, half blind, and sick, with no one to care for her; and, as no asylum could easily be found for her, took her to her own house, and put her on her own bed, and watched over her, and nursed her, and healed her. Besides, seeing that she was bewildered in ignorance, she instructed her. The girl has been under that woman's roof for five or six years, and has learned to love the one that never forsook her in her time of need. She is not on pay. She does not receive a cent. She has her clothing and food, to be sure, but she is not hired. And yet, she works harder than the other girl, rises earlier, sits up later, and is more particular to have things just right. What makes her so faithful? It is not money. It is not justice. "Ah!" she says, "if it had not been for that blessed woman I should have been in my grave, or a pauper in the poorhouse, to-day." These two girls are both serving from honorable motives; but which is the more powerful motive, justice or love? I tell you, love will do all that justice will, and ten times more; for, while justice is always good for a pattern, love has a long fringe to it.

2253. Obedience to Law and to Love.—I was afraid to do a great many things when my mother who brought me up had forbidden me to do them—I was afraid of the *consequences;* and the fear which I felt worked very salutarily. And yet right along side of her was a good old nurse who lived in the family, and who by kindness had won my heart; and when she told me not to do anything I had come to that state of obedience, through love, that I would not even go out in the morning and pick up the apples that had fallen during the night,

before anybody else could get them. Father had said that I must not do it; but I obeyed not for that reason, but simply because Aunt Chandler said, "Don't do it!"

2254. The Father-View of God.—Vindictive justice was once thought to be perfectly right; but it cannot be defended in the great court of love. Penal suffering, disciplinary and educatory, can; but not vindictive justice. The Fatherhood of God is taking the place of Oriental monarchy. Once it was held that God might do just what he pleased, because he pleased. Now we are taught that God may do what he pleases, because love always pleases to do the best of things. The question that arises is not, "What may a supreme monarch do with his subjects?" but, "What must a Father do with his erring children?"

2255. Divine Law and Divine Mercy.—One would think, to hear theologians reasoning about God and the methods of salvation, and the motives of divine procedure, that the Deity was a fourth-proof lawyer judge, and that he sat surrounded by infinite volumes of statutes and laws, running back to eternity and running forward to eternity; and that in every case of mercy he said, "Let me consider first. Does it agree with the statute?" When a poor sinner comes to him, undone, wretched, miserable, he has to consult his books to see whether he can be saved so as not to injure the law, saying, "Let us examine the law to see if it will do to save him."

Oh! away with this pedantic judge! Such a judge is bad enough in the necessities of a weak earthly government, and is infinitely shameful when brought to the center of the universe, and deified. There I behold God, flaming with love, filling infinite space with the magnitude and blessedness of his love; and, if some questioning angel asks, "How shalt thou save, and yet keep the law?" He says, "I will have mercy on whom I will have mercy. My own will, my own impulse, my own desire, my own heart—that shall guide me."

2256. Law not Religion.—What the bones are to the body, that is law in the system of religion. It is that which stiffens and strengthens; but bones are poor company that have no meat on them, whether in society or religion. There is many a man whose religion grins like a skull on long, lank vertebræ; or, if it is covered by the skin at all, it is a ghastly skin, for it is dried on. This is not religion, any more than anatomy is a man.

2257. Conditions of Salvation.—There is an old German legend, which represents that a noble knight asked in marriage the daughter of the king, who ironically told him that when he should ride in full armor on his steed up to the castle gate, on a certain side, he should wed her. Now on that side it was sheer precipice. There were abysses and ravines sunk between rocks hundreds and hundreds of feet. And although there was a promise made by the king to the knight, the conditions necessary to its fulfillment were impossible to be complied with. The legend, however, states that the knight was on such good terms with gnomes and fairies that they lifted up ponderous stones, and built a bridge; and, sure enough, up he came riding over the rocks and across the ravines and abysses. For the point of the whole story is, that love will teach a man to climb any height.

Now, although the story is well enough for a legend, what can be said of the king's promise? What is

a promise made to the demands of love, the conditions of which are simply impossible to be complied with? And what would be a promise of salvation to all men, if the conditions were riding up the steep precipice of impossibility; if the conditions were such that no mortal power could enable a man to comply with them?

2258. Knowledge Passeth Away.—"I am all gold," says the great nugget, as it comes out of the mine. "I will see what you are," says the chemist; and he puts it into the crucible. A part of it proves to be gold, and a part of it slag. The lump of gold is not so big by one half when it comes out as it was when it went in; but it is pure gold that comes out, and dross that is left behind.

We are full of conceit. The developments of the ages accumulating upon us, have filled us with what we think to be knowledge and certainties. Much of it will prove to be false. But when we come out after having been put into the alembic, the little that we shall bring with us will be worth more than all that we carried in, in its gross condition.

2259. Perfection in Differentiation.—Suppose that the butt of an oak-tree should take it into its head to be one of the modern theologians, and should insist upon unity, and should say to all the branches, "Come back! You have been spreading to dangerous latitudes and longitudes. Come and get back into my loins here. Be united in me." What would the tree be worth for bird or for beast, for painter or for man? If you were to reduce it back again into that state in which it would be nearest to absolute unity, you would carry it back into the condition of the acorn, or into the condition of wood. And as you carry it away from its seminal point, you carry it where there are subdivisions, disclosures, these dividing again infinitesimally. And this is not simply an illustration: it is an absolute and established philosophical law, that perfection lies in the direction of disclosure, diversity, differentiation.

2260. Power in Diversity.—It is with truth as it is with trees. The part that stands in the ground is a solid unit—the trunk; but the part which deals with the sun, and therefore has in it the principle of life, is forever branching, and branching, and branching. And if a tree hates anything, it is a straight stalk. It wants to bend and turn here and there. And so it goes on splitting and dividing. But does it injure the tree? Does the fruit grow on the solid part, or on the twigs? The power of truth lies in diversity, and not in unity. In great basic developments, unity; in the higher elements, ramification.

2261. Different Roads to the Same End.—The structure of the mind forbids this absolute believing alike, and yet we may believe in a substantial unity; we may believe alike in a general way.

The New Jerusalem is pictured in the Revelations as having twelve gates. Of course the idea came from the twelve tribes of Israel and the twelve patriarchs (not one of whom I should think got into Heaven, though, by the way they acted); but one thing is very certain, that if a city has twelve gates, the men that cannot go in at one gate can go in at another and opposite one, and they have to take different roads to get into them. Now, if a man wishes to go from New York to Chicago, and wishes to go by the way of Alabama, it is perfectly permissible; it will take him longer and cost him more, and fatigue him more, but when he has come to

Chicago he has got there, just as much as if he had gone in a straight line. So, in regard to the great things of religion, and love to God and love to man, if once they reach that, the road is a matter for individual judgment and convenience.

2262. **Apocalyptic Figures.**—New England has one fundamental heresy. The typical New England man thinks that everything in God's universe can be reduced to an idea, and expressed in an intellectual form. New Englanders, therefore, are always attempting to take the marrow out of things. As we take the crab, and suck the marrow out of each particular joint, so they take every figure, illustration and symbol in the prophecies or in the Revelations, and want to crush it, and squeeze out the marrow that is in it, and bring it into the form of an intellectual statement; but that is absolutely impossible. It is absurd.

2263. **Unity and Harmony.**—Throw away that misleading word "unity." Put in its place instead the word "harmony," and then all theology will become reconciled. Then we can go altogether, though we differ; yea, the more can we rejoice, going together, that we differ. The infantry need never envy the cavalry nor the artillery the infantry. They are all composite elements of the one grand army.

2264. **The Mother-Creed.**—Allusion has been made to creeds, and the brethren have delicately intimated that I have no creed. I have what I call the mother of creeds, and it is one made out for me in the New Testament, and which I can subscribe to.

"Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength." That is the first Article, and the second is: "Thy neighbor as thyself." There is the creed that never was acted up to yet, except by Jesus; and I have struggled for it, and therefore I have had to be at variance with a good deal of the theology that is going. I have had a struggle, and a big one, with the doctrines in which I was brought up, and I have got them mostly under. They had to be converted a good deal. I was brought up by an orthodox New England father, and in a time of great controversy between the Unitarians and the orthodox, and, sitting at my father's table, heard all the differences between the new and the old theology. I went through it all, as we have to go through chicken-pox and measles, but I got over it, and have enjoyed good health since.

2265. **Three Fundamental Elements.**—I think that these are the three fundamental elements in the Gospel—universal human sinfulness, universal recovering love, and the universal immortality of men. This gives the horizon and the atmosphere; this gives the great motive and efficient power; this gives the subject on which the atmosphere and the power work. Man sinful; immortality his destiny; God, the Redeemer, working out his salvation. It is a sublime drama.

XXXIX. PREACHING

2266. **What is Preaching?**—Preaching is simply the extension of that which has existed from the beginning, and in all forms of society, all conditions and institutions; it is the application of personal emotion and thought to living people. I hold that emotion with intellect—emotion as the bow

and the intellect as the arrow—that is preaching; that is the philosophy of it in a figure.

2267. Narrowness of Conceit.—No man can be very broad who will build with nothing but what he quarries from himself.

2268. Preaching Must Suit Its Era.—Preaching like every other function or instrument, must be an unfolding, and it must adapt itself to the changing conditions of society, and to the larger and richer conceptions of truth which God sends from period to period to mankind. The preaching that is now existing in the organized churches of the world is as far removed from the preaching of the apostolic day as the almanacs of to-day are different from the almanacs of that day. Its fundamental aim and genius are that it is an instrument by which a living man works upon living men for the furtherance of their moral and spiritual condition. That does not change; but the mode of carrying it out changes from age to age.

2269. Simple Truths.—The smallest key, being put into a music-box rightly made and rightly tuned, may cause that box to go on for an hour, rolling out exquisite tunes. What the box performs is in no proportion to the size of the key. And the size of the truth that winds up a man's experiences and feelings is no proportion to the breadth of those feelings and experiences. That truth may be simple; and yet, as a key in the hand of God applied to the music-box of the soul, it may unfold and develop that which shall fill a whole life.

2270. Heart-Eloquence.—A man that is rude and ignorant, who cannot speak the English tongue within sight of grammar, who would not be tolerated in an ordinary audience, but who has a great soul, and is filled with sympathy for his kind, will do a hundredfold more than Aristotle and Plato and Bacon rolled together, standing before a community and preaching to them simply with knowledge.

2271. The Ardent Preacher.—A true preacher is God's mint. God heats his heart till the truth flows like molten gold, and his utterance is prepared, as dies are, to stamp on the coin what God has cut in him. But thousands of preachers are only exchange brokers, who run between bank and customer to carry old coin back and forth for commercial uses. There is need for these too, only lower down.

2272. Personality in the Preacher.—It makes no difference who the man is that makes a mathematical calculation, if he is correct; he may be as cold as a stone or as hot as fire, and it does not make the slightest difference: but in moral truth it makes all the difference in the world. If a man be stern, acerb, litigious, and preach the truth of Jesus Christ, it goes down to zero; but if a man is Christlike, and covers up a heresy with all the sweetness of a true Christian disposition, the heresy is better for the world than the truth is under the opposite manifestation. It is the personal element that characterizes the Christian ministry.

2273. Cold-hearted Preachers.—There is great meaning in the personality of a man that preaches. It is that of God which is in us and is our actual dispositional life that has in it the power for preaching. A hard, proud man may preach the Gospel of love technically, but he does not really preach it; and a good deal of the preaching to-day is like a score of music which a man cannot play, he can only call off the letters on the scale as if he were playing it; but that is not the music.

2274. Preachers Born, Not Made.—A man should be born to the pulpit. A musician is one whose brain naturally secretes musical ideas; a poet thinks in blossoms just as naturally as honeysuckles do; an inventor's head is made to work out mechanical combinations. The men that ought to preach should be ordained in birth. The laying on of hands can't make an empty head full, nor a cold heart warm, nor a silent nature vocal. A true preacher is a genius in moral ideas, as a poet is in beautiful ideas, and an inventor in physical ideas.

2275. Every Preacher a Partialist.—The attempt of any one man to represent in himself every conceivable form of the human mind is the very height of impertinence and self-conceit. No man, even if he is built larger than Shakespeare or Bacon, can be universal in knowledge, or can represent truth in all the endless manifestations which it takes on. Every man who gives forth the truth has to do it as every bird gives forth its song. The robin sings as a robin; bluebirds sing as bluebirds (I heard them yesterday); the song-sparrow sings as a song-sparrow; and that is all they can do. If a sparrow should undertake to imitate thunder, or mimic an eagle, how absurd it would be! yet it would not be more preposterous and absurd than that which many preachers try to do, and which many persons of supposed wisdom and prudence encourage them to do.

2276. The Individual Message.—God sent into the world every man who is a witness for the truth to be a witness in some respects as no other person is or can be. A minister is afraid to preach poor sermons, but I hold that a man who does not preach poor sermons will never be a good preacher. There would never be any mountains unless there were valleys between. That is an illustration only, but this is certain—that a man must himself be so commanded by the truth that he shall not be afraid to let himself out.

2277. Native Ordination.—A clergyman is a man; he is a citizen; he is a teacher of moral things, without any privilege to teach more than anybody else. Anybody may teach that can and wants to. And if he tries and succeeds, that is call enough. That is the best evidence that he is ordained to teach. Four hundred thousand angels blowing trumpets for a fool would not give him a right to preach; and without a trumpet, without a call, a man that has it in him, and loves men, and understands what is for their welfare, and is willing to tell them of it, has a right to preach. The whole matter is as simple as common-sense itself.

2278. Apostolic Succession.—There has been a great dispute as to whether there are any legitimate descendants of the Apostles. I think there are. They are supposed to come by the imposition of hands. *I* believe they come by the imposition of hands. It is supposed that the hand is placed on the head of the candidate. No, it is placed a little lower down—upon the heart. And it is the hand of the Holy Ghost. He is a lineal descendant of the Apostles who has a clearer and higher understanding of the truth than those about him, and who so preaches it that it disturbs the consciences, the peace and the settled order, of those about him, and disturbs them just so far as is necessary to the work of reformation.

2279. Adaptation to the Times.—It is said, "Are we wiser than the

Apostles were?" I hope so. I should be ashamed if we were not. "Are we better preachers than they were?" Yes, we ought to be better preachers in our time than they would be. They were adapted to their times, admirably; but I think it is as much a misapplication of things to bring down literally the arguments of the Apostles from Jerusalem to our times, as it would have been, were it possible, to carry back all the scientific knowledge, and all the developed political economy which we now have, and preach them in old Jerusalem, within the Temple. We should be barbarians to them, and they would be comparative barbarians to us. *Adaptation to the times in which we live*, is the law of Providence. The Apostles were adapted to their times. We must be similarly adapted.

2280. Pulpit and Pew.—It is not the trumpeters that fight the battles—though you would think so to hear them! And it will not be the men that make the loudest proclamations, or that utter them with the most eloquent lips, that shall stand highest in the world that is to come.

I do not expect to stand half so high as many an unheard name will, to whom my words bring some comfort. There is many a timid eye that looks up and wishes she were as good as I am. Dear mother-heart and soul! you are a thousand times better. And in the other land I shall not be worthy to unloose your shoe's latchet.

2281. The Ministerial Instinct.—Artists love form, and color; ministers love men. The mechanic loves inventions and machines, and looks with a curious eye upon whatever is ingenious and fruitful of results; the minister loves men. The drunkard loves his cup—that is his inspiration; the minister loves men. The glutton loves his food; the minister loves men. The angler loves to catch fish from the running brook; the minister loves to fish for men. It is, then, this longing for men that makes the minister, just as the love of children makes the mother.

2282. Knowledge of Human Nature.—A man may know the Bible from Genesis to Revelation, he may know every theological treatise from the day of Augustine to the day of Dr. Taylor, and if he does not understand human nature, he is not fit to preach.

Suppose a man should undertake to cut off your leg because he had been an instrument-maker. He had made lancets, probes, saws, and that sort of thing, all his life; but he had never seen a man's leg amputated, and did not know exactly where the arteries or veins lie. Suppose he should think that making surgeons' tools fitted him to be a surgeon; would it? The surgeon must know his tools and how to handle them, but he must know, too, the system on which he is going to use them. And shall a man, charged with the care of the soul, sharpen up his understanding with moral distinctions and learned arguments, and know all about the theories of theology from Adam down to our day, and yet know nothing of the organism upon which all these instrumentalities are to be used? Shall he know nothing about man himself?

2283. The Study of Men.—The lawyer must study human nature, in order to get at the facts of his case; the merchant, for the sake of his own profits; the politician, for the sake of carrying out certain political ends; but these do not imply that men are to be made better or worse. A minister studies human nature for the purpose of *regenerating men*. We study men as florists do flowers, when they wish

to change them from simple blossoms into rare beauties. It is to make more out of human nature than we originally find in it, that we are studying it and training it.

2284. The Preacher, All Things to All Men.—A man overhears a woman—a famed poet and literary woman—teaching an infant-class. He has heard that she is a wonderful genius, and he stands and listens as she talks to half a dozen small children. She makes not one classical allusion, she utters no great truth, she does nothing but address the simplest language to them. He goes away and says: "I heard her teach that class for an hour, and she gave them no history, no poetry, nothing but the merest child's talk." But she made herself a child for the time being, in order that she might instruct those children.

2285. Like Priest, Like People.—When our evening meetings have fallen off, I have always said to myself, "You are falling off, and not the people." Even when I have not remedied the evil, I have known the cause of it all the time. And, on the other hand, the moment my own soul was full, and my sympathies flowed out in overwhelming tides towards my fellow-men, I have noticed that my meetings have gone up. If a man sleeps under my preaching, I do not send a boy to wake him up; but I feel that a boy had better come and wake me up.

2286. Great Sermons. — "Great sermons," ninety-nine times in a hundred are nuisances. They are like steeples without any bells in them; things stuck up high in the air, serving for ornament, attracting observation, but sheltering nobody, warming nobody, helping nobody.

2287. Power of the True Preacher.—As the live sparks from the hunter's pipe, thrown carelessly into the ripe grass of the prairie, will kindle a flame that sweeps over leagues and leagues, so one single glowing coal of a man has burned over a superstitious age and changed the whole aspect of humanity. And if there be multiplied men, ordained of God and not of their fellow-men, inspired by divine zeal to work for the welfare of their fellow-men,—men who have that as their ambition, as their occupation, as their pride, as their joy, as their light and reward forever, and whose motto is, "Not yours, but you"; is there any conception of vocation that is grander than that?

2288. Oratory. — There are two great elements in organ-playing. One is to render music that has been written by others; the other is to originate music one's self. A man who has command of an organ, and can express his own thoughts with fluency, power and ability, stands in the first rank, and far above the man who merely renders the musical compositions of others.

Organ-playing has a correspondence to oratory. There are readers and there are extemporaneous speakers. I hold that a man who can speak out of his own thought and feeling, and speak, too, without the bondage and imprisonment of written notes—who can gush forth things which men love to hear and need to hear—stands higher than the man who reads what he himself thinks or has thought; and he stands a world higher than the man who reads another man's oration or sermon. Reading other men's discourses is very good. A man might read Dr. Chalmers' sermons, or the discourses of any of the great sermonizers of the world, with large profit. I think feeble preachers are oftentimes

at fault because they do not read others' sermons—only they should tell their hearers what they are doing.

2289. The Talker.—This is preeminently the talking age. A preacher must be a good talker, and must have something in him that is worth talking about. People say, "Show me a man of deeds, and not of words." You might as well say, "Show me a field of corn; I don't care about clouds and rain." Talking makes thought and feeling, and thought and feeling make action. Show me a man of words who knows how to incite noble deeds!

2290. Greatness of the True Orator.—He is a great man who can play upon the human soul! We think him a great artist, who can play on an organ with sixty stops, combining them infinitely, and drawing out harmony and melody, marching them through with grand thought, to the end of the symphony; that indicates a master, we think. It does; but what organ that man ever built does not shrink in comparison with the one that God built and called Man? Where you have before you a whole congregation or a whole community, and all their wants and needs are known, and you are trying to draw out of them a higher and nobler life, what an instrument you have to play upon, and what a power it is when you have learned it, and have the touch by which you can play so as to control its entire range and compass!

2291. Preaching to Please.—There is a great deal of moral drunkenness produced by stimulating preaching which does not inspire a man to think anything or do anything, but which burns and burns, and makes him happier and happier, but not better. A man that is happier and not better is worse.

2292. Brilliant Ministers.—According to the popular notion the business of a minister is to throw rockets into the air, taking care that the sticks do not come down on men's heads. And you shall often see a minister throw up a rocket, of which men exclaim, "Splendid sermon! magnificent discourse!" as it splits into five or six applications, one green, another red, and the rest of other bright colors. He does not hit anything. He aimed at the stars. One shot goes back to the flood, another goes forward to the millennium, another goes to Asia, another goes to Africa, another to the rising of the sun, and another to the setting thereof.

2293. Unthinking Ministers.—There are a great many slumbering ministers who do not have any trouble; but their people are full of trouble. There come to laymen questions which they cannot solve, and they are like persons groping in dark passages. For the most part they go with their mouths shut. If now and then one ventures to come to his minister he is told, "You are straying into by and forbidden paths. Let such matters alone and attend to your duties." That is all very well, provided one can do it. If a man has no wings he can keep upon his feet; but if a man has wings he will fly. You cannot make an eagle run round and round a barnyard like a hen.

2294. The Orator's Voice.—The best of all properties in a speaking-hall is a man that knows how to speak, and has something to speak with! What does a rooster care for acoustic aids? He mounts a fence lustily, gives a preliminary flap of his wings, as if to say, "I could have flown twice as high," and then lets off a crow that rings and echoes for a mile around. A bull will sound you a

bass note that would make old Westminster Abbey shake. A crow will caw to you at two miles distance without the fear of bronchitis. A dog will bark to a whole town without the slightest inconvenience—to himself. And yet men who are brought up to speaking as the business of their lives cannot make themselves heard at a hundred feet distance, or, only by exertions that send them home for liniments, bandages, and caustic!

2295. **Vocal Power to be Trained for.**—The newsboys stand at the head of a street and send their voice down through it as an athlete would roll a ball down an alley. We advise men training for speaking professions to peddle wares in the streets for a little time. Young ministers might go into partnership with newsboys a while, till they got their mouths open, and their larynx nerved and toughened.

2296. **Pulpit and Platform.**—This period in which we are living is a period of great doubt. [Mr. Beecher, who was speaking in an English church, from a platform under the pulpit, began in a low tone of voice, and at the end of the first sentence there were cries of "Pulpit!" and "Can't hear!" from the congregation.] If you will make less noise you will hear me before I get through. As to the pulpit, I think about it as Daniel Webster did; he regarded the continuance of religion in this world, in spite of pulpits, to be one of the signs of its divinity. I suppose pulpits were originally framed after the apocalyptic vision of a candlestick, and ministers have been too much like wax candles in candlesticks, hard and stiff, with very little light. No man would ever undertake to plead for the life of a fellow-man from a pulpit. No man would ever undertake to go before a crowd for votes, and be perched up on the top end of a candlestick. When a man is in earnest in preaching he ought to preach from the top of his head to his toe. It is not the voice alone; it is the man informed with his subject that preaches. The platform is the place for the preacher.

2297. **Platform, Not Pulpit.**—When a man is made by God he is made *all over*, and every part is necessary to each and to the whole. A man's whole form is a part of his public speaking. His feet speak and so do his hands. You put a man in one of these barreled pulpits, where there is no responsibility laid upon him as to his body, and he falls into all manner of gawky attitudes, and rests himself like a country horse at a hitching-post. He sags down, and has no consciousness of his awkwardness. But bring him out on a platform, and see how much more manly he becomes, how much more force comes out! The moment a man is brought face to face with other men, then does the influence of each act and react upon the other.

2298. **Artificial Style in Speaking.**—Involved sentences, crooked, circuitous, and parenthetical, no matter how musically they may be balanced, are prejudicial to a facile understanding of the truth. Never be grandiloquent when you want to drive home a searching truth. Don't whip with a switch that has the leaves on, if you want to tingle.

2299. **Simplicity of Language.**—He who uses mainly the Anglo-Saxon vocabulary, giving preference to the idioms and phrases which are homely, will have a power which cannot be derived from any other use of human language. Such language is an echo in the experience of men; and as a phrase in a mountainous country, when roundly uttered, goes on repeating itself from peak to peak, running

in alternate reverberations through the whole valley, so a truth runs through all the ranges of memory in the mind of the hearer, not the less real because so extremely rapid and subtle as to defy analysis. The words themselves, full of secret suggestions and echoes, multiply the meaning in the minds of men, and make it even more in the recipient than it was in the speaker. Words are to the thought what musical notes are to melodious ideas. As an instance of contrasted style, let one read the immortal allegory of John Bunyan in contrast with the grandiose essays of Dr. Johnson. Bunyan is to-day like a tree planted by the rivers of water, that bringeth forth his fruit in season; his leaf shall not wither. Johnson, with all his glory, lies like an Egyptian king, buried and forgotten in the pyramid of his fame.

2300. **Christ's Methods of Illustration.**—It was peculiar to Christ's teaching that he developed the highest truths from the commonest events. His mind perceived the unity of creation. He instantly traced the filament by which the smallest thing runs up and joins the very center. As by nerves every pore and every particle of skin is connected with the great sentient cerebral center in the human body, so every single event that takes place in connection with man has its termination in the Eternal. Therefore it was Christ's way to mount from the most inconspicuous and unimportant events and happenings to the very highest range of being, and to truths relating to man in his highest range.

2301. **Rhetorical Illustrations.**—An illustration is never to be a mere ornament, although its being ornamental is no objection to it. If a man's sermon is like a boiled ham, and the illustrations are like cloves stuck in it afterwards to make it look a little better, or like a bit of celery or other garnish laid around on the edge for the mere delectation of the eye, it is contemptible. But if you have a real and good use for an illustration, that has a real and direct relation to the end you are seeking, then it may be ornamental, and no fault should be found with it for that.

2302. **How to Use Illustrations.**—With illustrations, there should be energy and vigor in their delivery. Let them come with a crack, as when a driver would stir up his team. The horse does not know anything about it until the crack of the whip comes. So with an illustration. Make it sharp. Throw it out. Let it come better and better, and the best at the last, and then be done with it.

2303. **Mirthful Illustrations.**—Never turn aside from a laugh any more than you would from a cry. Go ahead on your Master's business, and do it well. And remember this, that every faculty in you was placed there by the dear Lord God for his service. Never *try* to raise a laugh for a laugh's sake, or to make men merry as a piece of sensationalism, when you are preaching on solemn things. That is allowable at a picnic, but not in a pulpit where you are preaching to men in regard to God and their own destiny. But if mirth comes up naturally, do not stifle it; strike that chord, and particularly if you want to make an audience cry. If I can make them laugh, I do not thank anybody for the next move; I will make them cry. Did you ever see a woman carrying a pan of milk quite full, and it slops over on one side, that it did not immediately slop over on the other also?

2304. **Preaching: Dullness and Levity.**—Whoever hides the truth by embellishment of words, by a vain exhi-

bition of wit or fancy, by opaque learning, by the impenetrable thickets of nice distinctions, by stupidity and lifelessness, by inane solemnity, and sanctimonious conventionalism, is a desecrator of the pulpit and a breaker of the Sabbath day. Stupidity hides the truth just as fatally as levity. Consecrated dullness is no better than flippant folly. If a window fails to let the light through, it makes little difference whether the obscuration comes from the web of a big, lazy, spider, or from the nimble weavings of a hundred pert little spiders.

2305. Concrete Truth Better than Abstract Doctrine.—You will observe that while Dr. Finney, and men of the old-fashioned school who were so successful, brought in rigor of logic to develop before their congregations the whole moral scheme of God's government with tremendous effect, Mr. Moody does not go through with that reasoning. He does not deal with doctrine. He does what is a great deal better, so far as concerns the audiences to which he is called to minister—he deals with truth. He gives them bread ; and that is a great deal more to the purpose when they are hungry than giving them wheat in the kernel would be.

2306. Dangers of Being Praised.—We all love praise, but praise should follow us and never precede us. If you have done right and men like it, then it comes under the category of things that are of "good report," which we are commanded to ponder and to think upon. But remember you [young ministers] are going into the midst of fire with inflammable garments on you, and there is nothing that weakens a man so quickly and is so dangerous to him as measuring everything by its relation to his popularity and to his success in life. And then he has his own church to try to spoil him. Of course, God raises up deacons by whom men are held in sometimes. Oftentimes, in this world a thorn in the flesh is one ray for a man's crown by and by ; but where there is one deacon that is a vexatious intruder on your individual liberty, there are a hundred old women or young women that are praising you and flattering you, saying kind things to you, and seeking to soften you. I believe in softness in the heart; but I do not believe in having a man's head soft. That is one of the things you must watch against.

2307. Place-Hunting, for Ministers.—Have you never seen, at sunset, a hen walking around a tree irresolute as to the bough which she would take, stooping for one, and then quitting that and stooping for another, and then quitting that and stooping for another? Just like such a hen are some ministers that I have seen running about for a settlement, stooping for one, and then, thinking that it was not quite good enough, quitting it and stooping for another, thus frittering away their time and energies to no purpose. Let such men turn away at once from the camp of God, and go to the camp of the world. There they belong.

2308. Preaching and Practice.—Men say, whenever they give way to violent passions, though they be Christians: "It's all very well for you to stand in the pulpit, and teach us such things as this, but if you were in my place, you would have done just such things as I have done." I think very likely, my beloved, for I am as big a fool as you are, in many things, strange as it may seem to you. But because two men sin, and one the teacher, it does not follow that the teacher was not right in his doctrine.

2309. An Obstacle for Ministers.—A man at the bank hands you the money for your check. It is ten thousand dollars, and it is going to save you from bankruptcy. But you do not account him a benefactor. You express not a word of gratitude to him. He is the teller; you hand him the check, and he pays you the money; he does not care for you, and you do not care for him. It is his business to hand you the money, and he does it, and that is all there is of it. And so men seem to think of a minister, salaried and appointed to stand in the pulpit and dispense the Gospel, that he does it professionally and as a matter of course.

2310. The Range of the Preacher.—Like the artist at the great organ, the preacher should introduce in his teaching something of everything that belongs to mankind; its sacred rage and passion, its abhorrence of things evil, its genius, all imagination, all the radiance and sparkle of its wit, all the tenderness of its love—all that belongs to the sub-bass, also all that belongs to the highest stops, that seek to rival the very bird-notes. That is the greatest preacher. Ministers are afraid. They are afraid to be true; they are afraid to be natural. They are afraid to bring something of everything that belongs to human nature into their pulpits, because their critics sit before them. Men say of them: "O, you shall never hear anything that violates taste. He never makes a mistake."

The man that never makes a mistake is not fit to preach. The man that never makes a mistake is a man that lives in mediocrity. You may furnish and decorate it as much as you please, it is not possible for a man to be in earnest, even in agriculture, mechanics or engineering, and make no mistakes.

2311. Attractive Presentation of Truth.—I should like to see fastidious, hidden, sensitive fish caught by thrashing the pool with your rod or fishing line. Ministers are to be fishers of men; and as men study the nature of fish—the pout, the eel nestling in the mud, the fierce pickerel, the shining trout, the gamy black bass, the salmon or the deep-sea fish—and adapt their mode of fishing to the nature of the fish desired to be caught, so men are to study the mode of influence of one soul upon another, in such a way as to make the truth which they would lay before men, and into the practice of which they would draw them, efficacious and successful. . . . A man's truth is like bait on a hook: it must be such a bait as fish will take, and it must be on such a hook as will attract the fish.

2312. Fishers of Men.—The more you look at this figure the more important it becomes. To fish well, it is necessary to study the peculiarities of fish. It is necessary to know more than the science of ichthyology. What a book can tell a man about fishes is worth knowing, but it is little that a book can do towards making a man a true fisherman. If a man is going to fish for *fish*, he must become their scholar before he becomes their master; he must go to school to the brook to learn its ways. And to fish for men, one must learn their nature, their prejudices, their tendencies, and their courses; he must not only know their habits, but their tastes and their resorts; he must humor them according to their different natures, and adapt his instruments to their peculiarities, providing a spear for some, a hook for others, a net for others, and baits for each one as each one will. To sit on a bank or deck, and say to the fishes, "Here I am, authorized to

command you to come to me and to bite what I give you," is ridiculous, even though it does resemble some ways of preaching.

You must go *to* the fish. They certainly will not come to you. You must note times and seasons. You must creep sometimes, lie down sometimes, sometimes hide, sit patiently in the leafy covert at other times, and work frequently without filling your basket, and await a better time. You must study the sky, and for their food you must search all manner of insects, and everything that relates to the work in which you are engaged. The one act of catching fish must determine your whole manner.

Luke adds to the force of this figure very much. Matthew says, "Ye shall be fishers of men;" but Luke says, "Ye shall *catch men*." It is very well to be a fisher, but it is a great deal better to catch what you fish for.

2313. Theologizing and Preaching.—To make fishing-tackle is one thing, and to catch fish is another. There are hundreds of men who, when they go into the pulpit, make rods, and lines (very long lines), and hooks, and reels, and baskets. They take this or that doctrine, and pound it out into a hook, bending and kinking it just so, and stick it up on a paper, and label it, and that is the end of it. And this is called preaching! But Christ says that that is preaching which catches men.

2314. Dry Preaching.—In my own profession, the church has been starved because ministers have been under the idea that the dignity of the pulpit was so great, and the sanctity of the office of preaching was such, that a man must use only the most sacred parts of his nature; and reason has been supposed to be that. "Not too much feeling, not too much; restrain your feeling, but lay a solid foundation of thought. Fasten it together as links of iron are wrought into a chain connectedly, and carry it to its legitimate conclusion, and then if men are not held by it, it is their fault, not yours."

And so—to change the figure—they shut down the windows that let in the light. They are of a discursive imagination; but they don't think it proper to bring in dainty figures, or to have pictures in their sermons; that is wandering into by-paths. They starve themselves till they have scarcely the substance of a mosquito, and then think they are "sacred."

2315. The Best Ministers.—Who is the best fisherman? The man that carries the largest basket, and the best rod and line and hook? No; but the man who brings home the best basketful of fish. Who is the best minister? Not the man who makes the hour most charming to you, or excites you with the most intellectual enjoyment; but the man who, grappling with human nature, from week to week makes you more and more discontented with your lower self, and brings you into such communion with God that you are more and more fascinated with your higher and better life.

2316. Variety in Preaching.—Does the sun shine on the sunflower and despise the daisy? Does the sun shine on the orchard and despise the moss that gathers on the rock? There is no great and there is no small before the coming of the sun. To the sun all things are small and all things are great, and they all alike receive beneficent power from it. So, in the preaching of the Gospel it is the business of every preacher to preach to every man and to all men.

2317. Subjects for Preaching.—To ask a preacher how he finds subjects

for his sermons is like asking the professor of botany how he finds his botanical specimens. He goes forth, and finds some in marshes, some in the woods, some in meadows, and some in the mountains, and finds them not on any rule or prescription. They are to be found everywhere. Subjects for discourses are suggested by the reading of newspapers; they occur in conversations with men; or they glance from the experiences of people. There are two generic forms of selection in this matter. One is where you want to round out a truth before your audience, and let it help whomever it will; the other is where you want to meet the definite case of a particular person, and where the truth is to be, like a suit of clothes, adapted to that person, or, like medicine or food, suited to specific wants.

2318. Finding the Sermon-Subject.—You look for your subject. You know what you are after the whole time. It is exactly like the watchmaker, who has opened your watch and discovered that something is wrong. He turns to his bench and pokes around among his tools, but cannot find what he wants; he looks everywhere for it, and at last, there it is, and he takes it and uses it, for it is the only instrument exactly fitted to do just the thing he wanted to do in that watch. Now, in preaching to a congregation there are living men to reach; and there is a particular way of doing it that you want to get at. You search for it in the Bible; and you make your sermon to answer the end. This is psychological preaching, drawing from your own gradually augmenting intelligence and experience, which will make you skillful in the ends you want to effect.

2319. Spiritual Prescription. — It seems to me that the highest conception of a sermon is, that it is a prescription which a man has made, either for a certain individual, or for a certain class, or for a certain state of things that he knows to exist in the congregation. It is as much a matter of prescription as the physician's medicine is. For instance, you say, "In my congregation there has been a good deal of affliction, which I think I ought to comfort. Now, of all ways of comforting, how shall I do it? Shall I show the hand of God in all his administration? What will that do? That mode of consolation will raise people up into the conception of God; but those that cannot rise so high will fall short of it and not get it. Or, I can show them how afflictions will elevate the soul; and that will have another range. Or, it may be that I will not say a word about that, but strike a blow that exhilarates men and lifts them up, independent of any allusion to troubles; I may strike a chord to awaken the courage of men. What subject can I take which will most successfully sound that chord?"

2320. Tender Places in Hard Natures.—You know how it is with lameness. Sometimes there will be what we call a "stitch." There will be a sore muscle that lies buried in the side. If you carry yourself in a certain way, you do not feel it; but if you happen to turn a little, you get a wrench. When you have such a sore muscle about you, wherever you walk you have a consciousness of it, and you carry yourself so as to keep it from being twisted and hurt.

Now, even wicked men, given up to revelries, have a sore place about them. There is a tender spot that the mother left. There is a sore spot that their own experience has caused—a sore conscience. And every once in a while, when they are inadvertently

carrying on their wicked ways, they give it a twist, and it sends a pang through them. And in company, or alone, wherever they go, and whatever they do, they are conscious that there is this sore place, as it were, in their moral nature. The skillful preacher can reach these, sometimes.

2321. Differences of Approach to Men.—I have known districts in the West, along the banks of the Mississippi, where pickpockets, thieves, horse thieves, riotous men, men of blood and violence, having fled across the border, had taken refuge, and where populations of such men had grown up in vice and crime. Now, if I were to go into a community like that, and preach the Gospel, do you suppose I would talk to those low, degraded men as I do to you, who are shaved and washed, and who have been tenderly cared for, and are susceptible to the higher truths? No; I would address their fears. I would hold up before them the terrors of the law. I would attack them where they were accessible. The highest feelings are the best to work on; but if you cannot reach those, the intermediate ones must be assailed. As in a great conflagration, if you cannot get into the burning building at one place, you must force your way in somewhere else; so in dealing with men in religious matters, if you cannot produce an impression on one side of their nature, you must approach them on another.

2322. Preaching: God's Desire to Save All.—Whatever else you do, don't slam the door of possibility in any man's face. Don't hold up any of the truths of the Gospel in such a way that the man who looks at them shall say it is not possible to be saved. The teaching of Christ and the Apostles was that God wanted all men to be saved, and made overtures to them; that there is a possibility of every man's being regenerated by the power of the Holy Ghost. Build up such a spiritual superstructure that every little child shall feel it to be easier to live a Christian life than an ungodly life.

2323. Failures in Sermons.—The Apostle never said a truer or more inspired word than when he spoke of the foolishness of preaching. It is all empirical. How many times have I set up a sermon for a particular man, and let off all its batteries at him, and never hit him; while a man that I knew nothing about was struck, and dashed all to pieces! That is skill, is it—not to hit what you meant to, and to hit what you did not mean to? As compared with nothing, preaching is glorious; as compared with no fruit, its fruit is great; but I take it that the day is coming when God will give men such sense of the nature of man and truth that heart shall speak to heart, as now lip speaks to ear.

2324. Exclusive Preaching.—As if in an hospital there were a set of convalescents, that now, having come to eggs and jelly and wine, rejoice in it, and flatter the surgeon and the physician, until he begins to say in himself: "These folks don't want medicine; they hate that; I guess I will give the patients extras, wine and jelly, all over the hospital, no matter what ails them!" So there are ministers that have been beguiled by the relish and taste of a single section in their church to pour out eternally food for those that they think stand highest, and starvation for those that are low down. They are corrupted.

2325. Imaginative Truth-Seekers.—There are a great many persons who are keenly sensitive on the side of imagination, and they never really

receive anything as true until the fact or principle is, as it were, enveloped in a little haze. They need the mystic element. They do not want sharp outlines. There is something in mystery which is attractive to them. And yet some preachers insist that truth should be set before all men in its most accurate and exact form. You might just as well attempt to reduce the clouds to triangles and circles, in order to mathematically demonstrate their beauty to the eye of an artist.

2326. Imagination Stronger than Reason.—Do you know that the imagination is a stronger element than the reason? You might suspect it by the fact that the Bible employs imagination ten times where it does philosophy once.

When old people go back to their childhood, what things do they remember most? Arguments? Not at all. What do you remember about your mother that is gone? Not anything by which she was formally made known to the world, but some picture, some scene of tenderness, some fragrant sentiment which lingers in your imagination. What is it of your friends that you remember longest? Not the shape of their eyebrows, or of their face, which was drawn as they sat like a wooden dunce having their portrait made, but that expression which they had when they came to the door and looked in and glanced at you; or which flashed over their face when at table some story was told. You remember that. You never will forget it. The memory of man is kept alive by dreams, by superstitions, or by pictures which appeal to the imagination and the fancy. These things get a hold upon you which can never be lost.

2327. "The Life, Indeed."—It does not follow that our intellect will be the same in the other life that it is here. We know that much that we learn is higher than what we learn by the perception of material and physical qualities, and through the reasoning intellect. We know perfectly well that what we call the intuition, or the imagination, takes in things which it is impossible for the intellect to comprehend. The intellect, as we have it here, is adapted simply to the conditions of this lower state; but when we rise into the other life we may have a different intellect. There, instead of reducing music, or higher truths of any kind, to the form of statement by our earthly intellect, we shall, I think, have an intellect which will reject such mechanical or formal propositions, and intuitively apprehend all manner of glorious qualities and truths. Thus we shall think by feeling, and not feel by thinking.

I am distinctly conscious, in preaching, when my health is perfectly good, and my subject is congenial to me and adapted to my nature, of rising into states in which I have an outlook and insight into a realm before which words are as powerless as hands are to grasp the landscape on the other side of the mountain. The truth, under such circumstances, is more clear to my inward vision than is anything that I see or hear or feel to my outward senses. I apprehend things that are absolutely non-expressible by any human words. I experience what may be likened to the opening of a window into heaven; and it gives me a feeble conception of what the future may be.

2328. The Lesson Must Suit the Scholar.—I could read the Ten Commandments to my mule when he did not do his work well; but I do not know that that would quicken him at all. I could describe to my mule the

beauty of fidelity to his master, but I think he would trudge on about the same with his long ears. I address him further, and say, "O mule, in the equities of life, in the grand scheme of equivalence it is not fair that you should receive and not also give;" I may give him a little political economy; but it does not make any difference. I try his feelings, and say, "O sweet and beautiful mule! O precious mule!" in the hope that thus I may induce him to perform his duty; but he does not do it. By and by I get angry, and put my spurs into him, and say, "Get up!" and he gets up—for that is the first time that I have come into the sphere where he lives.

2329. **Discrimination in Preaching.**—All sickness is not just the same, and all medical prescription is not just the same. If the physician is called to one who is easily touched, one whom the shadow of medicine, falling on him, cures, he gives him attenuated remedies; but if he is called to a great cast-iron man, whose nerves lie bedded deep, and are thread-like at that, and who is hard to be made to feel and to be made to move, the physician will put into him raking medicines which would kill a sensitive, nervous person. Although, ordinarily, it is not best for men to take harsh and purgative medicines, it is better to do that than to die. The means to be employed are relative to the end you propose to gain, and the circumstances of the case. The remedy must be adapted to the patient and his needs.

2330. **Substantial Thought in Preaching.**—While the early preaching of Jesus seems to have been of the most arousing character, we are not to suppose that instructiveness was sacrificed, nor that the next period, beginning with the "Sermon on the Mount," was devoid of pungency because the instructive elements predominated. Only to arouse men, and to leave them no solid substance of thought, is to kindle a fire of shavings that but flames up and dies in ashes.

2331. **Good Thoughts Not Applied.**—If a minister preaches real thoughts, but leaves them without application he is like a man who draws a bucket of water from a deep, deep well, good water, clear, cold, wholesome; and, just as he brings the bucket up within a few feet of the curb, he fastens it there, where you can't reach it, and leaves you thirsty. A cup of water that you cannot reach is as far off from you two feet below the face of the well as if it were at the bottom again!

2332. **The Preacher's Opportunities.**—The events that take place every day are God's furrows. It is the business of the pulpit to sow seeds of instruction whenever any furrows open; and the times we have been living in for the last few weeks [financial disturbances], the premonitions of which have been months in the air to the prophetic eye, are the ploughings of God. Now is our time to sow the seed of instruction.

2333. **Transientness of Sermons.**—No matter if sermons are transient in their effects. So are drops of rain. But in both cases, shower follows shower, and, while no drop endures, the vegetable kingdom grows and thrives through all ages. Sermons perish, but men live.

2334. **The Average Congregation.**—When I stand and look at my congregation, I am like a man in a picture-gallery. Here is a bright, radiant landscape. Right next to it is a landscape that is storm-clad and dark. There is the picture of a calm, tranquil sea. Right next to it is the picture of a sea that is rough and boister-

ous. Here is a scene of love. Right next to it is a tragic scene. There is a representation of wealth. Next to it is a representation of poverty. Thus throughout the picture-gallery the most striking contrasts are seen; and I see just such contrasts when I stand and look from my pulpit. I see all these various conditions of life. I see light and dark shades commingled all through the congregation. Sometimes I feel inclined to preach to those who are hopeful. At other times I cannot help preaching to those who are in darkness and great trouble.

2335. **Individual Preaching.** — A bunch of needles put together is as blunt as a board; but if you take each one out, and use it by itself, it is sharp, and pierces. If men are called to repentance in a bunch, they will be very apt to repent in a bunch, and their repentance will be very superficial.

2336. **The Preacher a Man-Builder.** —When a master-builder goes to the forest for material, he does not take trees of any and every kind, and then put them together at haphazard, or so as to accommodate his building to the form of the trees. The trees must conform to the house that is to be. The builder carries in his eye the future house, and selects his trees from the wood by the known wants of the house; this one for a sill, that one for a corner-post, others for beams, and so on. Thus all truths, all sermons, are merely subordinate material and instruments; the preacher's real end is to be found in the soul-building that is going on. He is an artist of living forms, of invisible colors; an architect of a house not built with hands—Jesus Christ, the foundation.

2337. **Varied Material in Preaching.** —Go, ye that have lived in a cold philosophy, and cannot understand how a man may turn on every side to find truth as in a forest he looks on every side for sticks of timber with which to build his house. Every minister ought to turn towards every gleam of light to see if there is not some instrument by which he can better touch the hearts of men.

2338. **External Pulpit Influences: Helpful.**—If, when a man feels that his life-power is consecrated to transforming the human soul towards the higher ideal of character for time and eternity, he looks around upon the great forces of the world and says to them, "You are my servants"; to the clouds, "Give me what you have of power"; to the hills, "Bring me of your treasures"; to all that is beautiful, "Come and put your garment upon me"; and to all that is enjoyable, "Fill me with force, and give abundance to the fullness of my feeling"—if a man makes himself master of the secrets of nature that he may have power and strength to do his work—then he is not carrying on three or four kinds of business at the same time. He is carrying *one business*, and he collects from a hundred the materials and forces by which he does it.

2339. **External Pulpit Influences: Harmful.**—If, when a man comes back from his garden, his lectures, his journeys, and his esthetic studies, or from his scientific coteries and séances, he finds himself less interested in his proper work; if the Sabbath is getting to be rather a burdensome day to him, and it is irksome to be preaching, he must quit one or other of those things. The stream runs from the pulpit instead of into it.

2340. **Spiritual Truth the Pulpit Theme.**—I hold that, in a proper way, there is no theory or philosophy which relates to the welfare of states, or communities, or families, or indi-

viduals, or to any part of a man's life, that may not be discussed in the pulpit, and measured by the law of love, and truth, and justice. But when a man tells me that the power of the pulpit is to be the discussion of social questions, and that that is to be the chief element of the ministry, I look upon him with amazement. Give me the root of the oak, and I will very soon produce the leaves ; but if I have only the leaves of the oak, can I with them produce the root? All these various subjects are but outgrowths, the branches, the leaves of the great central spiritual truths that evolve the nature of God and man, and reveal man's destiny.

2341. Christ's Preaching.—Do you note our Lord's example in preaching? Did expositions of the Old Testament or disquisitions upon the reigning themes of religion fill up his discourses? Did he consider human affairs as too vulgar, and social life too secular, and the natural world too unreligious for his sermons? His sermons reflect all passing events. Birds sang in his discourses ; the grass grew in his pulpit ; flowers blossomed there ! Now the vineyard was his text ; then the husbandman and his oxen ; the steward and his shrewd calculations ; the exchange and its coins ; the civil tribunal ; the army and the tax-gatherer ; the publican and the courtesan. He discoursed upon the dispositions, the thoughts, the errors, the virtues, the strifes or necessities of the age in which he lived, and of the people right before him. He spoke, too, about religious things, not in the sacred phrase of the Temple and the Synagogue, but in the familiar language which men employ in everyday life.

2342. Paul's "Christ Crucified."—It did not enter into Paul's contemplation that he would not preach about war and peace ; public and private economy ; whatever, in brief, had reference to the welfare of men individually and collectively. Only this is to be inferred from his declaration : "Whatever themes I discuss, it is upon the supernatural, divine power that I rely for success." This course was a stepping-stone out of the then approved method of religious teaching.

But in our day, Paul's very originality, and this very declaration of his new liberty, have become the standing authority for routine ; for conventional teaching ; for a restriction of liberty in the pulpit. That which was a declaration of pulpit independence has become a declaration of pulpit bondage. It is the impression of large classes of men—some of them most excellent men—that the Sabbath-day is too good to be spent in discussing any topics that are not strictly religious, and the church is a place too holy to be employed for speaking upon anything except religious doctrines and technically Gospel truths. The introduction into the pulpit of what are called secular subjects is not considered to be in consonance with the Word of God, or the example of Christ, or the declaration of the Apostle, who says, "I determined not to know anything among you save Jesus Christ, and him crucified."

This is a misinterpretation, a perversion, a falsification of the whole temper and meaning of the language of the Apostle.

2343. Caution with New Ideas.—There is nothing in this world that requires such long seasoning and ripening as new thoughts. Men seem to think that the pulpit ought to be like an apple-press where greedy boys run, and each sticks his straw into the vat, and sucks the unfermented juice.

The farmer would say to the boys, "No, let the juice stand, and let the impurities be worked off; and then, in six or eight months, you will see the real, true cider, or wine of the apples." And so it is with truth. It takes longer for the truth to work itself free from impurities than any other thing. Only after it has some age do you know the real quality of truth. The truth requires the concurrent thoughts of myriads of men, to give it confirmation. God does not reveal the truth through single heads, but by multitudes and through the ages. Therefore, for a man who thinks he has a brilliant idea to rush at once into publicity with it, is not acting in the spirit of true charity, nor according to the dictates of sound philosophy.

2344. **Truth to be Adopted to Hearers.**—I have heard a great many people criticise the ministry, and say, "They don't preach all they believe." You may depend upon it they don't. That is as if a hardy old trapper, from the borders of the continent, living in the open air, capacious of mouth and capacious of belly, should walk into a hospital, and, looking at the diet of the sick man there, should say, "Good heavens! these doctors are not sincere. See how they eat at home, and then see what stuff they give to these creatures here! Why, they ought to give them chunks of beef!" Ought they? Ought a man to teach his little children as he teaches grown folks? Ought a man to diet sick folks as he diets the well?

2345. **The Gospel and Public Affairs.**—He that does not know how wisely to meddle with public sins in preaching the Gospel, does not know how to preach the Gospel. What would you think of one of the Apostles in the time of Christ, who had been commissioned to give sight to the blind and hearing to the deaf, if he had gone about reading discourses on medicine and never curing anybody? And what is the use of preaching a theology that does not disturb and cure? Is the Gospel a sing-song lullaby to put people to sleep in carnal indulgences, to give peace to men in their sins?

2346. **Fertility in Freedom.**—Liberty in prophesying is more fruitful than restraint can be. A good, rich, fat soil always has weeds, but to refuse cultivation of the soil because if you begin to cultivate it you will have weeds, is not good husbandry. Keep down the weeds by cultivation—not by refusing to sow grain. Where there is liberty, especially in the earlier period of transition, of course there will be difficulties; but the difficulties are fewer than the objections to liberty, and they cure themselves.

2347. **Liberty in the Pulpit.**—All liberty is intoxicating. If you bring up a generation of young men with this doctrine of freedom in the pulpit, you must expect that many will be imprudent, and foolish, and mischievous. And when men point to them and say, "There, that is the fruit of your famous liberty of the pulpit," we may reply, "The beginnings of greater freedom are like the beginnings of daylight." When Christ had touched the man's eyes once, he said, "I see men as trees walking." When he had touched them twice—that is, when he had given him more of the same sort—he saw every man clearly. If a little liberty does not make men stable, give them more of it. Put responsibility on them, forbear with their mistakes, encourage them, and when the pressure of responsibility is more and more realized, they will be more sta-

ble, and move in larger circuits, and with more glory to God, and quicker salvation to the human family.

2348. Preaching: Politics and Commerce.—Have you a church that is like a boy's play-room, and am I to stand and play on my trumpet for the amusement of the nursery? Am I to see humanity damaged to its very core; am I to see the nation shaken to its deepest foundations; am I to see God's cause in imminent peril, and must I *remember that I am a minister*, and not talk about these things? Was that the course that made Isaiah and Jeremiah what they were?

2349. New Aspects of Truth not to be Hastily Preached.—I am very sensitive about the preaching of things that will unsettle faith, about turning up new ground in which there may be unlimited quantities of malaria, and of wantonly bringing in unbelief instead of belief. I am sent of God to save men; but I am to win them by gradual approaches, by education, and by giving them the light by which they shall receive the fullness of the new truth, see it, and feed on it. To bring a man off from his old faith before he is established at all, or prepared to be established, in the new, is wanton; it is mischief-breeding; it is wicked. Therefore no man should rashly and hastily teach new truths, or truths that are new to him.

2350. New Truth to be Separated from Error.—All truth in the beginning is very much like gold at first. There is more rock than gold, and it is only after it has been stamped and ground to powder, and has gone through the chemical bath, that the gold is separated from the dross. The pulpit may be preaching new things destructively, in combating with the old, and a people may be unsettled in the old forms of belief, without being rooted in the new. I take it for granted that if I had preached thirty years ago what I preach now, it would have been a great mischief to you; but I have been cautious, and have held back. When I think a thing to be true, and have proved it to be true, God has given me the courage of explicitness, and of thunder if it was needed. Men think I am careless and without caution; but until comparatively recent years I have not preached truths that lay on the horizon in my mind for thirty years.

2351. Essentials of Theology and Preaching.—Any true theology must have power to convince men of sin; it must have power to convert men, and build them up in holy life; and it must have power to sustain them in all the emergencies of human life by the sense of an infinite and eternal life—a life in the near future. It must have power to inspire men with the grandeur of that life which is only kindled here, but which extends itself into the hereafter. All preaching and all schemes which leave out the boundlessness of the great invisible world, that are made up of mere ingenuities, and that have no tidings, no voice from beyond, will be futile. They may be beautiful; and so is the moon; but what harvest was ever the child of the moon?

2352. God and Man.—God's love because of his fatherhood; man's worth and mutual brotherhood because of his sonship to God:—These are the two halves of the one great theme. . . . I was like the man in the story to whom the fairy gave a purse with a single piece of money in it, which he found always came again as soon as he had spent it. I thought I had found at least one thing to preach: I found it included everything.

2353. The Christ-Heart in the Christian Ministry.—The marrow of the ministry as an instructor is sympathetic personal influence. A man may have sympathy for God and not any for man. That is not uncommon. A man may have sympathy for the truth. I hear a vast deal about the importance of the truth, of sound words, of a sound system of doctrine. "Maintain the truth"—all of which is very good indeed; but it is outside of the Gospel. The Gospel is love. If one has not a Christ-heart and a Christlikeness he is not the typical minister of Christ.

2354. Theology and Preaching.—Others may blow the bellows, and turn the doctrines in the fire, and lay them on the anvil of controversy, and beat them with all sorts of hammers into all sorts of shapes; but I shall busy myself with *using* the sword of the Lord, not in *forging* it.

XL. REFORMS

2355. New Truth from Single Men.—Truth never enters the world as an army a thousand men abreast. Truth always comes as John the Baptist came, in the wilderness, clothed in camel's hair, and eating locusts and wild honey for the most part.

Were it better that Luther should have been silenced when he stood almost alone against the power of the world? Were it better that Tyndale should have been hindered when he sought to bring to light the truth, at a time when it was considered very dangerous to do it, by a translation of the Sacred Scriptures? Was not his liberty for the good of the world? Was it better that Wesley should follow the orders of his bishop, or the motions of the Divine Spirit? When God sends new light he sends single stars. The star that overhung the Babe of Bethlehem was an illustration as well as a phenomenon.

2356. Power of Weakness Allied with God.—If you look at the efforts of the most learned statesmen, if you look at the most laborious plans and the wisest endeavors of the chief men of almost every nation, you will find that they have toiled and labored to build up things that stood only while they had their hand upon them—and hardly as long as that. Laws have been overthrown almost before the face of men that thought they had done most curious and wonderful things in the scale of legislation. Administrations have ceased almost before the last note had rung upon them in their structure. The things that men have done in their own strength have been things that have scarcely outlived their makers.

Now compare with these things the things that were wrought out through the weakness of the Apostolic period. The men that were the offscouring of the world; the men that died deaths daily; the men that had neither country nor home, nor friends; the men that arrayed themselves against the organized power of the world; the men that seemed to be fanatical and insane; the men that were charged with madness, and seemed to live in a perpetual hallucination and phantasy; the men that lifted themselves up in their weakness in opposition to monarchs, and priests, and statesmen, and literature, and learning, and institutions—what did these men do but revolutionize the globe? And in imitation of these, how did Savonarola in Italy, Huss in Bohemia, and the noble army of reformers in Germany and in

England, out of obscurity, oppose themselves to the most august powers and dignitaries and customs and opinions of the world! How did they bear up in their weakness until they became strength like adamant! The things that have seemed the weakest and the most worthless, have been the things that have lived and grown. For weakness with God behind it is omnipotent, and strength that is Godless is as a spider's web.

2357. The Pulpit and Reforms.—The day has gone by in which men said they could not teach of Slavery in the pulpit, because they were ordained to preach the Gospel and not to go into all the moral reforms which might be scared up. This is as if a man, a physician, called to a case of desperate disease—cholera, plague, or what not—should refuse to consider that, saying, "I am educated to spread abroad a knowledge of hygiene in general; but I don't meddle with such cases in particular." A church that teaches men in general, and touches no particular instances, is as dry as a thousand-year-old dead man. The same is true as to Intemperance. I believe that the pulpit that will not give forth its influence on that subject is already vacant and void. This pretence that a man is to preach the Gospel and not touch a single one of the things which the Gospel is meant to heal—a wayfaring man, though a fool, would understand the fallacy of that; but there be many fools that are not wayfarers who don't seem to understand it.

2358. The Church and the World.—It is the most hideous form of selfishness out of hell—this attempt of a great moral institution, that is set to be the light of the world, and the teacher of men in every visible relation in life, and that is ordained to lay the law of God on thought and feeling and conduct, to draw back from its great work, and say, "It is not our business to take care of these things." It is fundamental apostasy. It is egregious recreancy. And that dark-lantern church that shines on nothing outside, and only on that which is inside of itself, does not belong to Christ.

2359. Getting and Giving.—A rich church ought to be like a fire-engine, which sucks in at one end and spurts out at the other, putting out the fire of hell which the devil is always kindling.

2360. Selfish Churches.—I am ashamed to see great churches, whose wealth is counted by millions, build themselves stately houses, give to them everything that can make them comfortable in the pew, attractive in the choir, eloquent and desirable in the pulpit, and when they have done, pay their minister and all the expenses liberally, and then sit themselves down and fold around themselves the robe of complacency, saying, "There, if the Lord doesn't think we have done well, he is unreasonable." What have they done, but for themselves? They have embellished the chariot which is carrying them to heaven, as they think,—though sometimes that is a mistake.

2361. Christian Unity.—Shall a man say, in the heat of battle, as at Gettysburg, to the man by his side, "Before I fight with you any longer, I must know what your notions are about the creed"? Is he responsible for what that man believes? There is one thing on which they are agreed, and that is patriotism; and being agreed on that, let them work together for patriotic ends. Because I work with a man in a thing about which he and I are agreed, I am not responsible for the other things about which we are not agreed.

2362. Patience in Reform.—A man gives out his plan of a house to an architect, and goes to Europe. In six months' time he comes back, and thinks he is going to move right in. When he arrives at the spot there is nothing but brick and stone and mortar and scaffolding, and all sorts of litter, dirt, and confusion. He is amazed at it. But in proportion to the elaborateness and largeness of the dwelling is the time that is required to construct it. So it is with moral ideas in the community, educating the whole people, enabling men to look without prejudice upon truth, and bringing them forward step by step. It is very slow work, and ministers, reformers, teachers of schools, parents, and all those whose desires are set for the furtherance of the welfare of men have need of patience, great patience.

2363. Civic Preaching.—Suppose a plant should be endowed with momentary intelligence, and should cry out and protest that it was potted in bad earth, and surrounded by poisonous vapors! And suppose the earth should say, "Mind your own business, and I will mind mine;" and the atmosphere should say, "You take care of yourself and I will take care of myself"? It would be very much like these enemies to society saying to us, when we raise our voice against them, "You ministers, mind your own business!" That is just what we are doing. Our own business is to breathe and to grow, and we must have pure air and good soil. And if we are living in a community where we find our roots starved, and our leaves poisoned, we have a right to take care of ourselves and defend ourselves.

2364. Ministers and Reform of Evils.—Men seem to think that if it were not for the meddling of ministers and impertinent philanthropists running about and interfering with saloon-keepers and all manner of people that have an interest in corruption, it would be a great deal better. These people do not want to be meddled with. Neither did Sodom and Gomorrah want to be meddled with; they wanted to be left free to pursue their evil courses: and wicked men are full of high-swelling and contemptuous words against those who are *meddlers*, as they call them.

2365. The Saloon.—

> "But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death."

Is there a rumseller in this town that does not know what it is to have his cups push with the horns? Is there a man that is selling liquid damnation, day and night, who does not know what is the peril that it carries with it? Do not we know that there are ten thousand devilish bulls that push with the horns as dangerously as any animal, and that intoxicating drink is one of them? And is the reckless dealer in such drink to go scot-free? Might we not wisely go back for our laws to the desert, and take counsel of Moses and the old Israelites?

2366. The Radiance of Fidelity.—In the days of anti-slavery, here and there were men who dared to speak out; but the great majority, certainly in the East, were afraid for their pulpits, afraid of their parishioners, and they used to say, "We hate slavery as much as anybody, but then, we believe in moderation. Why should a man sacrifice himself unnecessarily? Why should a young man throw away his prospects? Why should a man who has a standing that is becoming

more and more influential put it in peril, and lose his power? Everybody, your friends, your parish, your best men, your wisest men, are sorry that you are even soiled with the anti-slavery heresy; but as to going into the fight and making a martyr of yourself, why the whole world will cry shame on you!" Yet to-day, even so soon as now, what men are more honored in American history than these very ones who were mobbed and hissed, and who died poor and in obscurity, but whose names now shine out as stars in the firmament of heaven?

2367. Reform Arouses Complaint.—How perfectly sweet and gentle that little brook is that runs through the meadow! Put an obstruction six inches high across it, and see how it will complain day and night. Every minute it murmurs its complaint. Build the obstruction higher, and see how its voice increases! Build it still higher, and see how it pours itself over complaining incessantly and loudly. It is not until you lay an obstruction across the passions of men that you know the force of that stream which you are checking.

2368. The Reformer's Truth.—If there were a hundred violins together, all playing below concert pitch, and I should take a real Cremona, and with the hand of a Paganini should bring it strongly up to the true key, and then should sweep my bow across it like a storm, and make it sound forth clear and resonant, what a demoniac jargon would the rest of the playing seem! Yet the other musicians would be enraged at me. They would think all the discord was mine, and I should be to them a demoniac. So it is with reformers. The world thinks the discord is with them, and not in its own false playing.

2369. The Forerunner.—John was Christ's forerunner, as the ploughman goes before the sower. Before good work can be expected, there must be excitement. The turf-bound surface of communities must be torn up, the compacted soil turned to the air and light. Upon the rough furrows, and not on the shorn lawn, is there hope for the seed.

2370. Social Proprieties Disregarded.—It is best for me to walk the street clad; but if I were working in the street at a fire, and a child were in danger of perishing in the flames, I would strip off my coat to rescue that child; and I would say to every man and boy, "Off with your coat and help;" but suppose one, hearing that, should go about saying, "Beecher teaches that a man ought to walk the street with his coat off"! For battle, one thing; for peace, another.

2371. Disturbance the Price of Progress. — When anything starts out anew in progressive unfolding, men scoff and say, "See what sort of scum it stirs up. See what kind of people it produces. See how things run together. See what quarrelings there are. See what ups and downs there are on every hand." I should like to know if John the Baptist came with robes and velvet slippers. I should like to know if he did not come eating locusts and wild honey. I should like to know if when he came he was not rude and hirsute, and if all reformations do not come with flails. I should like to know if the world has traveled in smooth paths. I should like to know if from the beginning there have not been attritions, and quarrels, and contentions. Has there been anything else? Has not God produced every great element of change by tears? Tears and blood have been the cement by which God has built this world.

2372. Disturbances of Reform.—The woman of the house says, "I will have neatness here," and behold her upon her knees on the floor (I am speaking of the old-fashioned times); and behold the floor all covered with dirt and soap and water. Through dirt she gets neatness. First comes the scrubbing; then after the scrubbing comes the dry and cleanly floor. So it is with all processes of cleaning or polishing. Brilliance is what is wanted on the shield, and it is burnished; but the substances by which that brilliance is brought out are blacking and disfiguring.

2373. Conflict Leading to Peace.—The inward, the philosophic tendency of a thing may be one way, while its external course may be another way. Thus, a medicine may have in it a tendency towards health and comfort, and that too through days and weeks and months when it is working discomfort. All the stages of the operation of a medicine may be disquieting, and yet it may be bearing health and comfort to the patient. And so a moral course may be tending towards peace, omnipotently; and yet, at every step of the way it may be a cause of conflict.

2374. Freedom of Speech.—Free speech is to a great people what winds are to oceans and malarial regions, which waft away the elements of disease, and bring new elements of health. And where free speech is stopped miasma is bred, and death comes fast.

2375. Condemnation not Reformation.—I may lay a diseased man on the surgeon's table, and demonstrate morbid anatomy all day long; but it does not cure a man to demonstrate his disease. To reveal evil is not necessarily the way to cure it. They are not the men that are doing the world the most good who, with tongue as with a surgeon's knife, go into society cutting and slashing, and making the blood flow on every side.

2376. Respect for Prejudices.—Suppose a surgeon should go into a household where a man had a vast wen on his neck, and, while he shook hands with him very gently with one hand, should hit the wen a terrible blow with the other; and suppose, when the man complained that that was rude treatment, the surgeon should say, "Oh, that is nothing but a wen. It is no part of you. I have no idea of respecting your wen. I respect *you*; but that wen has nothing to do with you." Such a surgeon would be like many reformers, who, because they are men of truth, and perceiving that other men have many prejudices and superstitions, strike them, justifying themselves by saying, "They are superstitions; they are prejudices: am I bound to respect these?" No, perhaps not; but you are bound to respect the palpitating heart that lies behind them.

2377. Temper Provoking Temper.—We are called to expose men's errors, and rebuke their wrongs, and correct their faults; and we can do it with our claws or with our lips. We can do it as animals, or as angels. We can do it in the spirit of wrong, or we can do it in the spirit of right. We can do it with pride and temper, or we can do it with love. The administration of rebuke by the lower feelings, invariably excites the lower feelings of those who are exposed to this tempest and this storm. The feeling that you carry to a man you will awaken in him.

2378. Unwise Reformers.—When I was a boy, and I would go over to Aunt Bull's, who had several ugly dogs about her premises, I used to go

barefooted, and make as little noise as possible, and climb over fences, and go a roundabout way, so as, if possible, to get into the house before the dogs knew that I was coming. If I had acted as many reformers do, I should have gone with my pockets full of stones, and fired handful after handful at the dogs ; and in the universal barking and hullabaloo should have said, "See what a condition of things this is ! What a reformation is needed here ! How the dogs bark and bite ! " Who made them bite? Thousands of men are set to barking, and thousands of men are set venomously to biting, because that which is bad in them is so treated that it is roused up, not only into oppugnancy, but into dominancy.

2379. Reforms and Reformers.—God calls men to work for reforms, but he never calls them to work for reform as if they were crocodiles with gnashing teeth. I really think the greatest obstacle to some reformations is the ugliness, the harshness, the bitterness, the uncharitableness, the unsymmetry, the moral unbeauty of the men who advocate them. The reforms are well enough, but I cannot always swallow the reformers. Reformers must be fighters, but the prescription of the Bible is, "Speaking the truth *in love*." You cannot speak the truth in love and be long unbeautiful. The man that can thunder one moment and shed tears the next is the man most likely to carry a reform.

2380. Fanatical Reformers.—When an August day has been lowering, and murky, and there is no air to be breathed, and every man wilts, by and by there comes a roaring thunder-crack in the heavens, and the wind swings from the south to the north, and sweeps out all the poisoned air, and men stand up and say, "Bless God for such a thunder, and for such a storm ! "

Now and then you come across a robust, ugly-mouthed man, who talks, and fights, and deals heavy blows against wickedness ; and everybody is afraid to come near him ; but each one, standing back, says, "Good ! good ! how it does my soul good to see one man that knows how to give it to them ! " But if you did your duty, there would not be such a need of single men to undertake this work. What are called "fanatics" and "extremists" are only the men that God sends to make up the general average which your unfaithfulness lowers.

2381. Medicinal Power of Christianity.—Christianity says, "There is a bright beyond. Hope in the future and be strong." We not only can thus medicate men and institutions, but we can alleviate the disorders and troubles that spring up in the working of the process among ourselves. We are told that the deity Hera sent serpents to strangle the young Hercules, in his cradle ; and the serpents are running to and fro swiftly and stinging among ourselves—crimes, vices, lusts, appetites, and intemperance in a hundred forms ; and men look, and oftentimes say, "These things will at last eat out the very life of the nation," and they preach discouragement. Such men are descended from the bats. Though they cannot yet see, they will evolve rapidly, I hope. These are the men who say, "You can't cure these intestine disorders in society." I say you can.

2382. Peace Begins in Confusion.—When summer comes to Alpine regions, it comes to bring harvest-flowers, flocks, and melodious songs in all the air ; but when summer, coming to bring music and abundance and peace, begins its sway, its first work is to melt

the snow, and down thunder avalanches innumerable, carrying wreck and ruin in their path. Torrents swell to floods, and cover the fields with destructive freshets. And the earth is full of conflict and confusion at the first steps of that summer which is to bring harvests and peace and joy. And so the advance of God's kingdom in this world is through confusion to peace; through darkness to light; through rectification with pains and penalties to that final harmony which is the prediction of the Scripture.

XLI. BENEVOLENCE

2383. Selfish Men, Solitary.—The man who has lived for himself has the privilege of being his own mourner when he dies.

2384. "Charity Begins at Home."—There is a good deal of benevolence, but it does not get about much. It stays at home, for the most part and does not become acquainted with its neighbors.

2385. Giving. — There are some men that give as springs do. Whether you go to them or not they are always full, and your part is merely to put your dish under the over-flowing stream. Others give just as a pump does where the well is dry and the pump leaks!

2386. Generosity and Benevolence.—Generosity is the kindness of the lower nature; benevolence is the kindness of the higher nature. The one carries with it the *sense* element; the other carries with it the *soul* element. Generosity is the kindness of our bodily life and the faculties which are more immediately connected with it; benevolence is the kindness of the soul-life and the faculties belonging to it. Generosity is the militia that enlist for three months, while benevolence is the regular force that enlist for the war.

2387. Benevolence Limited. — Benevolence has a speaking acquaintance with almost all men's faculties, and that is all. It is intimate and visits in only one or two places in men's minds.

2388. Generosity, not Benevolence.—Many generous men are not benevolent men. There are a great many who live in fragmentary, unconnected kindnesses. They are ready to relieve trouble when it comes to them. When a want is presented to them, they give it a moment's notice, and only a moment's. Everything that touches them receives an instant response, but that is all.

If a little child goes past a piano and strikes it, and returns and strikes it again, and passes it again, and strikes it yet again, it certainly produces musical sounds; but what is the report of a piano touched by the random finger of a vagrant child, compared with the magnificent pressures of him that has a theme which his broad and multiplex hand is evoking through all the harmonies and progressions of this lordly instrument? There should be intelligence, and connection, and plan, and sequence, and application in our benevolence.

2389. Giving and Receiving.—He who selfishly hoards his joys, thinking thus to increase them, is like a man who looks at his granary, and says, "Not only will I protect my grain from mice and birds, but neither the ground nor the mill shall have it." And so, in the spring, he walks around his little pit of corn, and exclaims, "How wasteful are my neighbors, throwing away whole handfuls of grain!" But autumn comes; and,

while he has only his few poor bushels, their fields are yellow with an abundant harvest. "There is that scattereth and yet increaseth."

2390. Unchristian Givers.—When I was in California I went down eighteen hundred feet to see where they dug gold. The influx of water was such that the mightiest engines were employed, at vast expense, to draw it up from the bottom, and throw it out. I thought to myself, "About such enginery is required to get money out of some rich men." They are not ready; they are peevish; they are suspicious; they hedge themselves about so that they shall not be subjected to importunity; and when they do give, they give as a man gives a tooth to the dentist.

2391. Affinity, and Benevolence.—When you walk along the street and notice a cluster of children that are rosy, and well dressed, and comely, and well behaved, you are not without the greatest interest in them. You are attracted towards them. But you will observe that it is admiration and sympathy that you feel in beholding them. For when on turning the corner you perceive another group of children that are emaciated, somber of eye, and squalid, you are conscious of being drawn towards them just as powerfully, only by a very different feeling. In the first instance you sympathize with the health of the children, and with their apparent goodness. You rejoice in them, and with them. In the second instance you feel that it is because the children are so poor and miserable and needy, that you are drawn towards them. In the first place you are acting from the love of affinity, and in the second place you are acting from the love of benevolence, which are very different, one working towards the objects on account of what they have, and the other working towards the objects on account of what they have not. The qualities *possessed*, call out the first kind of love, and the qualities *needed* call out the second kind.

2392. Personal Love, and Benevolence.—If I sought a child to carry in my bosom, I should seek one with a sweet disposition, and that had been well reared; but if, in a spirit of benevolence, I sought a child that I might do it good, I should seek one that was uncared for, and I should feel that the lower and the worse it was, the more it needed me. Personal love always works upward; but benevolence, or that love which is characterized by good-will and compassion, works also downward.

2393. Almsgiving.—Jesus cautions his disciples against doing right things from wrong motives. They must give alms, not for the sake of reputation, not for their own interests, but out of a simple benevolence. The love of praise may go with benevolence, but must not take the place of it. It is hypocrisy to act from selfish motives, while obtaining credit for disinterested ones. The passing off of our baser feelings for our noblest is a species of moral counterfeiting as prevalent now as in the times of our Lord.

2394. Pleasure of Doing Good.—Even selfish, avaricious men know in a very limited degree the pleasure of doing good. A man rides along a river's side, and hears a cry of distress. He is thinking how he can circumvent his neighbor and get the heavy end of a bargain; but he springs out of his wagon, and goes and looks, and sees that a fellow man is in the water, and is sinking; and he pulls him out, and saves his life; and receives the man's thanks. This occurrence puts the bargain entirely out of his head.

He does not think of it again during the whole day. When he gets home he tells his family what has happened; and in the evening the neighbors come together, and he tells it over to them. For a whole week, everywhere he goes he has to tell how he saved a man's life. Really, it is a pleasure to the old fellow. It did not cost him anything either—that helped it, perhaps, but as long as he lives he remembers with agreeable sensations that he did that thing—and he ought to, because he has not many resources of that kind.

2395. Goodness Finds Goodness.—A benevolent man sees wonderful indications of divine benevolence in nature, and in society, and the quality and beauty of benevolence in his fellow men. A man that is himself full of benevolence, going out and walking through the day, comes back at night, and marvels that there is so much gold streaked through the rock of human life. He finds what he carries. He is susceptible to that which is strong in himself.

2396. Variations in Sympathy.—He is a bad man who does not sympathize with his own kin—though often you find men who do not do it. Not unfrequently you find that men who are benign on the street are ugly at home; and, quite as frequently, you find that men who are hard, and whose teeth are like knives in business, are very saints at home. You could not pry open their hand with a burglar's tool on the street; but when they go home it is broad open. They would not give anything outside of their household; but if their wife and children want anything they readily grant it. If you saw them at home and nowhere else you would say that they were princes of generosity; but if you saw them abroad and nowhere else you would say that they were tighter than the bark on growing trees. Now, we should expect a man to be in sympathy with those who bear his name and carry his blood; but that is not enough. "If ye love them that love you, what thank have ye?"

2397. Benevolence Needs Force.—The benevolent surgeon who cuts off the leg that is diseased and that would destroy the life of a fellow man if it were not cut off, and who has the energy which enables him to destroy for the sake of saving—he is a truly benevolent man; but the sapless man of benevolence, who faints when he sees a drop of blood—what use is he for a surgeon or anything else? You want to give a man a great deal of thunder if you are going to make much of him in the direction of benevolence.

2398. Unwise Charity. — In the Roman Church the doctrine of charity was preached to such an extent that it was made one of the cardinal virtues, and was esteemed above almost everything else; in the matter of personal service it was carried to saintship; but the giving out of doles, the distribution of bread perpetually, day by day, through institutions, by the hundred loaves, or by the five hundred loaves, was the means of educating men to indolence. The effect of constantly supplying men's wants in the supposed fulfillment of the duty of charity was to debauch the whole under-class in Italy. It made mendicancy there, with all its horrible train of vices and miseries, common. And that divine principle of beneficence which was meant to increase the sum of human happiness by making men more manly was perverted so that it corrupted manhood in its very center, degraded men, and brought on them curses infinite.

2399. Poor-Relief to Stimulate, not Enervate.—After England had passed from the state of an agricultural peo-

ple to that of a manufacturing people, concentrating capital, and gathering together vast bodies of laborers whose support depended upon the fluctuating conditions of the market of the world, there came an influx of want, at times, which it was attempted to meet by great bounties; and workhouses and almshouses were multiplied till they corrupted and well-nigh destroyed the yeomanry of the land. The danger became so great (since a vast proportion of the lower classes were going into these workhouses and almshouses, and the very nerve of enterprise and industry was being cut, and the sense of shame which sensitive men naturally feel in being dependent was disappearing) that a reaction took place; and for many years the statesmen of Great Britain labored, and successfully, to get back to something like the old condition of things, to put affairs on a better foundation, so that if there was relief it should be administered in harmony with this fundamental principle of self-love or self-care.

2400. **Good that Lives.** — That which a man administers in his own life—his charities, his generosities, his minor benevolences—strewing with flowers instead of thorns the path where other people's feet are to tread, is surely well bestowed. It is a great thing for a man to be generous, and, seeing affliction and trouble, to follow his eye with his hand; but it is not the highest thing. There is that which is infinitely higher. It is noble to do good that shall produce its effect in the immediate present; but it is nobler to organize or establish a larger good, that shall have its outcome not only in the present but also in the future ages. The one is living by sight, and the other is living by faith.

2401. **Wise Giving.**—Mr. Vassar, of Poughkeepsie, while living, built, and saw in operation, a very noble monument of his benevolence. He lived to enjoy it. Peter Cooper lived a score of years to have the enjoyment of a wisely disposed charity from out of his large property. Late in life, Mr. Vanderbilt founded and organized the University of Nashville, which is open and in full prosperity. Mr. Durant built the great college for women at Wellesley, in Massachusetts, and he lived to see to it that his charity was wisely employed. The man who earns money is far more apt to organize it into an institution wisely than any set of trustees into whose hands he can put it. It is a good thing, therefore, for a man who means to give when he dies, to consider that he is likely to die to-morrow; and give to-day.

2402. **Longevity of Endowed Benefactions.**—If you had countless wealth, and all the poor in Brooklyn should make procession by your house, and you should give them bountifully of your store, you could not do by your alms anything like the good that you would if you should build a hospital or some other charitable institution which would go on benefiting the poor long after you were dead. Your personal sympathy will reach but a little way; but here is the sympathy of this organized wealth which will go on dealing with generations, and generations, and generations; and it will be just as fresh a thousand years hence, unwearied and unspent, as it was the hour when it was established.

Oh! what a benefaction for any man that has money, and has faith to see how it can work after he is gone, and a heart to set it to work! Being dead, he speaks, and speaks chorally.

2403. **Advantage in Organized Charity.**—I admit that in a large population various difficulties occur from the

deceptions of those who apply for charity. I also see that men are excessively driven in their own business, and have not much time for personal sympathy, and that it is therefore cheaper for a man to say, "I can't go out and spend an hour in the day, not even for two months in the year: here is a hundred dollars." He puts it into the hands of an organization that has a clerk and a committee, and they do it for him. So a man, instead of grinding his own bread of charity, as in ancient days every house ground its own flour, sends his grist to the mill, and has it ground for him.

2404. **Danger in Organized Charity.**—Organization for charity is rendered necessary by the exigencies of civilization; but it has its dangers as well as its benefits. The danger consists in this, that you will do your charity by machinery, and that you will give, you know not to whom, and that they receive they know not from whom; and I tell you that the gift is not worth half so much to many and many a soul as the giver. You need to lay your heart alongside other hearts, that are as different from yours as can possibly be. You need it, and they need it.

2405. **Alms, and Benevolence.**—Experience teaches us that there is nothing in the world so cheap as giving. If a poor man comes to my door, and I give him a quarter, and send him away, I buy my own peace with that quarter. To take my hat and go with him to the miserable den where he lives, and explore the history of his case, and ascertain what his wants are, and institute a systematic remedy for his troubles which shall relieve them, not for to-day merely but for his whole life—that would be benevolence. It is a cheap commutation to give him a quarter and turn him off.

2406. **The Widow's Mites.**—How little she thought what she was doing! How little she thought how much she was enriching the world! Two mites—one-tenth of a penny—she threw into the chest; and she has made the world richer than all the tributes which were paid that year in Jerusalem, by her unconscious humility, and by her simple generosity and benevolence.

It is still the same. We think those gifts most influential which have most of record; but it is not so. I believe that the God who made this case so eminent, I believe that that ascended Christ who so emphasized this little history that it has been fruit-bearing for thousands of years, still administers in the same way.

2407. **Gifts of Love Lasting.**—The widow's mite, that went tinkling through the brazen throat of the treasury is sounding yet; the escaping fragrance of the alabaster box fills the world with sweetness.

2408. **Better than Almsgiving.**—If a man asks for a dollar at my door, and I put him into my garden and teach him to work there, and pay him a dollar a day for ten days, and send him away with ten dollars and some knowledge of floriculture, it is better for him than if I had sent him away with a dollar and nothing else.

2409. **How to Give.**—Generosity was inculcated; but it was not enough to be simply generous. "He that giveth, let him do it with simplicity;" not pompously, not ostentatiously, not boastfully. Do not give, as many rich men do, like a hen, that lays her egg, and then cackles.

2410. **Habitual Generosity.** — A habit of generosity is like oil on machinery, and makes life run smoothly. And there is more in it to teach men to love their fellows than in all the preaching in the world.

2411. Native Benevolence.—When they sought to lay the foundations of the Navy Yard dry-docks there were springs in the ground. These were small, to be sure, but men labored for months and months, with piles and concrete, to hide down those springs. Still the brave little omnipotences lifted themselves up, and shattered and drove hither and thither whatever impediments presented themselves. At last it was found necessary to make a wall about them, and let them lift themselves up. As there are springs that will flow, so there are hearts that have an impetus of benevolence and an intensity of desire that nothing can check. If there be no want that solicits at the gate, they go out and solicit at the gate of want.

MISCELLANEOUS

MISCELLANEOUS

XLII. EDUCATION AND LITERATURE

2412. Individuality.—Men are like trees; each one must put forth the leaf that is created in him. Education is only like good culture—it changes the size but not the sort.

2413. Imperfect Men.—I remember standing by the side of Mr. Hicks, the artist, when he was preparing his colors. He put in one, and another and another, to get this tint and that, from the red and the yellow all the way down along the scale; and as I looked on his palette it was all a blur of color, but as he looked upon it ever so many pictures were there.

So in the hands of God the things that in human life seem to us to be mere broken, disconnected elements, not very nearly brought together, will be made perfect. In the imperfect and rude beginnings of the human soul he sees a complete and perfect portrait that by and by is to shine out to the honor and glory of his name and to the exceeding great joy and rejoicing of myriads of souls.

2414. Teachers and Preachers.—Is he that carved Moses' statue, is he that spanned the dome of St. Peter's, is he that knows how to make the marble breathe, to be remembered as a son of genius through all the ages, and is not he to be counted worthy of thought who works, not in marble, nor in clay, nor in metal, but in the living souls of men? That man who can take the poor, the despised, the blind, the passion-bound creature, and work out in him the Divine image, yet one day will rise higher by his work than any artist genius that ever lived and wrought upon the earth. For there is no material like human nature, and there is no dignity like working in it, and there is no grandeur like success in thus working.

2415. The Teacher's Noble Work.—The older I grow, the more I feel that though a man's work in the school does not show immediately, though there is less ostentation and less publicity about it than about almost any other work, and though far less credit is given to teachers than those of any other profession, yet there is no place where a man's skill and integrity and knowledge take hold so immediately, where so little is lost and so much is invested at interest, and compound interest, as in the school. . . . The successful teacher who loves his work is a public benefactor of no mean kind. I think the profession of teaching not only ought to have an honored place among the learned and liberal professions, but ought to stand very near the top in the gradations of respect and honor.

2416. Baby Possibilities.—It seems that Manoah's wife had a vision of angels, and it was repeated in dreams, concerning the birth of a child, which in those days, as in all times, was thought to be a blessing from the hand of God. The promise of children is divine, and to every noble nature the thought of bringing a child into life should be like a visit and vision of angels from God's very throne. It is the dearest, the divinest, the deepest, and the purest experience of human life. The ministration of angels was not, however, in this case, so much to declare the coming birth as to declare that the child was to be a hero, and

that it must be brought up with that thought in view. But is not every child a subject of angelic visitation? Every mother's babe is perhaps capable of becoming a hero; yet it is not every mother that brings her child up as if he were so.

2417. **The Truth in Simplicity.**—Suppose a mother, hearing the child cry and scared in the night, goes to the door and says, "Martha, behold, present, invisible to thyself, thy maternal ancestor in the immediate succession ascending," she would state the truth. Whether the child would understand it or not, that is the truth. What does the mother say? "Hush! hush! it is your mother." That settles the whole thing in a minute. "Your mother," and that carries a whole encyclopedia to the child's understanding.

2418. **Naturally Good Children.**—If your children are easy to bring up, you need not fret lest they will be mere moralists. Many people are concerned because their children are sweet, loving, and compliant, so that they cannot get an awful religious experience out of them. It is as if the bass viol should mourn because it cannot do what the flute does. It is as if the bass should complain because it is not like the tenor; the tenor because it is not like the contralto; and the contralto because it is not like the soprano. . . . Your children are susceptible of different degrees of education. They begin at different points in relation to moral perfection—some far away, and some much nearer; and that, according to the great principle of heredity, as shown in the Old Testament. Every one must take his children where he finds them, and bring them up as best he can.

2419. **Educational Taxation Wise.**—The wisest expenditure a State can make is for the support of common schools. For, every time you educate a child, you stop up a hole at the bottom of the ship of the Commonwealth.

2420. **The Common Schools.**—Make such provision for the education of the commonest people, that the richest uncommon people will ask for their children the privilege of participating in the advantages of the common school. And keep it *common*. Bring everybody to it, and let them there learn each other's brotherhood. And thus society, beginning and passing through the common school, will form sympathetic associations which will go on unfolding themselves afterwards, and which will no more be forgotten by man than the wide-spreading branches of a tree forget the roots from which all their magnificence draws sustenance.

2421. **Comradeship in the Public Schools.**—The common school must be studiously employed to build up, not simply light and knowledge, but that sympathy between men which comes from their mingling together in the same sphere of life. I remember that the year I came to Brooklyn, I found in one of the churches a man who had been a boy alongside of me in old Litchfield. We had gone to the unpainted brown schoolhouse together. We had secretly whittled the benches together. We had together caught flies instead of ideas. We had played together. We had scuffled together. We had whipped each other—taking turns from day to day. And so we had grown up, he the child of an almost outcast shoemaker, and I the child of Dr. Beecher. I had not met him for thirty years, but no sooner did he mention his name than my blood tingled, and we grasped hands as if we had had the same mother. It was because we had sat on the same

bench in the common school, and had played together, when boys, although our parentage and our conditions in society were far apart—things which boys know but little about. And I think we cannot overestimate that sympathy which comes from the mingling of the high and the low, the rich and the poor, the strong and the weak. The common school lays the foundation among boys for a knowledge of each other, a confidence in each other, and a sympathy with each other, which will not wear out during their whole life.

2422. **Democracy of the Public School.**—The common school is democratic, because it is bringing back to a common level again the irregularities produced by active life. Knowledge, riches, skill, create classes, and so inequalities. If, in the spring, you should look along a level cultivated field where corn grew the previous year, you would see ridges that remain. Now comes the plow to turn over the soil, and all the old hillocks go down, and lie level again for the next crop. The common school is the plow that levels each generation of human life. All the children, without regard to superiorities or excellencies of parentage, have to come together and stand on a common dead-level in the schoolhouse. . . . There is a public sentiment of the school which is just as real, and as vital, and as despotic even, as the public sentiment of the great community ; and it is a good thing to bring down to the original starting point all the elevations and inequalities which the various forces of active life produce, and to say to all the boys, "Your feet must stand on one level : now shoot your heads as high as you please ! "

2423. **Self-Education.**—Many men are said to be self-taught. No man was ever taught in any other way. Do you suppose a man is a bucket to be hung on the well of knowledge and pumped full? Man is a creature that learns by the exertion of his own faculties. No matter how many aids a man may be surrounded by, after all, the learning is that which he himself acquires. And whether he is in college or out of college, in school or out of school, every man must educate himself.

2424. **Learning Liberty.**—My American notion of political economy would work freedom out of this : You must make the poor intelligent. It will not do to give the suffrage to ignorance and brutality, and still less to keep it away from them. The dangerous citizen is the man without responsibility. The way to teach a man to vote is to let him vote. The way to teach a man archery is to let him shoot ; to look at a match will never teach him to shoot.

2425. **Worthlessness of Ignorance.**—An uneducated mind is like undug ore. Iron on my farm is nothing. When I have dug it out, and smelted it, and purified it, and when it has been made into a sword, into knives, into utensils or machinery of any sort, then the mineral has been educated. The first step in education of men consists in digging them out in the rough, preparatory to bringing them to their perfect form.

2426. **Helplessness of the Uneducated.**—There are walking-sticks that are made for seats as well. When they are shut up, they are like walking-sticks, and they cannot stand of themselves ; but if you open them, there sprout out legs, that enable them not only to stand, but to support a man's weight. An uneducated man is like an unopened walking-stick of this kind. He cannot stand alone.

He needs to lean on some king or government. It is not until he has been taken and developed and expanded that he can hold himself up. And it is this idea of developing that which God has put in every man, so that he can stand alone, that is the foundation of self-government,—the only divinely instituted government in this world.

2427. **Self-Government the Ideal.**—All government in the family, all methods of civil government, all institutions of education and religion, ought to set this ideal before themselves. I have sometimes heard people say, "How poorly those boys have turned out! It is strange, too, because there never were boys more strictly brought up. To my certain knowledge, they used to be whipped once a week!" Yes, they were watched; they were kept out of evil; they were carefully instructed; and when they were of age, and went out of the family, they plunged into every liberty and every license, and proved themselves fallible and imperfect in every way. They learned a great many things in the family, but they never learned how to govern themselves. There are a great many fathers and mothers whose nature is to *govern*. They govern their children not to teach those children to govern themselves, but for the sake of governing them; and the children never learn self-government. But the object of governing a child is to get rid of the necessity of governing him.

2428. **Knowledge and Intelligence.**—Knowledge is that which a man knows. Intelligence is that which knows it. Knowledge bears the same relation to intelligence that invested wealth does to that spirit of enterprise which creates wealth. One is the active cause; the other is the product or effect of that cause. Mere knowledge will not save men. Intelligence is a preservative force.

2429. **The Cure of Ignorance.**—It is a great loss to a man to have had a head put on him with nothing in it, and next to that it is a great misfortune to a man to have had a good deal put into his head and not know it is there. It is a curse to an ignorant man to be ignorant. Eyes he has, but he cannot see the length of his hand; ears he has, and all the finest sounds in creation escape him; a tongue he has, but it is cursed with blundering. An ignorant man is one whom God packed up and men have not yet unfolded. If a man has as a mechanic a chest of tools and knows how to use a gimlet and a saw, and that is all, it is a great deprivation to him; he cannot keep up in the race of life; and an ignorant man must of necessity be dropping down, down to the bottom.

2430. **Man's Possibilities.**—When a man is first born, he is like an acorn. But in an acorn—that is, in its possible future—there is timber. In a bushel of acorns there are ships, there are dwellings, there are curiously carved cornices and statues. And when men are born, they are born into philosophers, into statesmen, into orators, into patriots, into wise men,—provided that, being born, they are planted, and developed, and given an opportunity to grow to that which God thought of when he created them. But the belief of the human race has been that knowledge was dangerous for the common people.

2431. **Getting Knowledge Brings Wisdom.**—Men say, "It would be better if knowledge had been given to us outright." Why should one send his apprentice into the forge to find the instruments he is to make all ready for his hand? If they are made and left there for him, when will he learn

his trade? If he is left there and works it out by himself, his blunders are his schoolmasters. They teach him how to do, and when he has learned his trade his trade has developed him.

2432. **Transgression as Education.**—Did God make laws to have them broken? In one sense, no; but in another sense, yes. Yes, when he put nascent, germinating creatures under them; for he knew perfectly well that they would break those laws. Every step upward was a step that had to be accomplished by endeavor. You set a copy for your boy to write in school; a beautiful copy it is; but you know perfectly well that he will make sprawling letters, and mar every single line. Did you set that copy to have that child make such sprawling letters? Did you not know he would make them? Certainly you did. You set the copy that he might find his way up to it by long-continued effort.

2433. **Scholastic Prejudice.**—"How knoweth this man letters [religious literature], never having learned?" Certainly Jesus had not been educated in the school of the Rabbi! The Jewish school-men would not accept the best wheat unless it grew upon the right kind of straw. Just such slaves of routine and regularity still exist; the poorest of fruit growing upon the grafted tree is by them accounted better than the noblest fruit growing upon its own natural root. But he who can speak important truth is educated. Education is but the pickaxe which digs out the gold, and the gold cares not when once coined by what instrument it came to the light. Yet in every age spiritual pedantry demands that gold should be stamped with the image and superscription of a school or a sect, or else be accounted base metal.

2434. **Quick Learning.**—Sudden learning is superficial gilding; learning that is deep-seated comes with long-breathed, long-paced industry.

2435. **Books.**—Books are the windows through which the soul looks out. A house without books is like a room without windows.

2436. **Ministry of Books.**—A book is a garden. A book is an orchard. A book is a storehouse. It is good company. It is a counselor. It is a multitude of counselors. The best things that the best men have ever thought in past times, and expressed in the best manner, lie in books; and he who knows how to use these may be said, almost, to have control of the world. I would give more for the ownership of books than for that of all the gold in California, if in ownership I sought happiness—various, self-respecting happiness, continuous amidst cares, and burdens, and disappointments in youth, in middle age, and in old age. There is nothing like a book to one who knows how to pluck fruit from it, and how to prepare it for his palate.

2437. **Power of Greatness.**—If a man is great he prepares the way for twenty men, each of whom is perhaps not equal to him, but the twenty together are five times as great as he was. He distributes himself, and is buried, and lives again in the tendencies which he has educated.

2438. **Greatness of Great Minds.**—Not once in an age, not once in a hundred ages, is there a Paul. But such great natures disperse their powers in others, and live on. Not another Shakespeare; but, by reason of his having lived, a hundred poets have sung who would not have been inspired otherwise. Not a great many Bacons; but there have been whole schools of philosophers and investigat-

ing men because Bacon's genius was distributed, and it stimulated them, and brought them out. From one great man, raised up by God to mould the age and to expand before the imagination and the reason of men a larger manhood, and to make it possible, hundreds, sometimes thousands, take a conception and verify it in a better life. He is lifted up ; and there will be a thousand greater than they ever would have been but for him.

2439. **Direct and Indirect Influence.** —The intensity of influence on others is rendered much greater by personal presence, but its duration and potency seem rather to depend upon instrumentality than personality. A great nature may influence you ; but it is not probable that Raphael ever did influence men with his personal presence while he lived as he has since with his pictures, nor is it probable that Bacon's influence while he was alive was so great as it had been since his death. Moses was a natural legislator and leader ; and yet his influence by his statutes and institutes has been far greater than the power which he exerted when he was yet alive. Socrates had a certain influence ; he stirred Athens as a spoon stirs the contents of a goblet : but Socrates would have lived almost none at all if he had not had his subsequent life through the Platonic writings. Though Jesus while on earth was influential, his influence was circumscribed ; but through books, laws, and institutions his personal influence has been carried on through nearly two thousand years, and will go on to the end of the world, augmenting.

While, then, you stand in the presence of a living being, and feel the throb of his heart, you feel his personal influence more intensely ; but for breadth, variety and extent, its spread through other instrumentalities is more potent.

2440. **Self-measurement Upwards.** No man who looks down for his measure will rise. Are you a poet? Then do not read poetasters and say, "I write better poems than they do, and therefore I am a better poet." Read Milton ; read Shakespeare ; read Homer ; go to the old Englishmen of immortal thought, whose drums and trumpets have sounded clear down through the ages to this day ; go to the grandest and noblest of our thinkers and writers ; sit in council with them ; and then see if you are not a dwarf—a pigmy. It will make you humble to have high ideals. But a man who forever measures himself by pigmies and dwarfs, and thinks he is better than they—what is he but a mountebank among pigmies and dwarfs?

2441. **Life Interprets Language.**— It is said that words *express* what they represent. No, words do not express anything. We might spell them backward, and it would be all the same, if we had always spelled them backward. The words are nothing. They are dead. The thing which they express must be a living thing in your consciousness at present, or in your memory of the past.

Take the word *joy*. How many experiences there are in connection with joy! How strange are the forms which it assumes! How complex it is! How infinitely various! It is like the windings of a band of music where there are a hundred instruments. And yet, to represent this, you have only this simple word *joy*, which is but a mere hint. You contain in yourself the definition. It is the memory of your own experience. It is the glitter of ten thousand influences that interprets it.

2442. Speaking and Thinking.—Words are but the bannerets of a great army; thoughts are the main body as it moves. Words show here and there a gleam in the air, but the great multitude of thoughts march unseen below.

2443. Power of Good Phrasing.—If a proverb is true, it is of incalculable service. It lives through generations. It needs no settlement, no stipend, no pulpit. It goes everywhere, preaching to everybody for nothing. But if a proverb is bad, it is equally influential, just as enduring, and no less ubiquitous. Thus a selfish thing, shrewdly expressed, will cultivate selfishness for centuries. A bit of sinister wisdom, wittily phrased, will inoculate a whole nation with a malignant influence.

2444. Nimbleness of Proverbs.—These proverbs—you cannot hunt them easily. They fire and run. They are everywhere, and they are nowhere. You turn out your great argument to hunt a proverb, and the proverb is gone before you can bring your argument to bear upon it. It is like a park of artillery used to hunt mosquitoes. The mosquitoes dodge here and there in the air, and all of them escape. And when you hunt proverbs, they elude your grasp, and go where they please, carrying good, bad, or indifferent matter, according to their nature.

Nevertheless, if they are evil, their mischievousness requires that they should not be let alone. And so, now and then, a proverb which touches vital and distinctive truth with malice should be taken up, and like a venomous insect be pinned to the wall.

2445. Novel-Reading.—There are fifty novels taken out from our public libraries where there is one solid and substantial work drawn. I have not a word to say against novels. I believe in them. I think that if they are good they are useful. I believe that they are no more to be disallowed than any other part of literature. They can be made to serve the very best ends of economy, of virtue and morality, to say nothing of religion; but a man who feeds on nothing but these—how miserable and wretched he is! These are the whip-syllabubs of life. They are not the bread nor the meat. But ought a man to sit down and eat for his dinner nothing but sugar-plums?

2446. Fact and Fiction.—In these days, when there is so much magazine writing and when there are such good novels, we are liable to overindulge in light reading—for novels and magazine-writing are to solid matter what liquid food is to solid food. A little soup is very good; but soup all the time is not so good. Many people solace themselves with the thought that there is philosophy, history, humanity and reformation in novels; but it is worth their while now and then to listen to fact as well as to fiction.

2447. Fiction a Condiment.—Use fiction as you would spices in your diet. No man takes a quart of cloves, nor exhausts the cruet at a single meal.

2448. Cryptic Parables of Jesus.—He likewise taught by pictures; for such are his exquisite little fables, as the Greeks would have called them, and which we style parables. But Jesus explicitly declared to his disciples, that, for wise purposes, he often employed an outward form to hide within it a meaning which they were not yet prepared to accept. The outward form, therefore, acted the part of the lobes of a seed. They first preserve the germ till planting time, and then supply its food until it has roots of its own.

2449. Reading with Discrimination.—A man does not think it necessary to eat a whole ox piece by piece. He takes the tenderloin, and leaves the rest; that suffices for him. Now, books have a tenderloin; and if you get at it you get all that those books have for you—that is, if you are reading for general information.

2450. Sympathetic Moods for Reading.—It is not for everybody, nor for anybody at all times, to read the Book of Ruth. You cannot prepare to read it with your dictionary and your commentary. There are some strains of poetry which a man can read only when, in the mutations of feeling, he comes around to the very point of feeling from which those poems came. A man in the heyday of joy and hilarity cannot read the "In Memoriam" of Tennyson. A man cast into profound grief cannot enter into some of the most exquisite poems of joy and fantasy. The Book of Ruth should be read when the world has subsided from about us.

2451. Noble Poesy Immortal.—Those who have the gift of embodying moral truths and noble experiences (which are the best truths that ever dawn on the world) in verse; those who have the power to give their higher thoughts and feelings the wings of poetry—they, being dead, speak far back. We hear Homer chanting yet, and chanting the best things that men knew in his day. And the world is still willing to listen to the oldest poet. Going further back, in the majestic numbers of the Hebrew Testament we find the most sublime truths of God and of destiny in poetic forms; and the world is never weary of listening to them. They reappear in every form of translation. They are as fresh to-day as they were on the day they were uttered. And since that time, in every nation, bards have sprung up. The voice of men who speak for love and purity and immortality, grows sweeter and clearer with time. And he who has had permission to write one genuine hymn, to send forth one noble sonnet, to sing one stately epic, may well fold his wings and his hands, and say, "Now let thy servant depart in peace."

2452. "Whatsoever Things Are Pure."—To-day, there is a school that has sprung up from the loins of Greece. Infidelity, crossed upon paganism, has bred a school of authors who delight to dabble, if not in the midst yet upon the edge of the Styx; and their poems seem like bubbles of mephitic gas that come up from the mud beneath. They linger for a moment in outward beauty, and then go out in stench.

If the spirit is to be set free from the entanglements of the flesh, then whatever in food, whatever in drink, whatever in intercourse, tarnishes pure thought, obscures the vision, and draws men down from spiritual joy towards the animal, whatever sullies the intellect in literature, whatever by wit or in any other way distempers the purity of the loving heart by salacious thought—these are all frowned upon by the spirit of Christ; and whatsoever things are pure in private thought and feeling, in personal conduct, Christianity demands.

2453. The World's Bulletin.—The drayman, at his nooning, divides the time between his little tin kettle and his newspaper. A man, though he goes home tired, yet must know what is the news. The vast majority of laboring men—not to speak of professional men, and men whose business requires that they shall read—know before the setting of the sun, on any given day, what is being done in Asia, in Turkey, in California, what is

being done the world around—for this is a pocket-world now, when every man can carry it round for himself, in his newspaper.

2454. **The Newspaper.**—For us, the newspaper is a greater treasure than uncounted millions of gold. If a man be worth his millions, he is all the more dangerous if he be ignorant. No nation can bear wealth that is not intelligent first. The newspaper is every year increasing in circulation; and as it increases in circulation, it increases in importance, not only as a moral power, but as a political power allied to morality, to a degree that most who conduct it do not suspect. Newspapers are to the body politic what arteries are to the human body, their function being to carry blood and sustenance and repair to every part of the body. Multiply them, and give them wider circulation! Would to God that those who conduct them might realize the full measure of their responsibility.

2455. **The Ignorance of Science.**—When Science lifts up its head and pretends that it is going to displace Christianity and the Church, and bring in an era of truth, it has not learned yet that scientific truth is Christian truth. Christ, in the spirit that he gives to his people, declares through Paul: "Whatever is true—that is to be included."

2456. **Humanization of Literature.**—As late as the day of Cowper, English literature, from its day-dawn down through Dryden and Pope, and all that class of poets, was one that stung the under-classes with a perpetual contempt. Nothing was more despicable than this paganism of English literature, to the days of its deliverance at the hands of such poets as Cowper and Wordsworth, and the whole modern school. The deliverance of English literature is within our own memory. But a great revolution has taken place. Even the literature of France, not alone in its higher branches, but even in its infamous depths, has received this touch of human sympathy; and now it works for the poor, for the unfriended, for the neglected classes. It must be said that the reigning ideas in philosophy and in literature to-day are in behalf of the despised classes, which a century ago had no recognition and no standing before the judgment of mankind. The bottom is coming up and the top is going down to meet it, not for the sake of losing its power, but because the valleys shall be exalted and the mountains brought down in the day when the Lord's highway shall be cast up.

2457. **Wickedness of Selfish Culture.**—It is wicked for a man who is blessed of God with great intellectual power, and who is born to a station in which he can command his support without labor, to shut himself up in a library, and be a student, and devour books for eighty years, even though he may never injure a fellow-creature. To gormandize books is as wicked as to gormandize food. You have no more right to be a literary epicure than to be a physical epicure. And if a man makes his only aim in life scholarship, and lives merely for his own mental gratification, he is a criminal. If a man follows art simply for his own pleasure, he cannot justify himself by saying, "I never injured a fly." That is not the question. Did you ever benefit a fly? With all your powers and opportunities, what have you done for the good of others?

XLIII. THE HUMAN RACE

2458. **The Hope for Humanity.**—As the traveler on earth has a double journey; as in addition to the journey which he is himself making, he is swept along by the earth in its revolutions; so I believe that not only the individual but the human race is being swept in vast aerial circles towards better climes and nobler societies. Whatever may be done by tears, by sorrows, by temptations, by weariness, by study, by toil, there is something better than all that. The irresistible power of God is carrying the universe upward and onward to its final perfection and glorification.

2459. **The Saving Spiritual Element.**—Who would ever think, on opening the ground, and seeing the black dirt and manure, and casting the seed into it, that out of such filth there would come the fair stem and the pure, clean, white blossom, so fragrant and so beautiful! And who, looking back into those pest holes of antiquity, so feculent with the depravity of the human passions, would suppose could come from them the glorious fruits of faith in God! Yet, in that matchless picture gallery, the eleventh of Hebrews, among the heroes held up to view are Rahab, the harlot, Barak, the general, Gideon, Jephthah, and Samson, and such as they, who were, after all, brought up in households of idolatry, and surrounded by all that was impure, but who believed in an invisible God. They had that saving quality which can come from nothing but the spiritual element.

2460. **Human Development.**—When the child is hungry, and the mother has no bread, she has to knead the flour, and the child cries, "Give me bread." The mother says, "It is not ready yet"; she must bake it; and the child still cries, "Give me bread." All these steps are necessary; and we cannot omit any of them, and immediately have the food.

I tell you, this world is a big trough, and God is kneading a very large batch; and when it has gone through the preparatory forms, and is finished, he will give it to us. We shall know it then.

2461. **Transition Periods.** — The transition from worse to better, from lower to higher, is always indirect, like the track of the Israelites towards the promised land, there being a desert between.

2462. **Progress.**—Truths are first clouds, then rain, then harvests and food. The philosophy of one century is the common sense of the next. Men are called fools, in one age, for not knowing what they were called fools for averring in the age before. We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom may go to them as fruit. This is what we mean by progress.

2463. **Slow Growth of Christ's Peace.**—Look at the great mixed Roman empire, with lordly wealth and squalid poverty, with crowned princes and abject slaves, with degraded soldiers and downtrodden husbandmen. But remember yet that through that air was breathed, amidst the sound of trumpets, sweeter than any lute that was ever heard by men, a voice saying, "Good will!"

Where is Rome? Where are the glittering Cæsars? Hush the tocsin; sound no more the trumpet; for GOOD WILL is proclaimed. But the roar went on, the cries ascended, and the

whole creation groaned in pain then, as it has until now. Yet the proclamation was, "Peace, good will to men."

2464. **Men Must be Born Better.**—The final age, the perfect age, must be made up of men that come into life better than the generations do to-day. Men do not have a fair chance. A man who is born with robust health has a better chance than the man who is born an invalid for his father's sins. But do you not believe that in the coming time there is to be such knowledge of heredity as shall lead men to wiser selections, and that the world which has learned how to breed sheep for better wool, horses for better speed, and oxen for better beef, will not by and by have it dawn on their minds that it is worth while to breed better men too, and to give them the chance that comes from virtuous parentage on both sides? As goods well-bought are half-sold, so men well-born are half-converted. There is going to be a vast change on this subject.

2465. **Lower Law a Step Towards Higher Law.**—A fine handwriting is eminently desirable in itself; but in the mind of every intelligent teacher it is simply something on the way to that which is better. What the boy writes, or is going to be able to write, is more important than that his handwriting should be good.

Now, obedience to physical law, and social law, and civil law, and industrial law, is important in these respective spheres; but only an initial process leading to something higher—namely, the development of the whole manhood in man.

2466. **Development in Material Life.**—Christianity includes every development of man. I suppose there was a time when a wheel-barrow was counted an extravagance. It is not so now. A man was once called to discipline in a town in Connecticut for riding to church in a wagon. He was the first man there that had a wagon. Things have changed since then. And there is to be a time when refinement, and education, and all manner of wealth, will so lift men in masses that what are now called luxuries will be considered necessaries of life.

2467. **Interplay of Humanity.**—As there is a drawing of vapor from the sea, and a changing of it in the air from its invisible form to rain, and a plunging down of it in the storm, and its reascension and continuous sequence completing the round in nature, so it is with the forces of men; so it is with their undertaking; so it is with all things that belong to them.

2468. **The Good Time Coming.**—When the nut goes into the ground in autumn it cannot let out the root, and the frost bites it, and bites it, until, by spring, the shell gives way, and the hickory finds out how to throw down its roots, and how to throw up its stem. God is planting the seeds of salvation everywhere, and they are coming up, and the harvest waves, in the angelic sight. If we had prophetic vision we could see it. On every side of society I see life and fertility,—promise of rich harvest.

2469. **The World's Growth.**—Slow as it is, I believe the world is certainly advancing in excellence. Diffusion always seems slow. Plant a tree. The first year, how it shoots! The second year, how it has grown! In the third year it begins to branch, and whereas last year it may have gained fifteen or eighteen inches, we see now it has only gained about four inches. But it is branching, and the branches being taken together, it makes more than eight or twelve for the last year. As

it spreads wider and wider the growth of each particular little stem is diminished, but the growth of the whole tree is vastly augmented. So, in the human race, the diffusion of moral excellence, a little here and a little there, but everywhere distributed, is an enormous growth when you take the whole realm and region of human life into account, though it may seem in any one particular spot to have been a very small development or accretion.

2470. **Infant Humanity in the Bible.**—We permit in a child things which, if he were to continue them until he became grown, would deprive him of good standing and throw him out of society. And in the infancy of the race things were permitted which, judged by our modern standards of honor and right, would condemn a man as utterly base. They were bad then, and they would have been worse in every age since, by reason of the growing light that has been brought to bear upon truth and duty; and yet they are narrated in the Word of God without a single protest.

2471. **Early Development Slow.**—"The whole creation groaneth and travaileth in pain until now"—a vast struggle for extrication and ascent. It is impeded growth, ignorant growth; but with all reactions there has been one continuous tendency; and as the plant grows slowly under ground, dark, imperceptible, but faster when its stem reaches the light, and rapidly when it comes to the blossom and the fruit, so the earlier developments of humanity were the slowest. The more the world advanced, the more rapidly it could advance.

2472. **The Wasting of Men.**—It is enough to see the wastes of antiquity—the battered statues; the toppled-down columns; the fractured walls; the ruins of the Parthenon. It is a sad experience, mingling both pain and gladness. But of all the destructions that have gone on in this world, and that are now going on every day in the great cities which are grinding and crushing out manhood, the destruction of men is the saddest. Men are as clusters in the vine-vat; and the feet of temptation tread them down as the vintner's feet tread the clusters. And blood flows out as wine.

2473. **Dissensions of Humanity.**—If in a great crowd assembled on some public occasion there should spring up a panic of alarm, and forthwith every person should commence rushing, dashing, overthrowing the weak, and treading down children, the whole great throng doing mischief upon each other, it would imperfectly represent what is going on all over the world. There is not a house where there are not frictions. There is not a neighborhood where there are not misunderstandings. I had almost said, there is not a church where there are not quarrels. From the very fountain of sanctity, wedded love, from that little imperial realm, the household, the empire of affection, we still hear the murmur, the outcry, or sometimes even the passionate voice of discord.

2474. **The Voyage of Life.**—When shipmen go to sea, they have their ship built first, and then make their voyage. But if they were obliged to start out with their ship built so as to be but just above the waves, and were obliged to finish it during the voyage, they would be in the condition that we are in in this world. We are born half-built. We have to navigate the sea of life in an unfinished state. Our business is to construct our bark as we go along.

2475. **Erection of God's Kingdom.**—You cannot build a great house so

quick as you can a small one. You cannot build a city so quick as you can a hut or a hovel. If God was going to build his kingdom in one family, he might do it quickly ; but as he is to do it in all the families of every country, the work is so vast that it cannot be done in a day, nor in a year, nor in a hundred years, nor in many rolling ages. It takes times to build things that are to be so well built and so glorious as God's kingdom will be when it is completed. And we are living in an age that resists this work of God—sometimes on purpose, and sometimes not knowing what it does.

2476. This World's Work.—The world is not God's show-room, but his work-shop. It is not surprising that rudeness and dust and confusion should prevail here. If one should go to a watchmaker's, and look upon an exquisite watch, should know the regularity of its pulsations, the exquisite framework and adjustment of every part, the completeness and finish of the whole instrument, would he be wise in saying, "The shop where this was made must be rarely clean and exquisitely adjusted"? Let him go back and search for its beginnings ; let him see the iron ore coming to steel ; let him see the gold smelting ; let him listen to the clatter of hammers and files ; let him see the confusion of much-used tools,—the furnace, the bellows, the vice, the anvil, —and learn that infinite apparent confusions may conspire together to the production of perfect symmetries. And when the watch is made, its regulation and its adjustment for perfect time-keeping are more difficult than the mere construction of its parts. Thrust into an oven, it was left to throb in high degrees of heat. Then, with sudden change, plunged into ice, it was demanded of it with equal beats to measure time in this opposite condition. Nor will the adjustment be complete and the regulation perfect, until the instrument bears itself substantially even and alike under all temperatures, in all positions, and in all conceivable circumstances. How simple and foolish is he who, seeing the watch without having seen the shop, imagines that so much perfectness must needs imply regulated harmony, cleanliness, beauty, in the instrumentation! The very idea of this life is that it is a place in which to prepare men for perfectness in the life to come.

2477. Man in the Making.—In Switzerland, where they make watches, one man never makes a whole watch. The different parts are made by different men. One man makes hair-springs, another man mainsprings, another the various wheels, and another cases. Each man takes some separate part, and expends his skill in manufacturing that particular part. Each has a shop of his own in which he works. And if you should go to all these various shops, and take from each a part, when you had gone the round, would you have a watch? Human life in this world is just like the watch that you would have—a heap of unpolished, unfitted parts, incapable of keeping time. It is only when the various parts have been taken from the different shops, and finished, and put together, that it can keep time. And you never would suspect from seeing the elements, what the completed whole was to be. It is only when the various faculties of the human mind are brought to their final condition, and united into a harmonious whole, that it will be what God designed.

2478. Man-Making Takes Time.—Look upon some building in process

of construction. All round about it are stones disconnected. The architect knows for what they were cut, but you do not. Whether it is cornice or window cap, whether it is the top of this column or of that, you do not know. Vast timbers, in the framer's mind fitted for their places and brought together here, give to your eye no indication of their function or their position. They lie around in their several heaps. As the workmen hoist them to their places, some order seems to begin. Yet it doth not appear what the whole is to be ; nor will the beauty and fairness of the whole appear until it is completed. And what a building is whose materials are gathered and gathered ready for construction, that is man in this world,—a creature whose parts are yet under the hammer. This virtue, that grace ; this self-denial, that restriction ; this courage, that patience ; this faith, that love ; this sentiment, that affection,—all these varied elements, touched now by one instrument, and now by another, form, little by little, but never shape into a whole in this world, that structure which is to rise into perfectness in the other life.

2479. Invisible Growths of Good.—You would never know, by looking at a forest of maple trees, that they were manufacturing sugar ; but they are. If it freezes at night, and the sun shines bright in the day, the sap runs, and when the sap runs there is sugar, if you boil the sap down.

So there are processes going on in humanity that do not at all by their exterior show what their real result is going to be. And a nation that has the church, the school, and the intelligent work of industry, has those elements in it which will find the way to prosperity by adjustments through social experiment.

2480. Men Ready to be Helped.—You never know, till you reach them, how accessible men are ; and if, with an earnest desire to promote their eternal welfare, you seek to bring them to a knowledge of the truth, you shall find that outside of churches, and outside of ordinary influences, by the mystery of providence, as well as by the mystery of grace, God is working in the hearts of men, and preparing them to be gathered by us into his fold.

It is said that at the battle of Solferino, what with the fear of being crushed, what with the mortal fear of the barbarity of the French soldiers, of which they had heard, hundreds of wounded men crept out of the fields into ravines, and coppices, and thickets ; that after three days had been passed in searching for them, many were still lying unfound.

There are hundreds of men hiding themselves in ravines, and coppices, and thickets, on the battlefield of life, who need medicament, healing, care, and consolation ; and if you were to go out searching for them, you would every day find men, here and there, crying out in their distress, and asking for sympathy and help.

2481. The Loom of Time.—The events that are flying backward and forward in this world are God's shuttles, that carry the thread out of which are to be woven the garments that we are to wear hereafter ; and blessed are they whose shuttle carries a thread which shall glow in garments of white evermore.

2482. God's Work Continuous.—When men make a chain, they make the links separately, and join the second to the first, the third to the second, the fourth to the third, and so on till the chain is completed ; and it is good for nothing if any link is left out.

We are links of that chain which God is making. Here is a man that undertakes a good work in this world, and carries it forward a certain distance, and then dies. But that work does not stop. Another man takes it up where he left it, and carries it forward still farther, and then he dies. Another man takes it up where he left it, and carries it forward farther yet. And so on, this one, and that one, and others that follow them, are links of an endless chain that shall reach to the very heaven.

2483. March of Humanity.—God's hand, like a sign-board, is pointing towards the elevation of mankind, and saying, "This is the way, walk ye in it." The road is very muddy in some spots, and the march will be slow, but the progress will be in one way. Though it be like the march into summer out of winter, self-government will at last be reached.

2484. Man's Weakness.—Shall I refuse to take my plants because they come up but two leaves? They were made to come up but two leaves. Shall I refuse to take them because they go through months of evolution before they come to blossom? They were meant to do so. And shall God turn back from the work of care and kindness, from his faithfulness towards the human race, because the human race, in the earlier periods of their existence, during the period of their growth, are inchoate, rude, full of various imbecilities?

2485. Humanity and the Gospel.—Does the sun shine on the orchard and despise the moss that gathers on the rock? There is no great and there is no small before the coming of the sun. To the sun all things are small and all things are great, and they all alike receive beneficent power from it. So, in the preaching of the Gospel it is the business of every preacher to preach to every man and to all men. Though he may be better adapted to reach some classes than others, yet he must make use of the instrumentation which is put in his hand; and the spirit, the genius, the inspiration, is *man;*—not institution, not law, not system, not philosophy, not learning, but *man.*

2486. Man's Chaotic Incompleteness.—I remember very well when this organ was built. We gave up the lecture-room to it. The materials of which it was constructed were scattered about in that room. Various stops, huge pipes and small lay in great confusion up and down through the room, in the midst of all manner of dust and litter. And if you had taken one who had never seen an organ, and shown him the various parts of this one, lying inchoate through the whole adjoining room, how little conception would he have formed of the instrument as it now stands, brought to order and regularity, tuned, and under a master hand! Now, we are dispersed. We are full of crookedness. We are stops and pipes not yet brought to order and regularity, and not yet tuned; but we are being brought to order and regularity, and are being tuned. "We are sons of God, and it doth not yet appear what we shall be."

2487. Forelooking.—As the leaf and stalk prophesy the blossom, and the blossom prophesies seed and fruit, so it may be that the Divine love to man prophesies something grander than we can now imagine.

2488. Human Unity and Variety.—Though men say "Yes" to the same things, if you could look back and see that "Yes" on the sensorium; if you could see the interior picture of which it is the outward expression, you would be convinced that men are capable of

being united generically, but that specifically they are never just alike. The apple-tree, the quince-tree, the blackberry and the rose all belong to one botanical genus, or family; but each one is separate and different from the others. Run them back from their specific differences, and you will find that they come nearer and nearer to generic unity. If you say "Patriotism," all men agree in a certain sense in regard to it; but if you question each of them about his idea of patriotism you will find that their ideas change until you get down to the vulgar impulse of the uneducated, bloody man, or until you rise from that to the self-sacrificing and illustrious conception of the poet-patriot. Men vary endlessly in their impressions of patriotism, courage, faith, hope, and love.

2489. **Elevation Means Effort.**—If you do not want to go upstairs you can always live on the ground floor; but if you live higher up you have got to go upstairs; and if the world is going upstairs it has got to work for it—to lift up its feet, and to carry itself up. Settle things as many men would wish, upon a sort of level prosperity and undisturbed tranquillity, and you will get torpidity. It is the running brook that is a healthy brook. It is the brook that won't run that is the swamp; and the swamp is the mother of malaria; and malaria is disease and death.

2490. **Temples of God in Humanity.**—The earliest temples were built of rude stones, clumsily framed together. Gradually, in after times, these were polished, and the several parts developed into beauty. And then, still later, came the Egyptian period; and at last the Grecian age, when her immortal architects and sculptors, Ictinus and Phidias, combined the successive excellences of the past into a glorious symmetry, and placed the Parthenon upon the Acropolis, where from every side men saw the temple of their goddess glowing in lines of beauty against the clear heaven for a background. And so men work out one quality and another trait, one excellence and another attribute, and Christianity at last gathers them all together, giving them fit conjunction and proportion, and places them against the background of the eternal world!

2491. **The Larger View.**—In brooding hours of darkness one takes a desponding view. When one sees what human nature is, even Christian human nature, when one sees in the great conflict of temptation, in the collisions and strife of the outward world how little stamina there is, and how few men can stand up against temptation, he is almost discouraged. He feels as though men were whitewashed with Christianity and not transformed—changed essentially by it. But when I take a larger view of it, I see that this is a part of that gradual struggle which has been running on through thousands of years, and very likely will run on through thousands of years yet to come, till these animal elements will be finally purged out of it, and a larger intelligence, and a better, more transparent moral element shall reign, to the glory of God and the joy of the universe.

2492. **Man's Capacity for Growth.**—Men are carried around now on earth in little pots, as it were; but they will stand in the other life spreading abroad their branches beyond all measurable space; and they are valuable, not for what they show themselves to be here, but for the capacity which they have in them, and for that which they are going to be.

2493. **Social Averages.**—Society moves upon averages. It is not

enough for making society progressive, to develop the top of it. In the dairy it may be all very well to have the cream on the top, but it is very poor in society to have the thing repeated; for society does not move by the force of its top—that influences some—but it is the average of the mass that either accelerates or retards the movements of society in advance. It is the hull and the freight, and not the sails alone, that determine the quickness of the voyage, and ignorance at the bottom of society over-weights society; it is obliged to drag this vast bulk.

2494. Popular Refinement.—In going to my little place in the country, I have often ridden past great tulip trees. I have noticed that those sturdy trees bear just such blossoms, and blossoms as full of beauty and fragrance, as the tiny tulip-plant does; and I have thought: "So may it be one day with sturdy labor. May robust laborers ere long be covered over on their sides and tops, as those great stalwart trees are, with blossoms of beauty and refinement."

2495. Brotherhood and Equality.—Grass is grass, and trees are trees; and no amount of railing on the part of the one will make it equal to the other. No destruction of the top is going to lift up the bottom. . . . The brotherhood of man does not imply any notions of equality, either actual or possible. To the end of the world there will be gradations.

2496. Value Measured by Brain-Power.—Men are ranked according to the part of their brain which is the most productive. The grand blunder of the Commune and of the International theories consists in the supposition that men can be made to stand on the same level, whom God did not make of the same force; and that all men can have precisely the same remuneration, who do not contribute the same quantities to society; and that the same values attach to manual work which attach to other work; that the things which are produced by the bottom of the brain should bring as much as those which are produced by the top. A man shears sheep. There are five hundred men in his township who can do the same work. The wool, when once it is sheared, is sent to be manufactured—scoured, cleaned, dyed, spun. It is to be woven into a fabric; but there are not five hundred men who can weave that wool into an exquisite piece of cloth. The man who can do it has something in him finer than the man who can simply shear the wool. Why is the man who weaves paid more than the man who shears? It is occasioned by the difference which there is between the part of the brain which one sells, and the part of the brain which the other sells. The man who sells work with but little thought in it gets a low price, and the man who sells work with a great deal of thought in it, and fine thought at that, gets a higher price.

2497. Literal Human Equality Impossible.—A man taking a watering-pot full of water into his garden, and pouring it down, and determining that he will make a Niagara of it, will succeed just as quick as those who undertake to raise up the poor in thought, the poor in execution, the wasteful and squandering, and make them the equals of the frugal, the thoughtful, the large-minded.

2498. Folly of Equalizing Wages.—What if a man should act on the principle that all grains should be valued alike, not only, but that chaff should be reckoned in the same category? It would be about as sensible as the attempt in the great labor-market to lump men together, and equalize

them, high and low, strong and weak, skilled and unskilled, and make them all alike, cutting down all natural processes of ranking.

2499. Worth of Each in His Place.—God deals with us very differently. I have no doubt that on the other side we shall see that there is good reason why every one is what he is. When we evolve and come out we shall all be like flowers in a bouquet, which grow separately, and differ widely, but which, when put together skillfully, are of equal importance. The large ones are no better than the small ones. The fine, dust-like blossoms fill up their own place, and are as essential to the perfection of the whole as any others.

2500. Significance of the Insignificant.—Did you ever see a mosaic, a picture made of little stones which can be brought in by the bushel or the basket or the cart, and not one of them worth sixpence? Take them up individually, and they are of no particular value or beauty; but when the artist, upon the pliant background, uses one and another, and another, and another, and, having finished in darkness, withdraws the curtain, there shines out Raphael's resplendent Ascension of Christ; it is made up of all these little insignificant bits of glass and stone. Here we are mere fragments; but when, after death, we are put together by the hand of the artist, God, we shall find that though individually we amounted to very little, when we are taken collectively, and put into proper relations, the glory of the Lord will shine out of our individual smallness.

2501. Weak Units Mighty in Combination.—What is a drop of water of itself? What can be more harmless? What is weaker? What is less potent for any effect? It is mist, invisible. It rises through the imperceptible paths of the air, and hangs unseen in the heavens, till the cold strikes it, and it congeals into clouds, and falls in the form of rain, perhaps upon the mountain's top, and is sucked up by the greedy earth. Still sinking through the earth, it reaches the line of the rocks, from whose sides it oozes out and trickles down, when, finding other drops as weak as itself, they unite their forces; and the sum of the weakness of all these drops goes to make the rill; which flows on, making music as it flows, until it meets counter streams. These, combined, form the river; the river forms the estuary; and the estuaries the ocean itself. And now, when God has marshaled the sum of the weakness of myriad drops together, they lift the mightiest ship as if it were but a feather, and play with the winds as if they were mere instruments of sport. And yet, that very drop, which a man could bear upon the end of his finger, is there, and has its part and lot in the might of the whole vast, unbounded sea.

We in our singleness, in our individuality, in our own selves, are weaker than a drop of water, and more unstable; but as kept together by the mighty currents which God's providences make, as gathered together in the great ocean of life, we attain, working together with him, under the inspiration of his Spirit, to a might that makes life not ignoble, but sublime.

2502. Popular Intelligence.—The moment the sap begins to rise under the warmth of the spring's sun, that moment the tree begins to feel that it must do something. The bud wakes up, the leaves are getting ready, the very twigs themselves are empurpled and change color. Popular intelligence—the growth of knowledge of the common people, which is promoted by schools all over the world, by the

facility of books and literature, by the intercourse of man with man, through commerce, through war, through everything; the development of the thought-power and will-power of the great mass of men at the bottom of society—this is the sap that is bringing spring and summer to the human race.

2503. Silent Coming of Great Events.—The gravest events dawn with no more noise than the morning star makes in rising. All great developments complete themselves in the world, and modestly wait in silence, praising themselves never, and announcing themselves not at all.

2504. Upward Progress of Humanity.—Day and night, the tides are rising along our shores, filling bay and estuary, silently for the most part, yet surely. The power that draws them resides afar off in the heavenly bodies, and is not seen nor noticed, but only inferred. All the goodness of men, their generous impulses, their loves and faiths and inspirations of purity, their zeal and enthusiasm in self-denial and devotion—that great human tide of goodness which is moving in upon the human heart—is derived from God, who, afar off, silent as the moon in summer nights, is drawing all men unto him. The rising of the waters towards the planets is by force: the rising of human affections is by influence. Matter has no conscious part in its own motion. But though God efficiently quickens men, they work together with him responding to his influence, and are drawn towards him.

In God's creation we find a steady progress from force towards voluntary life, from power towards persuasion, from coercion towards liberty. The lines of development in the human race are running steadily in these directions.

2505. Dangers of Co-operative Capital.—Many thought that when slavery was overthrown the devils had gone out of the nation. Nay, they only changed quarters, and as yet no steep place has been found down which the infernal brood has rushed to destruction. Mammon, enthroned in privilege, is our danger and our despot. Capital may, if wisely used, overhang the land like beneficent clouds, dropping down bounty upon every leaf and blade that grows; or, it may hang above us surcharged with lightning, and move like a destroying storm.

2506. The Coming Day.—Suppose that when Moses divided the Red Sea, and brought the Israelites into the wilderness, some one had unrolled to him this fair republic, settled in ten thousand valleys, and on as many hills, from ocean to ocean, by an intelligent and prosperous people. Suppose some one had unfolded to him the laws and institutions of this land, which are God-created, and shall endure because they are God-sustained. Suppose these things had been portrayed to the magistrate of the desert, as he was making his first mark. Do you think that even Moses could have believed them possible? He could not.

And now, when for nearly four thousand years since Moses the world has been growing and growing in every direction, when the material treasure of the world has been vastly augmented, and when the mental resources of the race have been very much developed, it seems impossible to imagine a time in the distant future, not when there will be a general average intelligence merely, but when every person will have such strength, such purity, such volume and vastness of nature, that he can rely upon his own integrity; that he can stand on

his own root; that he can take care of himself. But such a time is coming.

2507. The Ages to Come.—If fifty men in Bedlam, each having a separate instrument of music, should play on that instrument, each in his own way, and without any reference to the others, who, going by, could form any idea of what would come from those instruments if every one of these men, having got back to his reason, was playing in perfect harmony and in a sweet concord? The hideous cacophony, the din and the jar, of such a Bedlamite band—would it not be very much like the play of our affections and feelings—sweet instruments, but played in horrible dissonance? And what shall that state be in which God shall make the whole of them to be united sympathetically, and all of them played together in harmony—every power, every emotion, every instinct of love, sweetened, deepened, broadened, inspired, rendered divine by the presence of God? But this is for "the ages to come."

2508. The World's Long Growth.—The world is nothing but a great complex seed; and that it is growing and developing, that it is to go through periods that are not days, nor one summer, but ages in the vast period of time, and that it shall at last come to its blossoming period, is no more surprising than that a plant should go through all its periods, and come to its blossoming period.

The seed runs through its organic periods of development in a single summer; but even in the vegetable kingdom, time becomes of vast importance. An acorn and a cone of pine, as we now know, carry centuries in them. There are cedars of Lebanon growing to-day, probably, which saw King Hiram's lumbermen when cutting down their fellows to get timber for the temple of Solomon, and heard them say, as they went by: "Spare them, they are not yet big enough." The great trees of California were giants when Columbus espied our shores. They were large and vigorous when the unknown and now perished race were building the cities of Central America, whose mere ruins, almost overgrown, remain to us.

Now, as it takes a vast amount of time to develop a perfect vegetable, which is simple, compared with societies of men and races, why is it surprising that the greater thing, the later and sublimer development, the unit of a final and perfected society, should run through long ages and cycles?

2509. God's Kingdom a Long Result of Time.—Late in the history of the world came Michael Angelo. There had been painters before him; and there had been painters before them; and there had been painters before them again. He was the product of generations of striving men. And what he did—well, he did it; but he was simply the point through which all the efforts of the time past were expressing themselves. His art was the result of ages. Great as he was, he stood in his place in a long line of those who before him were working out the beautiful art by Divine guidance. And so, this kingdom of God, which consists in the sum of all the sanctified forces of the human race on earth, and which is a gradual and progressive kingdom, has been spreading from the first, sometimes in one direction and sometimes in another; to-day in this nation, and to-morrow in another nation, and the next day in another. But the sum of all is finally to be gathered up by the great Worker, the one Artist, the only supervising Mind—God.

2510. **World-Neighborhood.** — Our magnificent harvest this year taxes the car, boat, and ship for its conveyance! It makes America the purveyor and benefactor of impoverished nations abroad, whose famine keeps Fast to-day, while we roll in abundance and keep Thanksgiving. The world is but a neighborhood. Such is the facility of travel that one continent compensates the unequal seasons of another. This interlacing is but the primary and rude form of interchange which, with growing intelligence and skill in all nations, will bring in the joyful day of freedom to commerce and trade. Then, when we have free schools, free books, free papers, free conscience, free suffrage for man and for woman, and free trade, the whole world will have advanced far towards a world of fellow men—towards brotherhood and universal liberty.

2511. **Warlike Energies Used for Peace.**—It does not follow, because we do not any longer make war upon each other, that the armed hand will go out of use. No, swords are not to be thrown away; they are to be beaten into pruning-hooks. The spear is not to be wasted; it is to be made into an instrument of industry. So the crushing power, the organized physical force, that men now form into armies, and by which they sweep fellow nations, is to be directed against nature—against the soil, against the rock, against metal. We are to pierce mountains; we are to tunnel hills; we are to cut ways for industry; we are to rear up fleets; we are to battle storms. We are to be warriors still, but warriors for peace. And the ratio of civilization will be found to be just in proportion to the difference that exists between the use of physical force for managing men, and the use of physical force for controlling nature.

2512. **Fanaticism of the Jews.**—An Oriental nation is peculiarly accessible to excitement, and the Jews above all Orientals were open to its influence. Fanaticism lay dormant in every heart. Every Jew was like a grain of powder, harmless and small until touched by the spark, and then instantly swelling with irresistible and immeasurable force.

2513. **Moral Inferiority of the Greeks.** —The Greek nation was and is conspicuous above all that ever lived for intellectual genius. But in so far as any genuine development of social and moral character was concerned, you might as well undertake to bring forth harvest by starlight, as to have brought forth morality by Greek intellectual superiority. It was a nation beyond every other nation on the globe blessed with genius and cursed with immorality. There never was conscience enough in the Greek people to maintain a cohesion that should establish a government, and they fell apart and perished in their own moral rottenness.

2514. **French Estheticism.** — The French people imagine themselves to be the modern Greeks. They *are*, in just the same way that swallows are eagles! The Greek was at one extreme a sensualist, and at the other extreme a rationalist. The French have all the Greek sensuousness; they have modern sentimentality, which the Greeks had not; and they lack the abstract reasoning which the Greeks had. So they imitate the Greek at one end, and that the lower and less.

2515. **The Irish.**—The Irish people stand alone. They are the most mercurial, the most generous, the most distinguished for men of genius, the most admirable creatures that ever troubled the earth. Whether Ireland will ever be quiet depends on how

many Irishmen emigrate. They are like whiskey,—not to be taken straight, but in mixture.

2516. **Germanic Spirit of Freedom.**—We do not know exactly what is to take place in Germany. We know two things—that God reigns in heaven, and Bismarck on earth! When Bismarck dies, I do not know what the Lord will do; something very different, I think, though. There is so much intelligence, such a dawning sense of civil liberty, such an expansible force there, that though there may be a good deal of dislocation and ground-heaving, yet Germany, the Germanic stock, out of which have come most of our free institutions, laws, customs, will, I think, assert itself. Long smothered and held under, after a suitable time it will come to supremacy.

2517. **Despotism in Russia.**—If you look at Russia it seems anomalous; but it is not. It is a vast inchoate empire made up of multitudes of people undertaking to live by the absolute will of the Emperor. If he could keep all people at a certain level, and take cognizance of it, Russia might get along very well; but you cannot repress the intelligence that comes from the enlightenment of the common people. It drifts through the air; it is infectious, blessedly infectious; and in all the provinces of Russia there is more or less development of human consciousness; it is fermenting. There are no channels through which the great mass of the Russian peasants and citizens, with their rising intelligence and will, can act with the government. It acts on them, and does not want any reaction from them on it. This will be reconstructed. The reconstruction will come through long periods of sorrow and distress; and yet, in the centuries it will be a wonderful mercy. It is like the plowing of an old field; it turns under the grass and roots that remain; it turns under weeds; it turns under the nests of mice and sparrows; it turns under crickets and insects: but the crop that comes afterwards makes up for the whole.

2518. **Negro and Indian.**—The African is as different from the Indian as the vine is from the bamboo. A bamboo grows without a tendril from top to bottom, and does not touch anything; and that is the way the Indian grows. The vine, as it grows, throws tendrils out on every side, at every point, and in every direction. It clasps and leans upon everything that it can reach. And so it is with the African.

2519. **The American Negro.**—I do not expect the blacks ever to come to their full possession of liberty and civility until they have had the equivalent of the Jews' forty years of pilgrimage. For saying so ten years ago [in 1866] I was held in derision and contempt by the Republican press at large; but we shall have, at our leisure, time to revise all such judgments as that. Whenever you can construct human nature by a vote, or change it by legislation; whenever you can handle men as the potter handles clay, then you may by an edict convert slaves into intelligent men instantly, blowing them, as you would soap-bubbles, into objects of beauty! But human nature is the toughest thing that man ever works on. To take four million men of an inferior race, educated in the school of slavery, and, by a constitutional vote of the people, make them as if they had never been ignorant slaves, is impossible; and if men have expected it, it only shows to what overfed enthusiasm they were led.

Men *grow;* and of all growths there is nothing that grows so slowly as

manhood. The reason why it grows so slowly is that there is so much of it, that it is so subtle, and that it is so precious in its results—for the best things are the scarcest, and are the longest in coming to perfection.

2520. **Delight of Peace After War.**—[December, 1865.] The sudden and complete extinction of a national conflagration of unparalleled magnitude has in it something that is sublime. The roar of battles has ceased; armies are dissolved; squadrons that shook the continent are distributed through shops, upon farms, and in all the ways of commerce. The suddenness of the beginning of the war has no parallel, except in the suddenness of its close. It opened with a sweep of fire, wide and rushing, like autumnal burnings on the prairie. It closed as when equinoctial storms pour down on the conflagration, and in one night drown every spark. And the end is complete and peremptory. No fretting and fiery edges of war remain; no spiteful guerillas; no dens and lairs of skulking soldiery. The shock is over, and peace is established, to the confusion of every foreign prophet who predicted a long and tedious issue. How grateful is peace!

2521. **Nomadic Americans.**—Our people, nomadic as the Arabs, impetuous as the Goths and Huns, pour themselves along our Western border, carrying with them all their wealth and their institutions. They drive schools along with them as shepherds drive sheep, and troops of colleges go lowing over the Western plains like Jacob's kine.

2522. **The Common Language of America.**—The time was when the nations of the earth were gathered round the old Tower of Babel to build it, and there was confusion of tongues, and they were driven apart from each other, and went every whither because they could not understand each other; but God has founded this continent as a new tower, and men that are speaking different languages are coming together to build it up; and they do understand what each other is saying in silent language, and that is, that every other man is a brother. What was dispersed at the Tower of Babel is brought together again in America.

2523. **The Chinese in America.**—We are in danger of repeating in our dealings with this race, the same violences which have so disfigured our history in reference to the African. It is the lion and the bear that will not suffer anything to come near them without putting their paw upon it; and it is the animal blood-loving element in nations that rends the weak and the poor in their neighborhood.

If this great civilized and Christian commonwealth cannot endure the contact of the Mongolian race, they should no longer lay claim to civilization and Christianity; for the Christianity, the civilization, that sets itself against human beings of any class or country, instead of being the wisdom of God and the power of God unto salvation, is a mere soap-bubble, and the sooner it is burst the better. I am not sure that it would not be a good exchange to export some of our own heathen, and bring back some of the decent heathen from foreign lands in their place.

2524. **The Rise of Humanity.**—The mistakes of men in one generation have constituted the seed-wheat of truths for the next generation. The heresies of one age are the orthodoxies of the next age. The infidelities of one period are the fidelities of another period. So the world has gone on opening and thinking, in chains, in bonds, and in gyves. Under all man-

ner of hindrances men have thought; and much good has been wrought out by their thinking. But nothing ever had so hard a time in this world as the spiritual in man striving to get out of the reach of the material. It seems as though every man were born with a lion under him, and an angel on him, —and the angel has a hard time!

2525. **Rise of the People.**—When Christ was on earth potentates were kings "by the decree of God"; subjects were to be obedient to them as a part of their duty to God; and subjects had no rights which kings were bound to respect. If a king was humane, just and merciful, it was an accomplishment; and if he was not, he had a right to do what he pleased with his own: but to-day there is not a king in Europe that dare pronounce such a doctrine as that with any practical following of it. Every man that reads or thinks knows that in the civilization of the globe, magistrates are servants, not masters. The people are the power. All authority is in them. . . . Never were there so many kings gone on pilgrimage as there have been within the last fifty years, ousted, thrust off from their thrones, sent abroad. There has been a gradual unfolding through centuries. When you look at the absolute subjection of the people two thousand years ago, and at their imperious and imperial rule to-day, in the great civilized nations of the earth, you will see what a change has run through the world.

2526. **Elevation of Christian Democracy.**—When you cross the continent westward on the Union Pacific Railway, and reach the Rocky Mountains, you do not know it. You have been running up at a rate that seemed as if you were in a valley, almost. It was simply because the grade was so easy that when you got up to the top of the mountains they did not seem any higher than the plains below, and it was rising so gradually that first made them seem so low. But when you begin to go on the other side, and plunge down the gorges and cañons, the mountains seem very high from those low points. The general tendency of Christian democratic institutions is to raise the average of mankind, and as the average goes up it becomes harder and harder for single men to stand as much above the level of their fellow-men as they did formerly.

2527. **Human and Divine View of Man.** — Measured by their secular value, the greatest part of the human family are scarcely deserving of sympathy.

There are ten hundred million men on the globe to-day, and I declare that the greater part of them are no better than caterpillars, so far as anything that they have done, or are doing, in this world is concerned. Caterpillars creep up on trees, and grow fat, and curl up, and die, and that is the history of the greatest number of the human race. And now, of the vast swarms of human creatures on the earth, of the ten hundred million inhabitants of the globe, if you were to sweep out all except those who are making an impression on life, and who are measured by what they are doing, there would scarcely be one hundred million left; the immense, immense majority would sink into utter contempt! And nothing can redeem them from that state, but the belief that every one of them carries a spark which, though it be but the least sparkle of a flickering light, is to kindle the wick of that lamp which is never to go out. They are little enough now, because they have not grown much: but their life is not to end here; it has only just begun;

it is to go sphering onward and onward beyond this world.

2528. **The Past not to Rule the Present.**—The acorn has to die before the oak-tree can start. Early and rude developments are superseded by later and higher developments. The plowmen of our time do not shape their plows after the plows of antediluvian times, which were only crooked sticks. It is preposterous to say that we must go back to the past to find out what we may do.

2529. **Modern Increase of Fine Character.**—As the sun never had such harvests as now, so there were never such harvests of the Sun of Righteousness as now. As there is more raised in the State of Illinois in a year now than there was in ten thousand years before the prairies were brought into a state of cultivation, so the products of morality and spirituality in this world are much more abundant to-day than they ever were before. In proportion as the minds of men are cleared, broken up, and rendered susceptible to the activity of the Divine mind, human inspiration is increased, individual by individual, family by family, and nation by nation.

2530. **Brotherhood Growing.**—Take the element of humanity. Was there ever a time when the whole world's heart throbbed as it does to-day in response to calls for help that come from the needy? Let Chicago be burned, and, before the last peal of the alarm bells has sounded, from London thousands and hundreds of thousands of dollars are coming in. Let there be famine in India, and American Christians instantly send ships thither laden with supplies. Let disease sweep New Orleans, and every village or hamlet in New England takes steps for its relief. And do you tell me that humanity is growing less? It never was so broad and high and deep as it is to-day.

2531. **Benefactions of Inventors.**—Inventors pre-eminently are benefactors, if they but knew it, and would take a benevolent view of their occupations. A tool is but the extension of a man's hand; and a machine is but a complex tool. And he that invents a machine augments the power of man. Men are as much mightier to-day than they were five hundred years ago, as all the machines of the world make them to be. For the machinery of the globe, after all, is but the manhood of the globe, and represents human power as it has been organized. And he who increases this power by inventing a machine or tool, although he walks frequently unrecognized except as a mere commercialist, although he is called a mechanic, yet, if he be wise, he is a benefactor, and has a right to think so.

2532. **Divine Law of Betterment.**—The treatment that is recorded from Genesis to Revelation indicates that somewhere or other there was an underlying science with regard to the characters of men. All solid science is working in this direction. Science is finding out what was hidden, and making known the unknown; and the road that it is walking on to-day it has found recorded not on papyrus or parchment, not written on any tablet of brass or perishable stone, not ciphered on undecipherable brick, nor on any monument high in the air like Cleopatra's needle, but on the humble, low-lying rocks that contain the records of the earth's history. Science is deciphering it; and among other things it says, "We have found out from these documents, preserved through uncountable ages, that things began at the very simplest elements. We have found out that there was a

current of influence which carried them on from simplicity to complexity, and that there was an influence that carried them up from complexity to still higher and higher development and evolution, both of function and organ. We have found out that there is a stream of tendency that goes from worse to better, from lower to higher, from less beautiful to more beautiful, and from less useful to more useful."

2533. Falling by the Way.—What army ever marched without raising the dust, without having some fall out of the ranks, without more or less ignorance, and more or less sickness? And shall the whole population of the globe, in its unequaled expansion and development, be supposed to go from lower to higher with no disturbance, no mischief?

2534. Order in Disorder.—There seems to have been in this great turbulent world no more order, law, procedure, than there is when two whirlwinds meet upon the ocean, and the heavens are black and vociferous with thunder, and the ocean is torn and scattered every whither; yet even in the most rending storms there are laws as clear and as determinate as those that are found in crystallography or in growth. There are laws under disorder just as much as under order; and to those who look out upon the world as it is and has been, and have seen the universal strife and disorder, and have almost fallen into the unbelief of a providence, or of any tendency in human affairs, it is a great comfort if they can believe that, slowly as it is unfolding, there is a great tendency, and that the termination of it, like the termination of vegetable growth, shall be the blossom and the fruit.

2535. Law in the World's Tumult.—If you want to see confusion apparently worse confounded, go into a general post-office. Bushels of letters are tumbled around the great center-table. The nimble hands of the men catch them up faster than you or I can follow them, and every letter is turned the right way. After going through certain processes they are thrown into leather bags that are scattered all about the room, according to their respective destinations. The morning comes, and the mails go out, and each one of that enormous pile that seemed so tangled and confused having a special message and direction, takes its own course. Though it seemed impossible that they could reach the places for which they were intended, they go north, and south, and east, and west, through streams and over railroads, and one is dropped in this hamlet, another in that village, and another in some other place, till they are all properly distributed. A million letters go forth from this single point, and not one fails to reach the person to whom it is addressed.

Now the world is God's great post-office, where everything is turmoil and apparent disorder; but there is a distributive hand of Providence by which all things are disentangled. The issues and results show that in the midst of this tumult and disorder there is a guiding Power.

2536. Regulation of Popular Unrest.—See what the ocean can do. Why, it storms and puts out the sun! It sends to the bottom as an eggshell, the stoutest men-of-war. It lifts itself up in wrath such as no man can restrain, and men cower before it, and are as mere pigmies. Yet, a night goes, and the ocean is a mirror; and the sun has not yet been wiped out; and in its wildest confusion there was just as much law as in its calm, and underneath it was held by the hand of Om-

nipotence. These were but moods; yet all such moods run by law: and in regard to the tumults of the people, the concussions of interests, and all the changes that are going on, they are under regulation; the calm will come.

2537. World-Restlessness.—All Europe to-day may be said to be boiling like a crater or a cauldron. It is attributed by some to the unmannerly restlessness of the common people, and by some irreligiousness and infidelity are said to be the causes of it. That there may be some complication given to it by those undertones or distemperatures is very possible; but I see in all these things the movement of that divine universal Providence which is lifting the world steadily up from its lower forms and conditions to higher ones.

2538. Advance of Truth by Science.—Science has, one might say, unpacked the world; for the world has been like a huge trunk, with all sorts of things, fancy and worthless, in it; and science has picked the lock, and opened the lid, and is gradually taking out the contents.

2539. An Era for Glad Life.—It is a period of the world when men should take courage and be glad. I thank God every morning and every night, and a thousand times a day, that he permitted me to be born in such an age as this. Now a man lives a year in a day. Now men are not living in the world's January, in midwinter, in a frozen ground where the roots can suck no juice, where no leaves are playing in the wind; we are living in the month of May, when winter is gone, when the snows no longer cover deeply the earth, and when birds are singing in the air. There are storms, to be sure, but, after every thunderstorm, the leaves play, the roots grow, and ten thousand influences are operating to bring summer. Let us, then, be patient. Let us be hopeful. Let us have faith in God.

2540. The Chicago Fire: a Lesson in Heroism.—Where a whole community of men, who have been known as headlong in enterprise, as almost reckless in speculation, were visited by this sweeping judgment, which paralyzed and bewildered those even a thousand miles distant, stand up again after this raging fire, brave and strong, their exhibition of manhood is incalculable in its benefit to the whole human family. It is a treasure to Asia, and may awake even her sluggish life. It is a treasure to Europe. It is a treasure wherever men care for and think about men. And tens of thousands of youth will be more than they would have been if it were not for this heroism. Men in ranks, by hundreds, communities of men, will be nobler and more courageous for having beheld such a spectacle. Burn, buildings! go down, churches! that we may see what lies beyond you. What the church has bred, and what the family has nourished, we see when the church is gone and the house has perished, and nothing is left but the men that have been made in them.

2541. Three Stages of World-Growth.—I believe I have not used it for four or five years, though I often used it before that time—the figure that Agassiz uses; namely, that the growth of a plant is in three stages: first, by the root, which is invisible, and is the slowest and longest; second, by the stem, which is accelerated, and perhaps not half as long; and third, by maturation or ripening, which is the quickest of all. The root takes a great while to grow; the stem takes a little less time; and when these two have become developed, they rush to the blossom, and through the blossom

to the fruit. And the last of the three periods is the shortest.

So it is in history. The earlier stages are very slow ; the intermediate stages are far faster ; and the final or ripening stages are very rapid.

Now, as the past has been largely occupied by root-growth in moral things, and as the present may be considered the period of growth by the stem, so I think we are standing on the eve of the period of growth by maturation and ripening. And when the world has entered upon this last period, then things will go forward with greater strides. Then the steps will be quicker and quicker, and the fruits will be more abundant.

2542. **Upward Movement of the Ages.**—In organic and material nature there is an impulse, whatever it may be, by which things unfold and work steadily towards higher excellence. It is with immense waste, it is circuitous, slow, with something of retroaction ; but the unfolding of nature by this mute and latent tendency to go towards a better future, leavens the world like yeast, and develops it as well. This is the spirit of the ages, the genius of the universe. All creation is on the march. The stars are revolving. The dead crust of the earth feels the necessity of moving. The whole vegetable kingdom is moving onward and upward. The animal kingdom, too, keeps step, unconscious of the impelling cause. Man, as if he heard the music drowsily and afar off, joins the strange procession, and struggles on and upward also.

It is a strange march of creation, moving to unheard music, with unseen banners, to some great enterprise. When it shall finally encamp, and hang out the banners of victory, no one knoweth but Him who liveth in eternity, before whom a thousand years are but as one day, and one day as a thousand years.

2543. **Salvation of the Race.**—Dismiss the unworthy conceptions of Christ's "saving" which have sprung from a judgment formed upon the inchoate and undeveloped state of things that has existed hitherto. Many men seem to think that the Gospel is sent into this world as a lifeboat, to pick off from the foundering wreck as many of the great population as they possibly can, and let the rest go down. Thousands of churches and societies proceed upon the philosophy that there is no use of attempting to save the race. But Christianity is not a mere wrecker's boat. In saving men, we ought to do it with the feeling that we are aiming towards the final consummation —the salvation of mankind.

2544. **The Splendor of Hope.**—Looking down through the ages and hearing the thunder of groans, and the clash of battles, and seeing rivers of blood still rolling along the gulf-stream of time, seeing the world bestormed, and lurid tornadoes sweeping over the earth, it is an unspeakable gladness to see at the end, and on the horizon, the bright and glowing colors of triumph. I stop to gaze ; and that administration which has seemed so doubtful, so dark, seems lighter and plainer. They who stand disengaged from the ignorance and darkness of time ; they who are lifted up, and are at a point of vision where they can see the past, the present and the future—I behold them, not bearing witness to us, but in their own unconsciousness breaking out into ecstasies of gladness because God is justified. He who brought into existence this globe, with all its miserable populations, in the last estate shall be glorified in the thought and feeling of those who behold the end as well as look back to the beginning.

XLIV. NATURE

2545. Love of Flowers.—A man that carries a garden in his heart, has got back again a part of the Eden from which our great forefather was expelled.

2546. The Poet's Inspiration.—God gave Shakespeare power to breathe himself upon the world, and God gave us that nature by which we feel the inspiration. Is this divine arrangement exhausted in man's earthly history?

2547. Illustrations from Nature.—Artificial hieroglyphics differ with age and nation. The Oriental cities had their special characters—the Egyptian his—the Aztec his; and they differ one from another, so that one could not have read the written signs of the other. But the sun, the mountain, the ocean, the storm, the rain, the snow, the winds, lions and eagles, the sparrow and the dove, the lily and the rose, grass, earth, stones, and dirt, are the same in all ages, in all latitudes, to all people. And those truths that are expressed in the figures drawn from the natural world have relationships; they are the most useful of all in the Bible, and the most frequent.

2548. Mother Nature. — He early manifested a strong taste for Natural Science, yet was never satisfied with that part which the books contain, but, with an instinct as strong as that which leads an infant to its mother's breast for food, he turned from the dry descriptions and classifications to the living things themselves.

2549. Artificial Religious Symbols.—I admit the need which men have of some concrete representation of invisible truths. For that express purpose the whole globe has been fashioned. But men are absolutely afraid of Materialism in religion! They dread to use the instruments which God ordained. With the saddest egotism, they set up artificial signs that at best but poorly suggest the pure, the true, the good, the infinite. Stars and suns give way to candles; cotton and wool from the loom set aside the garments of light with which God glorifies the world; and while ten million flowers around the world offer perfume, men burn handfuls of frankincense in cramped temples. When the perfect day comes, all men will worship, and in Nature they will find all the symbols needed to set forth the glory of the incommunicable God.

2550. Reading Nature Aright.—The roots of Nature are in the human mind. The life and meaning of the outward world is not in itself, but in us. He will see the most without who has the most within; and he who sees only with his bodily organs sees but the surface. This superficial reading of Nature is as if one had been taught, like Milton's daughters, to read the Greek language fluently without understanding any part of its meaning. The sound is sweet, the reading is fluent; but all the life and contents are wanting. And he that reads Nature reads God's language; but he only pronounces the words, without the meanings, who sees the natural world by his senses only, and not also by his feelings.

2551. How to Look at Scenery.—The eye is a daguerrotype-plate. It is set to receive pictures, not compose or paint them. The art of seeing well is not to think about seeing. Let your eye alone. Let it go as clouds go, floating hither and thither at their will. Things will come to you if you are patient and receptive. No man knows what he sees, but only what he has seen. One looks at a great many things, but sees only a few; and those

things which come back to him spontaneously, which rise up as pictures, afterwards, are the things which he really saw.

2552. Mind-Ownership. — When I go by the stately grounds and the house of the generous owner of Wellesley, do I envy him? When I pass the mansion of Adams, who lives near Boston, in a kind of royal magnificence, do I envy him? Do I envy them those gorgeous gardens, those rare and beautiful trees, those fine terraces that look as if they might have been carved out of solid marble? Why, I own them! I can sit and pluck more flowers by my eyes than twenty gardeners can by their hands. I see these things, and I carry them away, and no sheriff arrests me. All that you who have such places get from them is that which you gather from them in the form of visible growths; but I get more than that from them. You own the ground, and pay the taxes, and have the vexation of looking after your gardens, and wear yourself out with care; and I get the honey.

2553. Intangible Property.— When I am a bankrupt, and my creditor takes my house and my ground, I shall laugh at him if he thinks he has touched my properties. Above my roof are finer pictures than are under it. In the trees I have winged instruments which a sheriff will hardly catch.

2554. Country Rest.—Even one day in the country is good. But not till you settle down, and cut the strings that bind you to the city, shove out its cares, and rid yourself of its excitements, can you feel the genuine comfort and happiness of being in the country.

Now you have come to stay. The heaven arches over you with peculiar welcome. The clouds cluster along the horizon, or disperse and go a-sailing through the great aërial deep, as if to get up for you a celebration. You are adopted—a child at home. The great circle of hills gird you about, and all that dwells within its sphere greets you.

2555. Natural Law.—No man, in his own case, dissevers mind and body, and says, "It was not I, but the body, that did it." And why should we disconnect God from nature, and say, "It was a natural law," as if a natural law was anything but God speaking, God pre-determining, and God letting his purpose stand?

2556. Law and Providence.—The popular idea is, and it is partaken of very largely by philosophical men, that natural laws are unchangeable, irresistible in their sphere, that they are not to be controlled, and that they compel all. It is felt as though the forces which they regulate were great energies that moved as bars of steel would move through crowds, overturning, bruising and destroying all that came in their way. The irresistibleness of natural law is an illusion. Natural laws are constantly checked, constantly contradicted and made inoperative by man. They are set in conflict one against the other. The laws of chemical affinity are perpetually thwarted in the laboratory. The acid cannot have its way when it meets with an alkali, or the alkali when it meets an acid; they make a compromise. In mechanics the law of gravity cannot pull down the stone which you put an iron pillar under to support. Everywhere throughout the world you can put law against law, and you can make a compromise not only, but you can make forces do, by the infusion of human reason and human will, that which they would never

do of themselves. That is the root and fundamental quality of civilization, that at last large communities have gained such a knowledge of natural laws that they have harnessed them and drive them for all work everywhere. Not by violating, either, but by *using* the laws of nature, men can and do create a providence ; and thus we come back to the gist of the matter. I can use the laws of nature so that they shall be a providence to me, and to my family. Surely, God ought to be able to do almost as much as that in the wider use of natural forces!

2557. **Man Controlling Nature.**—As man pursues upon the pampas of the South the wild steeds, and subdues them with bit and saddle, mounts and rides them, giving all their strength and speed to his own loins, so man is pursuing the forces and the laws of nature ; and all nature, as represented by this terraqueous globe, is now following the weakness of the human thought. Against the mighty energies that seem omnipotent, the silent forces of the brain are acting. Thought, noiselessly—gentle as the light, as the falling dew—walks forth, revealing and subduing the mighty forces of nature that, at first, terrified, crushed and annihilated man.

2558. **Waste, in the Creative Process.**—Through long periods all things tended to vary more or less from their original forms, and adapted themselves to their necessary conditions ; and what could not do this perished ; for the theory of Evolution is as much a theory of destruction and degradation as of development and building up. As the carpenter has numberless shavings, and a vast amount of wastage of every log which he would shape to some use, so creation has been an enormous waste, such as seems like squandering, on the scale of human life.

2559. **Superstition Dispelled by Righteousness.**—I used to rise early and look over the valley of the Connecticut, and see the sweet river and the whole beautiful country perfectly shrouded in dark, chilling mists. If I had gone with bellows and fanning machines and brooms and attempted to clear the fog out of that valley, I might have worked to this day without accomplishing the task. Yet, as I stood in the tower of the chapel, and watched the sun as it came quietly up, without boasting or pretence, but steadily shining, I saw, little by little, the wreathed mists begin to move and spread their wings, and, like birds disturbed, they flew away and left the great valley empty of their presence.

Just as the sun knows how by its shining to deal with the chilling mists and to drive them forth from the valley, so the Sun of Righteousness knows how by its influence to deal with those things which envelope and obscure and chill the souls of men.

2560. **The Sun as a Symbol of Deity.**—Sunlight as an object of pleasure, of admiration, and even of affection, in the sense in which the term is applied to insentient things, is far beyond all other natural elements. There are no storms or convulsions in it. Its waves fill up the universe, but never rage nor utter sound. There is unwasting power, in utter silence. Sounds are very impressive, but silence is far more so; and to me no silence is like that of universal sunlight. Out of its stillness come all those energies which awaken life upon the globe. It is father of the forest and the field. It creates the currents of the ocean and the storms of the air, and yet the sunlight itself is forever tranquil. It is to me the most impressive feature of

the world. It is that symbol which most nearly represents the universality of God, the energy and fruitfulness of Divine power, and its modesty, as well.

2561. The Word of God.—The snow came as death comes; its appearance was that of a shroud, but it bore in its bosom a silent life—a life not unfolded. It gave itself to the earth, and when by and by in vapors, little by little, it comes up again to hang as beautiful clouds in the summer hang throughout all these regions, it has not returned unto God void. It has gone as a missionary goes, and has borne its message of life and growth to all the fields, and has accomplished that whereunto it was sent. "So shall my word be," saith God.

2562. Nature's Wealth to be Found Out.—There were men that lay down and shook with cold and burned with fever, right under trees that possessed properties which, if they had availed themselves of them, would have cured them; but they knew nothing about that. One day a poor Indian crept down to a spring where one of these trees had been overthrown by the wind, and drank of the water, which was bitter, and the drinking of which cured him. Some of his friends drank of it and were cured, also. And it was found out that in quinine there was cure for chills and fever. Before them, millions of men shook to pieces for the want of just that knowledge, and nobody gave it to them. There was cure in the bitter of these trees, but a knowledge of it was not disclosed. Trees have been full of remedies, the clouds have been doctors, every river has been adapted to cure disease by the most normal and appropriate methods; and yet men have sickened and bloated and died for want of knowledge of these things.

2563. The Curative Mountains.—Here are many afflicted ones, and all of them behaving just as if there was no such thing as Hay Fever. Think of such charming doctors as these mountains! Cast back the memory to the powders, the pills, the decoctions, the elixirs, the snuff, the baths, the bandages, the goggles, the gargles, the vapor for the eyes, the trochees for the throat, the saline drinks to work off the various abominable draughts. But here are no bottles, vials, boxes, papers, but *mountain air!* The sun feels your pulse daily, looks you all over, and tells you to come again to-morrow. To-morrow he again inspects your case, and puts you upon a full course of air. The great round blue heaven above your head is your medicine-chest, and down drop from it every moment those restorative prescriptions which cure both soul and body.

In despair of nurses, doctors and medicines, we devoutly join with the venerable Jew, and exclaim, "I will lift up mine eyes unto the hills, from whence cometh my help."

2564. Gross Measurements.—There are a great many men that do not count that worth anything in this world which has not its representative in some physical good. There are men who, if you take them into your flower garden, will say, "Eh! auriculas, you call them? Cinerarias, are they? What do you do with them? Are they good for greens? Do you boil them and eat them?" "No." "Do you sell them and get money for them?" "No." "Then what *do* you do with them?" "I look at them." "Look at them! And is that all they are good for,—to be looked at? I think if I were in your place I would spend my time in something besides raising flowers just to

look at!" If they would feed the mouth or fill the pocket they would tempt such men. The fact that these things give comfort to the affections, feed the imagination, inspire the better feelings, and fill the higher ranges of a man's life, is nothing to them, for they are accustomed to measure everything by how it tastes, or how it feels in the pocket.

2565. Filial Love.—I have, in my house, a little sheet of paper on which there is a faint, pale, and not particularly skillful representation of a hyacinth. It is not half as beautiful as many other pictures I have, but I regard it as the most exquisite of them all. My mother painted it; and I never see it that I do not think that her hand rested on it, and that her thought was concerned in its execution.

Now, suppose you had such a conception of God that you never saw a flower, a tree, a cloud, or any natural object, that you did not instantly think, "My Father made it," what a delightful world this would become to you! How beautiful would the earth seem to you, and how would you find that nature was a revelation of God, speaking as plainly as his written Word! And if you are alone, in solitude, without company, desolate in your circumstances, it is because you have not that inner sense of the Divine love and care which it is your privilege to have.

2566. Jewels, Spiritual Emblems.—A man is said in the Bible to be more precious than the gold of Ophir; and of a woman it is said, "Her price is far above rubies." These were common comparisons. There is something in the glow of precious stones that peculiarly fits them to serve for such spiritual figures. There is about them a subtle light—a brilliancy—that burns without fire; that consumes nothing, and requires no supply; that forever shines without oil; that is ever living, unwasting, unchanged by any of the natural elements. A diamond that glows in the sunlight flashes yet more beautifully in the night. No mould can get root upon it; no rust can tarnish it; no decay can waste it. Such stones seemed to the ancients, and are, fit emblems by which to represent spiritual qualities, and the beauty and imperishableness of Christian virtue.

2567. Recuperative Power of Good.—If the wild boar of the forests shall whet his teeth against some sapling oak, cutting it hither and thither, it lops and seems ready to fall, but steadies itself, and instantly nature begins to throw out new juices and form a line around the wound, and little by little new wood forms and the wound begins to be skinned over and heals itself; and after fifty years you come and you shall find a little scar there, and another bark formed on the old, and the tree is strong and vigorous again. Even in nature we have a symbol of the restorative power of good over evil.

2568. God in Nature.—I have stood in the Milan cathedral; I have stood in York Minster and in Westminster; I have stood at Salisbury; I have stood at Winchester, noblest of them all; and my soul has felt the inspiration and grandeur of these places. I have stood in the Temple Church of London, where the service lifted me on angel's wings, so that I scarcely knew whether I was in the body or out of the body; and I thank God for these transcendent times—transfiguration hours, as it were. And yet up at Peekskill, on the side hill, among the crickets and grasshoppers and spiders, among the insects and birds, among the shrubs and leaves and tufted

grass, I have come as near to God as ever I did under the pomp of worship in Italy, or under the inspiration of choral song in old England—God bless her!

2569. God's Thoughts in Nature.—Such is the profusion of blossoms this summer that you can scarcely see leaf or twig. All through the country it is so. The peach-trees are holding up their silent lessons in pink, the cherry-trees and the pear-trees are holding up theirs in white, and the apple-trees are holding up theirs in both colors. All the grass is full of dormant flowers. Since it pleased God to give us the rains of a day or two past the grass is lifting up its hands and clapping them for joy. Already the staple birds are here—the weather-sparrows, the robins, the bluebirds and the goldfinches, or yellow-birds. Also, the wanderers are coming back. Last night I heard geese flying, and to-day the bobolinks were in the field. Every other bird, almost, that we shall have through the summer, is present with us. All day long I have been thinking, sometimes of birds, sometimes of the Bible, sometimes of flowers, and sometimes of the Saviour. It is difficult to tell where the transition is from one to the other. I have been pleased to sit and look at the meadows and the trees, and to think of the expressions in the Old Testament of the Psalmist, who spoke of the multitude of God's thoughts towards him. Innumerable, uncountable, are the thoughts of God, and unspeakable in their tenderness.

2570. The Kingdom of the Beautiful.—I wish you might have the comfort that I have in looking upon the whole kingdom of the beautiful from a high point of view. Since I have learned to see in beauty a language of God and of the better world, there has been no measure nor bound to the comfort I have had in it. It has grown with my years and with my manhood. By reason of it I have company all the while. I have company in artificial elements of beauty, and I have more company in natural elements of beauty. The winter is beautiful, and the summer is beautiful. All the gradations from winter to summer, and from summer back to winter again, abound in beauty. The whole round year is an encyclopedia of beauty that has as many volumes as there are days, and as many pages as there are minutes and seconds in each day.

2571. Divine Love for Man.—Do the roots and grass and early flowers break forth from winter, and send messengers for the sun to come back? or does the sun, come from its far voyaging, long to overhang the sleeping places of flowers until they feel his presence, and, drawn by his warm hands, wake and come forth into a warmth and a light that waited above them while they were dead, and that would have bathed them yet, and all summer long, though they had still lain torpid?

2572. Beauty Inherently Divine.—As God has created the world, beauty is not a kind of seasoning scattered upon the weightier realities. Men think that the beauty of this natural world is a sort of decoration. As one builds a house, and then puts pictures in it, which are not really necessary to the well-being of the house; as one spreads a table, and over and above that heartiness of food which is needed to supply the body with strength, gives something for the eye, sugaring over the loaf, and tucking in flowers here and there—things that are very well, but things that are not food, and might be dispensed with; so men think that there is beauty, to be sure,

in the world, but that it is incidental in the great framework of things. But I aver that beauty is not only a part of the course of nature, so that if it were excluded the whole structure would be changed and reformed to a new ideal; that it is not merely a decoration; but that all things in the great scheme of evolution and development tend towards their highest estate by tending towards beauty. Maturity, whether it be of fruit, or flower, or what not, works by stages towards beauty, in the material globe.

So that beauty is not an accident. Still less is it the trimming which God gave to the perfected work. It is the Divine idea of a mode of creation.

2573. **Help of the Esthetic Element.**—I find a great many persons who say, "I do not much enjoy going to church, but if I am permitted to wander out into the fields, along the fringes of the forests, and to hear the birds sing, to watch the cattle, and to look at the shadows on the hills, I am sure it makes me a better man." Some others, like my dear old father, would say, "That is all moonshine; there is nothing in it, no thought, no truth, and no doctrine of edification." But there *is* truth in it. There are minds that open to spiritual things through that side of their nature more readily and easily than through any other. This should be recognized.

2574. **True Art.**—Artist is Interpreter. He teaches men by opening through imitation the message of deeds, events, or objects, so that they rise above the senses, where before they had exclusively presented themselves, and speak to the higher feelings. A man who sees in Nature nothing but materiality, is no more an artist than he is a musician who, in one of Beethoven's symphonies, hears only noise.

2575. **The Great Artist.**—Behold in the morning frost-pictures, wrought without color and kissed upon the window by the cold lips of Winter, another instance of that Divine beneficence of beauty which suffuses the heavens, clothes the earth, and royally decorates the months to fill the world with joy, pure as the Great Heart from which it had its birth.

2576. **The Meanings of Flowers.**—Do you think that words, in and of themselves, have any signification? Words mean whatever they have the power to make us think of when we look on them. So flowers mean what sentiment they have the power to produce in us. The image which a flower casts upon a sensitive plate is simply its own self-form; but, cast upon a more sensitive human soul, it leaves there not mere form, but feeling, excitement, suggestion. God gave it power to do that.

2577. **A Border Line.**—We love to fancy that a flower is the point of transition at which a material thing touches the immaterial. It is the sentient vegetable soul.

2578. **Associations with Nature.**—Young trees and young men are got up too nicely—trim and snug! Only when a tree opens its top, and lets the sunlight clear into its very center, does it begin to be noble. Old trees! unlike old men, they have no infirmities. Their strength does not depart, and their glory abides! Happy are they who frolic under them in childhood, and who sit in old age calmly beneath their shadow. We give out something of our life to the things which surround us. And trees, waterbrooks, beetling rocks and hill-tops register our thoughts of sorrow, or our great joys; and, in after years, we recall much of our inward experience

from the voiceless teachings of inanimate things!

2579. Bird-Nature.—A robin may be chased with as much impunity as a house fly. It does not disgust him. He comes back. In cherry time you cannot drive them away. If you come close to the tree, they merely get higher, or skulk behind the leaves; or if you pelt them, they fly but a rod or two, hold their tongues, and the moment you turn your back, they fly again into the tree. Robins have no delicacy, no tender sensibilities, that keep them back in the world. But their cousins, the wood-thrushes, are sensitive and retiring. They shrink from observation. No compliment can be greater to a dwelling than to have wood-thrushes adopt it, and build in its new trees, and sing their bits of melody right over your head. Colleges give many diplomas not deserved. Nature is the only university that can confer a diploma worth having, and that conveys no false praise.

2580. A Bird's Lesson.—"Behold the fowls of the air; they sow not, neither do they reap, nor gather into barns."

I thought of that to-day, for when I was very busy sowing some seed, a bobolink flew over my head, with a wild, sarcastic descant, as much as to say, "Go on, old clod-crusher! you sow, and I will rejoice." He flew past, and I understood him.

2581. Modest Merit.—What is the magnificent dome of St. Peter's but the highest development of that idea which you shall see expressed or hinted in every well-conditioned pumpkin! Thus a few acanthus-leaves, touched by human genius, gave us the Corinthian capital. The arches of the forest, we are sometimes told, are the primitive types of Gothic architecture. Do not leaves, stems, roses, flower-de-luces, sunflowers, clover-leaves, and scores of other things, furnish to architecture its richest decorations? But it was reserved to the pumpkin to crown the whole, by giving to architects the conception of a ribbed dome.

Thus it is that modest merit often finds itself honored.

2582. The Aspen-Tree.—At times, in certain moods, one cannot help thinking that the aspen is striving to communicate something. It seems to sigh and pant. It supplicates as one that suffers. Then, changing suddenly, it coaxes and winks and blinks at you as if it was only in fun. It will stand perfectly still a minute, as if looking to see what you will do, and then a laughing ripple runs all over it. It frolics with the same tireless grace as a kitten. Indeed it is a kind of compound kitten-tree, each leaf a particular kitten, all frolicking together, though there is not one of them, if the rest won't play, that is not ready, kitten-like as it were, to chase its own tail.

2583. The Elms of New England.—They are as much a part of her beauty as the columns of the Parthenon were the glory of its architecture. Their towering trunks, whose massiveness well symbolizes Puritan inflexibility; their over-arching tops, facile, wind-borne and elastic, hint the endless plasticity and adaptableness of this people;—and both united, form a type of all true manhood, broad at the root, firm in the trunk, and yielding at the top, yet returning again, after every impulse, into position and symmetry. What if they were sheared away from village and farmhouse! Who would know the land? Farmhouses that now stop the tourist and the artist, would stand forth bare and homely; and villages that coquette

with beauty through green leaves, would shine white and ghastly as sepulchers. Let any one imagine Conway or Lancaster without elms! Or Hadley, Hatfield, Northampton, or Springfield! New Haven without elms would be like Jupiter without a beard, or a lion shaved of his mane!

2584. Trees.—Though money can do almost all things, it cannot make young trees old, nor old folks young. Here am I surrounded with old, old elms, huge in trunk, with vast branches, each large as a tree, stretched out afar, to gain some light and liberty, and yet all feeding by the same root. One looks up into this vast canopy as into the nave of a cathedral; yet no cathedral was ever so beautiful. What architect would dare stretch out stone like these branches? With their immense weight, they lie upon the air as seemingly light as a feathery spray. Run your eye from their summit back to the trunk. What immense leverage! Upon these huge arms winds play and storms have wrought. Out of these rude and shapeless things storms have even evoked music. All along the weather-open spaces, moss in green patches lies along the rugged boughs, poor and weak in itself, yet able, of its mere beauty, to add grace to this giant tree. . . . I look enviously upon this and its companion trees. No money can build such as these. Nature cannot be bribed to furnish them to order. While waiting for them we die! One should have ancestors. No matter about what they put in their wills, if only they will plant enough trees, which, when we come along, shall be old and huge!

2585. The Balm of Nature.—So, spent by labor and worn out by grief of heart, Jesus yearned for the wilderness. No man attempts to do great things for his time and for his people, that he does not long for the wilderness. The more you love men, the more, sometimes, it is impossible to endure them; at times you go into the forest, when trees seem more to you than men with their selfishness, uncharitableness, and hardness; and it is a comfort to me to know that my Master was homesick and worksick, and longed to get into the wilderness, where no man could find him.

INDEX OF THOUGHTS
WITH ILLUSTRATIONS

Abhorrence—Definition of, 1379.
dangerous but needful—Fire, 1379.
Achievement demands further achievement—Mountaineering, 478.
happiness in—Not fly, but beaver, 552.
Activity, duty of—Puddle and flowing stream, 536.
excessive—Cavour, Bismarck, Bright, Lincoln, 582.
outruns trouble—Dust on the road, 555.
quality in—Fly and bee, 548.
Account, taking, of one's self—Business department record, 465.
Adam as a type of mutable man—Unlike perfect animals, dove, eagle, 70.
fall of—Unscriptural bastard Jewish belief, 2210.
theory of human ruin in—Red-hot sword, 2214.
our responsibility for—Whipping child for great-grandfather, 2212.
Adolescence, dangers of—Fermentation, 46.
Adversity—Brazier's hammer on kettle, 633.
—God's mint, 623.
and prosperity—Wax and rock, sun and frost, 627.
beneficence of—Palette; violence; grape-crushing, 638.
heroes of—Acceptance of losses, 640.
man's need of—Dull tools, 629.
nobility in—Southern gentlemen after civil war, 676.
recuperation under—Fruit after pruning, 669.
revealing hidden beauty—Geologizing for crystal, 646.
sweetness after—Ripened fruit after frost, 635.
in—Flowers beside glacier, 691.
tests friendship—Wave-crest, trough of sea, 672.
Affections transitory—Lamps burned out, 380.
Affliction hardens or softens—Clay or wax, 227.
comforted by comforting others—Bereaved mother caring for orphans, 239.
Affliction, darkness of, indispensable—Shining of stars, 272.
tempered—Boy whipped with clothes on, 667.
works out character—Tempering of steel, 657.
Ages to come—Development of human reason, 345.
Aggressiveness arouses evil—Pole stirs mud, 754.
Agnosticism natural—A Raphael demonstrable only to art-lover, 1112.
Alcoholic drinking—Navigating Hell-gate, 1374.
Almsgiving for reputation, hypocrisy—Counterfeit coin, 2393.
America, brotherhood the language of—Babel dispersion regathered, 2522.
feeding the nations—World-neighborhood, 2510.
Chinese in—Our Christian treatment, 1001.
American armies dissolved — Summer storm, 984.
civil war, approach of—Barometers, 981.
constitution — Caissons of Brooklyn bridge, 964.
fame of Grant—Towers of Brooklyn bridge, 988.
flag—Description of, 985.
immigration—Fertilizing mud of floods, 995.
perils—Mammon worse than Despotism, 1002.
political elasticity—Thoroughbred horse, 989.
polyglot population—Tower of Babel, 1014.
prosperity and peril—Wealth and ignorance, 990.
public amusements—Rest, 999.
righteous national career—Ship and compass, 1015.
soldiers in civil office—Washington and Grant, 988.
suppressed repudiation—Measles, 1004.
the nomadic—Drive schools like sheep, colleges like kine, 2521.

American treatment of Indians—Faulty instruments of Providence: Jacob; England, 994.
Amusement to be discriminated—Food, 54.
Anarchism and communism—Philosophy of the gutter, 996.
Annihilation an unnatural idea—Harriet Martineau, 338.
Angelic ministrations to Jesus—Twilight of dawn, splendor of morning, 1921.
Anger, just, purifies — Fierce summer storms, 424.
truth in—A straight-shooting bow, 951.
Antiquated religious thought-forms—Medieval castles, 2197.
Anxiety—Friction in machinery, 2022.
may paralyze—Water-logged timber, 739.
morbidly desired—Stimulus of poison, 1994.
Apocalypse—Sunset; irregular drama; strange music; conflicts; tableau, 1951.
and arithmetic—Frescoes and weight-measurement, 1949.
Apocalyptic figures not reducible to intellectual ideas—Sucking joints of crab, 2262.
Apostolic arguments now — Modern science in Jerusalem Temple, 2279.
heresy—Knox, Edwards, Paul, 2190.
quality—Spirit, not old clothes, 2172.
succession—Hand of Holy Ghost on heart, 2278.
Approach to God easy—Uphill is downhill, 1203.
men varied—Access to burning building, 2321.
Architecture from nature — Examples, 2581.
Artist, the great—Frost-pictures, 2575.
Ascetic Christianity — Abandonment of arms in war, 2192.
Asleep in Jesus—Weary child in mother's arms, 302.
Aspiration—Vine-clinging and climbing, 1057.
exacting—Climbing Natural Bridge, Va., 1662.
transient—Lightning at night, 1437.
undeveloped—Wistaria, stunted, transplanted, 1085.
yearnings of—Evaporation under the sun, 1329.
Association, power of—Eating; the table, 842.
Athletics, clean—Bowling and garden-hoeing, 209.
improving—Billiards and bowling in Christian institutions, 55.
Atonement in God's love—Silver arrow from eternal bow, 1157.
human side of the—Starlight, 1290.
self-sacrificing love—Motherhood, 1289.
Attraction of God—Sun's evaporation of water, 2027.
Avarice—Sea-worm piercing ships, 1007.
Avoidance of evil, negative—Keeping down weeds, 1029.

Baby, birth of—Bird flown in at window, 1.
lessons taught by—Little preacher in cradle, 3.
lost, is kept—Shrined in imagination ever a babe, 262.
never ugly to mother's eye—Featherless lark-squab, 2.
Ballot, power of—Spring rains, 974.
silence of—Voice of millions of men, 975.
Bankruptcy, generous dread of—Fall of huge tree in forest, 560.
manliness in—Athlete stripped for contest, 561.
Baptism, declaratory not active—Heart-clean as body-clean, 2137.
disputes over method—Husk of externality, 1923.
outward sign of supposed inward condition—Soldier's cockade, 2138.
Beatitudes, the—Beauty of precious stones, 1931.
—Jewel case for beautifying God's bride, 1523.
—Solemn hymn before service, 1932.
Beautiful, the, speaks of God—Year a cyclopedia of beauty, 2570.
Beauty a divine idea in creation—Evolution towards perfectness, 2572.
helpful towards spirituality — Esthetic needs of the soul, 2573.
Beginning life aright — Building above flood-line, 64.
of evil to be resisted—Prairie fire, spread of, 58.
of good encouraging—Gold particles to miner, 1023.
Belief and imagination — The Phidian Zeus, 1976.
easy to unsettle, hard to fashion—Augustine, Arminius; Calvin; Edwards, 1979.
sincerity and wrong—Lead for tools, triangle for wheel, 1977.
Beliefs, commonly hypothetical—Marine shells on mountain-top, 2238.
enforcing uniformity of—Fitting all feet to one foot-print, 1973.
—Minting men as dollars impossible, 1973.

Beneficence, spirit of—Summer thundershower, 1171.
Benefits remembered—Mountain peaks in sunset, 1093.
Benevolence and affinity—Interest in the needy, and in the happy, 2391.
and alms—Helping a life; giving quarter, 2405.
generosity—Regular army and militia, 2386.
genuine, even humble, influential—Widow's mites, 2406.
in God — Genius for music, poetry, 1145
limited—Speaking acquaintance with faculties, not intimate, 2387.
long-lived — Endowed benefactions, 2402.
native, irrepressible—Ground-springs in foundations, 2411.
not enterprising—Stays at home, 2384.
or personal love—Ministering to a low or a charming child, 2392.
permanent, better than charities—Organized institutions, 2400.
requires force—Surgeon amputating leg, 2397.
Benevolent man sees divine benevolence —Gold streaked through rock, 2395.
Bereavement, expansion of life—Mourner seeks the lost beyond earth, 270.
God says is grievous—Foolish parent's lie about medicine, 234.
Best, the, for God—Not chaff and shucks, 1535.
Betterment, divine law of—Written on the rocks, 2532.
Between sorrow and gladness—Pendulum, 255.
Bible, The—A map, 1860.
—A telescope, 1834.
—Winchester cathedral, 1844.
a growth—The human race, 1837.
an everyday book—Pitched to key of common life, 1846.
as furniture—Unlighted candles, 1859.
associations with—Old family estate, 1872.
blind reading of—Unseen wood-carvings in forest, 1857.
buried under rubbish—Oriental cities, 1953.
careless reading of—Country lane, sward and flowers, 1858.
coeval with man's need—Medicine of sorrow, 1883.
conflict over—Garden desolated, 1957.
does not create but expounds truth—Scientific books, 1838.
Bible, The, doubt of, bad as unbelief—Compass, 1870.
guidance of, far-reaching—Candle to lost traveler, 1873.
guides moral life-centers—Key to clock, 1863.
guide to right living—Navigation chart, 1869.
ignorance of its promises—First use of tea, potatoes, 1854.
immutability of—Stars independent of astronomy, 1913.
individual interpretation of—Learning natural law, 1850.
infested by controversialists—Summer insects, 1954.
interpreted by the world—A flower, 1838.
interprets laws of life—Expert physician, 1862.
literary carelessness of—Roughness of trees, 1847.
man's duty not dependent on—Path, guide; voyage, compass, 1969.
man's regulator — Ship's chronometer, 1868.
many-sidedness of—Alphabet, 1845.
most delightful portions of—Webster on Shakespeare, 1968.
mystical interpretations of — Clouds without rain, 1842.
not dependent on any one of its books—Imperfect joist in building, 1960.
manufacture but germ—Seed of divine life, 1966.
of conflict—Lovely valley after battle, 1959.
letter not spirit—Winter bird's-nest, 564.
opened, not made known, by scholarly helps—House-key, 1840.
permanence of Divine memorials in—Greek gods in Louvre, 1963.
perpetuity of—Grape-cluster and wine, 1912.
petty errors in—Spiders or dust in Parthenon cornices, 1965.
printed, a memorial of life—Chart of the ocean, 1836.
readers of, find their own affinities—Magnet and iron, 1849.
reading, for conflict—Arsenal, 1958.
skimming — Skating not reading, 1856.
small texts of, with great meaning—Boy's kite-string, 1911.
spiritual discernment of—Metallurgist and ore, 1851.
study of, followed by practice—New York harbor-chart, 1865.

Bible, The, study of, needs better instruments—Tools for mahogany, 1952.
texts useless unless practically used—Farm, 1848.
to aid in, not solve, man's perplexities—No gardens created, 1967.
to be applied—Chart and navigation, 1852.
practiced—Reading and speaking French, 1612.
read for specific purposes—Medical book for cure, 1853.
searched for treasure—Bees after honey, men after gold, 1855.
tested by experiment — Cookery recipe, 1865.
trifles in, often significant—Fossil fern, 1874.
truths newly discovered in, not new—Gold newly dug, 1841.
of inspiration in—Wheat growing on straw, 1876.
unfound treasures in—Medicinal roots, 1861.
unity in diversity of—Winchester cathedral, 1961.
unknown beauties of—Heir of baronial estate, 1866.
unused parts of—Chambers in old castles, 1875.
use of, good or bad—Iron ore, forest timber, 1871.
vital elements of, universally accepted—Laws of electricity, 1889.
Biblical allusions explained by facts—Silver ore, 1843.
commentary, the best—Living Christian, 1715.
controversy hurtful—Wounds and scars of war, 1955.
exactitude a fatal claim—Unimportant printer's error on chart, 1888.
excision of errors not invalidating—Wrong paper among deeds, 1964.
inspiration—Poetic inspiration, 1835.
method of, unimportant—Rose-fragrance, 1867.
inspired use of uninspired material—Official genealogies, 1886.
literature adapted to original readers—No legal expositions in nursery, 1881.
texts—Indian amulets, 1848.
Bird nature—Description, 2579.
lesson from the—Bobolink, 2580.
Blessings despised—Israelite and manna, 1197.
for curses—Artillery, 1687.
Body and soul—Rock and crystal, 652.
a sound, parental obligation—Temple or hut for the children, 137.
Body, care of the—Engineer with his machine, 184.
food for the soul—Leaves of leguminous plant, 1018.
marvelous organization of — Members described, 181.
to be left on earth—Sepulcher as a sieve, 210.
tends to obey mental suggestion—Impulses to be guarded, 365.
Bondage of body and brain—Hoe and catechism, 2040.
Book, a—Garden; orchard; storehouse; company; counselor; multitude of counselors; fruit-tree, 2435.
Books—Windows, 2436.
of science and physical truth—The Bible and moral truth, 1838.
Border line between material and immaterial—A flower, 2577.
Born again, and again—Tree, every spring, 1595.
capacity to be—Elasticity of soul, 1586.
Boys in pious biographies and the real—Chicken dressed for eating, and free fowl, 18.
Brain power without health—Razor without a handle, 195.
Brains and natural law—Taming wild horses, 2557.
Brotherhood does not imply equality—Grass is grass, trees are trees, 2495.
growing—Chicago fire; famine in India, 2530.
of man—Acquaintances; companions; brethren, 877.
Burden bearing, noble—Washerwoman with bundle on head, 1732.
Business and religious feeling—Sponge squeezed dry, 584.
better morals in—Partner with God, 557.
Christianity in—Unwelcome Bible texts, 566.
complications—Tangled knot, 558.
crafty devices in—Sleight in chess-playing, 565.
crooked self-deception in—Man's ear, devil's pulpit, 568.
danger-signals in—Torpedo-mines in war, 569.
depression demoralizing — Fungi on trees, 700.
failures and recoveries—Death and resurrection, 680.
man retiring from—Last year's mullein-stalk, 586.
men's virtues — Polar expeditions, science, etc., 588.

Business, moral principle in—Compass in navigation, 563.
other men's crookedness in—Bank clerk, 567.
unfavorable to meditation—Astronomical observatory in city, 556.

Calvinism and Arminianism — Governor and governed, 2201.
influences of—Cloud hiding glory of God, 2205.
persistent power of—Musk in a chest, 2200.
problems of—Not nuts but marbles, 2202.
Capital, may succeed slavery, as national evil—Devil gone into something else, 2505.
Care—Friction of the mind, 736.
—Rust, 481.
casting, on God too temporary—Soldiers stacking arms for dinner, 1830.
not to be emphasized—Soldier recounting petty camp-troubles, 738.
to be lived above—Birds flying above dust, 740.
Carelessness, dangerous — Roots grow deeper, 728.
Caressing children—Green leaves of the drooping tree, 13.
Catching men—How to fish, 2312.
Cause and effect—Sowing and reaping, 1401.
Character and countenance—Washington, 895.
credit—Commercial credit a moral premium, 900.
reputation — Sweet odors and stenches, 896.
beautified by experience—China decoration, 73.
beginnings of—Drops, rill and river, 899.
building — Erection of great edifice, 480.
compensations in—Good qualities cover blanks, 390.
depth of—Heaving the lead, 907.
durability of—Well-built ship, 469.
influence of—Lying boy with manly man, 865.
matures slowly—Late-bearing apple-tree, 1705.
nature of—Woven web, 892.
not judged by single traits—Lovable man and burglar, 470.
revelation of—Cocoanut, 697.
slow growth of—Acorn and oak, 1638.
strong, takes best polish—Knotty timber, 476.
Character, substance in—Iron for tempering, 1644.
three tests of—Sound timber, 479.
to be perfected—Becoming an artist, 1593.
polished—Engines and mathematical instruments, 1714.
unwise, building—Swiss cottage in Alps, 631.
Cheating, petty—Water drops in river levee, 747.
Cheerfulness, curative effect of—Dr. Gridley, 494.
power of—Happy workman, 486.
Child death needs heaven for consolation —Snowy March burial, eternal summer, 223.
greeted with peace—"I give you joy my darling," 224.
Christ in the heart of a—Babe Jesus to be treated as a babe, 38.
feeds on mother mentally—As physically, 11.
habits—Faster than colors dyed in the wool, 12.
training continuous—Dish seasoned while cooking, 10.
worthless except for future—Acorn, 5.
Childhood disciples of Christ—Budding and grafting in spring, 29.
conversions need tender care—Newly born babe; growing tree, 37.
the time for impressions—The "biscuit" stage of porcelain, 30.
Children and God's handiwork—Gardener and chaplain, 40.
departed — Dandelion: mat, circle, globe, 231.
driven to deception—Hare pursued by Fox, 14.
inheritance of—Thief, drunkard, and godly parent, 41.
lies told to—Thick as cloves in a ham, 20.
managed by inciting right moods—"Like breeds like," 25.
ministry of, to memory—Artists of invisible pictures, 42.
need simplicity—Long words hail on slate roof, 34.
not to be worried—Bell muffled by hand, 39.
sensitive, promise high things—Spring, summer and autumn, 33.
Sunday of, to be joyful—Author's boyhood, 26
taught truth by fiction—Lion, wolf, lamb, 35.
teaching parents—The miner going home, 36.

Children to be guided in Old Testament—Cromwell's portrait with wart, 27.
held to present duties—Birds forcing their young to fly, 31.
treated with respect—Not rug to wipe feet on, 19.
well brought up—Willow branch taking root in own soil, 154.
will respond to culture—Development of wild roses, 32.
Child's faculties—Tools unused, 8.
feeble morality—Lameness, blindness, deafness, 17.
gift of love—More precious than older sister's accomplishments, 21.
immoral tendencies—Little animals to be trained, 9.
Chinese ill-treated in America—Lion and bear nature, 2523.
Choosing, more than desiring—Blossoms and fruit, 51.
a life-partner—Baxter's opinion, 112.
Chosen not, because not choosing—Naaman, 1560.
Christ—The one door, 1284.
abiding influence of—Friendship; great men, 1259.
admiration not love of—Plato; watchmaker, 1224.
and the Church—Husband and wife, 121. Jewish law—Apple-tree, winter and spring, 1243.
as leader—Inspiration of great commanders, 1276.
bearing the Cross—Early and later art-conceptions, 1248.
body of, the—Mankind, 879.
coming to—Friend, not magistrate, 1287.
conceptions of—Spiritual photographs, 1295.
confessed—Marriage service, 1447.
continuing power of—Picture hung in air, 1258.
controversies about — Battlefields on peaceful meadows, 1938.
convincing beauty of, in men—Natural beauty contrasted, 1279.
fashioned by—Vase from artist-potter, 1270.
gifts of love to—Forget-me-not sprig to maiden, 1277.
gratitude to — Appreciation of poor child's gift, 1269.
higher view of—Copernicus and Galileo, 1223.
historic and personal — Pigments for portrait, 1221.
humiliation of—Illegitimacy, 1226.
ideal of, fashioned by experience—Vine formed on tree, 1263.
Christ interpreter of God's goodness—Author's experience, 1220.
judgments of, interior—Widow's mite, 1245.
limitations of God in—Man of culture in slums, 1255.
mediatorship of—Not as ambassador, 1268.
miracles of—Orator's gestures, 1232.
name of—Great men associated with their achievements, 1260.
nature of—Painting portrait of opal, 1222.
only standard, the—Chronometer set by the sun, 1261.
our hope—Rising sun, 1218.
peace through — Haven after storm, 1273.
personal Saviour to each—World gives poetry to poet, 1264.
philosophy scorning an invisible—Owls and bats doubting sun, 1271.
power of—Sun on strawberries, 1265.
preached imperfectly yet truly—Shattered mirror, 1283.
radicalism of—Physician treats cause of illness, 1242.
soul-house illumined by—Candle in window, 1235.
soul's imaginings of—Beginnings of substantial thought, 1266.
spirit however gained is Christianity—Education, 1098.
sure guide, the—Skilled physician; trapper in the woods, 1262.
the ever-present—Letter from friend, 1278.
to be learned—Disciple, scholar, 1648.
unconfessed—Secret *mésalliance,* 1546.
visions of—Examples, 1296.
walking with—Court reception by king and nobles, 1294.
youthful eclipse of—Human growth of Jesus, 1229.
Christian activity to continue—Silk-worm cocoon, 1728.
almost a—Bud ready to blossom, 1557.
and pagan conceptions of God—Sacrifice and lust, 1256.
a "pattern," ugly at home—Home character tells, 164.
attainment meager—Barbarian's clothing, 1657.
choice immediate—Weights on scale, 1574.
development—Opening of Christian graces, 1620.
good-will—Mother of all graces, 1687.
help at critical time—Wrecked mariner, 2086.

Christian kindness spontaneous—Mother serving child, 1781.
life begins slowly—School among colliers, 1597.
conflicts with passions in—Fighting heirs to will, 1627.
discouragements in early—Stream to river, 1629.
enlargement of—Spark, blaze, fire, 1645.
geniality in—Newly married wife, 1579.
needs concordant faculties—Untuned violin, 1710.
requires training—Not eagle but pupil, 1662.
starting aright in—Scion from desirable tree, 1591.
swelling in volume—Rivers increasing to sea, 1713.
under various conditions—Seed in different soils, 1634.
to show goodness—Light in the window, 1516.
training — Harness; violin-learning, 1633.
truth for all men—Hotel table, 1660.
unity in reform work—Patriotic soldiers in battle, 2369.
Christianity, a divine incitement—Vital force in body, 1308.
aims to save humanity—Not wrecker's boat saving few, 2543.
effects of, manward and Godward—Chestnuts on ground and tree, 1742.
embraces all estimable qualities—Examples, 1481.
fruits of Spirit, however gained—Education: slave, collegian, 1457.
fruits—Protestant soldiers and Catholic nurses, 1734.
judged by its professors—Embassy from king, 1502.
new efflux of Divine Spirit—Climate, 1307.
not stoicism—Drinking bitterness and calling it sweet, 236.
original and improved—Goethe on critics of Faust, 2193.
scope of—Farm develops stone, gold, and rubies, 1480.
true—Lamp shedding light, 1446.
unconscious preparation for — Young artist, 1575.
without love—Cob without corn, 1776.
Christians for Sunday only—Intermittent fireflies, 1740.
make Christians—Diamonds ground with diamond dust, 863.
Christians not made instantly—Stamp on wax, 1608.
querulous—No effervescence; smoke of expiring wick, 1502.
towards heaven and not towards earth —Freight train's headlight, 1522.
Christ's divinity measured by love, not texts—Chemist's scales, 1281.
interpretation of God—Father in family, 1175.
love for his enemies—Hen brooding chickens, 1272.
motive man's need—Orphan asylum, 1280.
valuation of humanity—Worth of its seed, the child, 5.
Church—Hotel not home, 1284.
altar and pulpit—Less than home, 155.
a natural development — Households from love and wedlock, 2134.
and religion—Body and soul, 2166.
—Aqueduct and water, 2167.
business of the, not self-preservation—The sun, 2141.
Christian life easiest in the—Walking to California, 2087.
outside of—Flowers amid grass, 2088.
—Unfenced potato patch, 2076.
Christians vary—Not plates in sets, 2096.
class feeling in—Madeleine in Paris, 2099.
councils and authorities—Presbytery; bishop, 2157.
discipline with differences—Apple-stand and hotel, 2111.
enriched by sum of all members—Complementary natures, 2084.
examination for admission to—Entering academy, 2074.
exclusiveness—Flowers not soils, 2174.
for sinners—Hospital for sick, 2090.
future not in past—Last year crop, 2109.
going, decline of—Intermissions in science, 2167.
good man bettered in—Wilding pear set in garden, 2077.
harmony means concord not unison—Nature's variety, 2164.
improved by agitation—Fever patient cleansed by remedies, 2232.
lack of Christian sympathy in — Hotel-lodgers, 2098.
less than—Christian household, 161.
life-power needed in—Curative force of nature, 2176.
lineage interesting not vital—Vines on the home, 2136.

Church, making, self-help in—Soft-shelled crabs, 2113.
making true men the true—Edwards on "The Will," 2168.
member, the idle—The worst heresiarch, 2106.
members—Travelers over bad roads, 2071.
all needed — Bodily members, 2085.
discord among—Hospital patients quarreling, 2078.
humblest, may be useful—Stubble and mud in log-cabin, 2083.
imperfect—Cooked fruit not strained jelly, 2073.
"misunderstood"—Barren granite, 2104.
sinful men not sanctified—Sick not yet cured, 2097.
membership, duty of—Enlisting under Christ, 2075.
interchange wholesome — United States citizenship, 2165.
untrained — Unmanufactured material, 2105.
variety needed in—Slice of social loaf, 2079.
with single creed—Dead cut timber, 2110.
mixed elements in—Caravansary, 2100.
of future loving not fighting—Flail-bearing faiths, 2160.
partisanship — Passengers on vessel, 2155.
poor, members no excuse for avoiding Christianity—Citizenship, 1452.
primitive Christian and Judaism — Wesley and English Church, 2133.
refusing to deal with reforms—Dark-lantern, 2358.
religion to care for the weak—Babe in cradle, 2092.
sacrificing piety to save—Killed man and got corpse, 2101.
servant of man—Chariot, 2102.
sustainer of Christian life—Vase with water for flowers, 2135.
the true, welcomes all — Astronomy, 2080.
unity valueless—All townspeople one name, meal-hour, etc., 2081.
valuable though imperfect—Gold-bearing quartz, 68.
vibrates between law and gospel—Pendulum, 2245.
worth of the—Plow needed for wheat, tree-trunk for fruit, 2175.
Churches, all needed—All growth for vegetable kingdom, 2144.
Churches need excitement — Open-air plants, 2124.
rich, should give as well as get—Fire-engine, 2359.
with fine buildings but small benevolence—Gilding own chariot, 2361.
without Christlike members — Light-houses without lights, 2091.
Churchly cant—Religious mask, 2103.
forms valuable according to effect—Schoolmaster, 2167.
Cities, importance of — Nerve-plexus of nation, 1012.
ruin of men under temptations of—Parthenon, 2472.
City, evils of—Volcanoes, 838.
Civilization high and low — River and canal, 987.
Civil War, approach of—Barometers, 981.
dissolution of armies — Summer storm, 984.
Classes for temporary use — Passing through a wood, 933.
Colts—Youthful excesses, 60.
Combative disposition — Unexploded torpedo, 751.
Combination of weak units powerful — Water from mist to ocean, 2501.
Comfort in one's own trouble—Widow of Gen. Wallace aiding wounded, 256.
Coming day not now realized—Moses sceptical of vision of America, 2506.
Commerce, moral intelligence of—Seeks liberty, order, industry, 589.
Common-sense better than uncommon—Cake, bread; artificial drinks, water, 360.
Commune of 1871 in Paris—Cat watching for birds, 935.
Communists, iconoclasm of—Barefoot boy and stone, 997.
Communion, the, heart answering heart in—Wedding-bells, 2057.
sinners not righteous invited—Christ's supper for hungry and thirsty, 2056.
Companionship in labor—Paul's cloud of witnesses, 533.
Complaint of calling, unmanly—Flowers and fruit on other vocations, 580.
Compliment—Crystallized praise; proverb, 947.
Conceit—Opinion of Solomon, 1397.
magnifies its own—Flies on lens, lions in moon, 761.
narrowness of—Building-material quarried from self, 2267.
Concord not unison is harmony—Nature's variety, 2164.
Condemnation not reformation—Morbid anatomy, 2375.

Conditions of salvation not impossible—German legend, 2257.
Conduct needs continuance—Ship's momentum, 1337.
tested by God's word—Carpenter's straight-edge, 1632.
Confessed Christianity a safe-guard—Profanity before minister, 2089.
Conflict leading to peace — Medicine, 2373.
Congregation, an average—Picture-gallery, 2334.
Congregationalism — Plymouth Church, Brooklyn, N. Y., 2158.
Conscience and reason—Organ-pipes and key-board, 1342.
as guide—Ship's compass, 1345.
habit of duty—Reservoirs in Western New York, 1343.
covers evil and good—Mask, 1335.
department—For church, not home, 1338.
dimming of—Insects on lighthouse lantern, 1349.
finds out evil—Detective, 1357.
loveless—Square end of a log, 882.
microscopic—Stopping watch to see if it goes, 1337.
no—Man without a dog, 1331.
on Sunday and week-days—Justice's court reversed, 1341.
other men's—Driver on the street, 1344.
punishes not rewards — Flagellating despot, 1799.
selfish, for others—Convert giving away her feathers, 1351.
sensitive, a—Musician hates discord, 1333.
sinning for other sentiments—Lackey; liar; advocate; mule; blank checks, 1346.
spontaneity of—Instinct in walking—1339.
sullying of—Scratches behind mirror, 1348.
unloving—Ill-loaded gun, 1334.
works with other faculties—Inquisition, 1340.
wrong use of—Drawn sword, 1332.
Consciousness needed for realization — Italy to Austria, Connecticut to New York, 1576.
Conservatives—Brakes on wheel, 440.
and progressives—Breeching and traces, 543.
Consolations of the Bible — Breasts for nursing, 1846.
Constancy of God's goodness—Light by day and night, 1216.
Constitution, native, a permanency—Dove; sunflower, 450.
of United States, early perils of—Caissons of Brooklyn Bridge, 964.
Contempt from pity — Crow from egg, 2226.
Contentment with mortality unnatural—Blossoms; insects, 337.
poor—Mummies, 419.
Continuance, hunger for—Frost pictures and paintings, 342.
Conversion—Dawn, 1539.
a change of method—Using telescope, 1561.
and sanctification—Clearing forty acres, 1594.
but the start—Convalescence not health, 1583.
is aim not performance—Alphabet and literature, 1592.
study of Christian living—Entering professions, 1575.
mode of, not important—Escape from drowning, 1582.
not edification—Foundation not building, 1617.
perfection — Instant increase in stature, 1588.
to be reluctant—Quarreling children, 1572.
quiet — Feeling not soap and sand, 1581.
turning aright—Going to California, 1587.
violent, not needed—Disciples of Jesus, 1580.
Conviction of sin not to be displayed—Exhibiting sores, 1570.
without choice — Business vacillation, 1544.
Co-operation, divine and human—Sun and plant, 1305.
Holy Spirit inspires to—Captain in battle, 1304.
Corinthians, I, Epistle to, XIII — Beethoven's Fifth Symphony, 1944.
painted cathedral window, 1945.
Corporate wealth in politics—Lion cubs to be watched, 1010.
Corruption dislikes to be meddled with—Sodom and Gomorrah, 2364.
with propriety—Order and cleanliness on pirate ship, 1034.
Corruptors of the young—Spreading infection, 1402.
Country rest—Description, 2554.
Courage, physical and moral or mental—Hercules and Socrates, 473.
lower and higher—Peter, and Joseph of Arimathea, 1249.

Courage under failure — Plants withstanding autumn frosts, 679.
varieties of—Pour heart's blood like water, fear to avow unpopular belief, 472.
Courtesy better than catechism—Seat in car, 889.
Coveting—Examples of, 748.
undue gains—Stock gambling, 749.
Creation, modern account of, useless in Genesis—Optics in nursery, 1891.
Credit for effort—Reform of habitual swearer, 456.
Creeds, changing value of—Oriental dress in Occident, 2198.
danger of—Mortmain, 2186.
for teaching not discipline—Whip of scorpions, 2185.
not religion—Plows not harvest, 1508.
worn out—Mummies, 2207.
Crime, preparation for—Hazael, 1400.
Criminality, casual and habitual—Pimples and bad blood, 1403.
Criticism, personal—Cat watching for mice, 775.
the habit of—Examples, 776.
Croakers—Patriarchs of the pool, 757.
Cross, bearing the—Ideal description of, 1726.
taking up, in Christian life—Alphabet; piano-playing, 1451.
Cruel views of God by good men—Dunghill bearing white flower, 2216.
Cruelty of man—Of animals, 82.
Culture, selfishness of — Burglar and householder, 376.
wickedness of selfish—Gormandizing food, 2457.
Customs restrain conduct—Walls, 1440.

David, warrior and poet—Bow and sword; shafts of song, 1910.
Death a beginning of life—Sunset is also sunrise elsewhere, 309.
advancement — Morning growing to noon, 311.
a grade—School to university, 288.
and resurrection—Sleep and waking, 202.
appearing before God—Preparation to meet eminent people, 292.
approach of—Autumnal glory, 286.
beauty of—The pearly gate, 298.
certain and uncertain—Hidden sharpshooter, 289.
disrobing not for sleep but glory—Thanatopsis, 330.
forethinkings about — Talking with friend, 293.
glory of—Blossom and fruit, 303.
Death hope in — Maize ripened and reaped, 295.
hour, a hope for—Birds under impulse of transmigration, 305.
house put in order for—Smoke of passions, etc., 291.
is of the body—Railway car the vehicle, not the person, 309.
Jewish view of—Setting not rising sun, 302.
not exile for the Christian—Emigrants in strange land, 308.
perfecting—Gold ore minted, 311.
preparation for—Autumnal foliage, 307.
repose of—Sleeping child in mother's arms, 300.
river of, bridged by bereavements—Engineers, 306.
solitariness of—Moses on Nebo, 304.
sudden, a blessing—Decay or overthrow of sound tree by tornado, 313.
the natural—Clock run down, 296.
transplantation—Raised under glass, removed to air, 312.
vacation—Going home from school, 310.
wholesome thinking about—Bathing in shore-waters of eternity, 290.
Decisions, critical—Railway switch; weight on scale, 1469.
Definitions of—Abhorrence, 1379.
—Books, 2436.
—Sin, 1381.
Degeneracy — Downward movement of glaciers, 1413.
Delicacy—Spring in the rock, 409.
Democracy starts all from same level—Trees, 971.
Democratic self-government—Church and state in Europe, 933.
institutions raise average of mankind—Crossing Rocky Mts., 2526.
Denominationalism—Fences, 2145.
Depravity, doctrine of total, hiding God—High garden-wall, 2249.
Descriptions of—After the Galilean parables, 1106.
—Aspen tree, 2582.
—Bearing the cross, 1726.
—Bird nature, 2579.
—Bodily members, 181.
—Country rest, 2554.
—Delight of peace after war, 2520.
—Elms of New England, 2583.
—Empire of thought, 1440.
—Escape from captivity, 1590.
—Gulls flying with wind, 1618.
—Ideals of God, Grecian, Roman, Medieval, Humanitarian, 1121.
—Impersonal Gods, varieties of, 1116.

Description of—Irish people, 2514.
—Jewels as spirtual emblems, 2566.
—Joy, 2441.
—Mist, cloud, rain, stream, river, estuary, ocean, 2501.
—Morning after storm, 1253.
—Mountains as curative agents, 2563.
—Prayer-meeting, spirited negro, and white, 1811.
—Stars and stripes, 985.
—Tide filling bay, 1748.
—Trees, 2584.
Design, greater evidence of—Watch, watch-making machine; flower, floral system, 1128.
Desiring not choosing—Blossoms and fruit, 51.
Desultory action—Scattering bricks, not house-building, 732.
Deuteronomy—Washington's farewell letter, 1897.
Devil, arrows of—Living above temptation, 1380.
tempts the temptable—Plays on tuned chords, 794.
Development, slowness of early—Plant germination, 2471.
Devotion not piety—Fire, food; mill, flour, 1464.
that must be kindled—Altar-fire, 1685.
Devotional exercises not finding Christ—Simmering over fire, 1556.
impulses—Natural, habitual, occasional, 1685.
Dictionary—House-key, 1839.
Disagreement without quarrel—Pruning trees, 926.
Discipleship, shallow—Populace and Jesus, 1654.
Discomfort glorified—Rain and rainbow, 666.
Discouragement—Mephitic gas, 1730.
Discrimination among men—Dressing fish for food, 940.
Disfellowship of real Christians impossible—Street-lamp in wind, 2159.
Dishonesty, folly of—Poor bargaining with devil, 572.
permeating—An atmosphere, 746.
unprofitable—Thievery a hard master, 750.
Disinterested goodness—Father in heaven, 1782.
Dispositions vary—Sunshine, northeast wind, 807.
Disputatious man—Bramble-bush, 745.
Dissipation increasingly dangerous—Whirlpool, 61.
Distinction between good and bad men interior—Not in clothing, 1512.
Disturbance the price of progress—John the Baptist, 2371.
Diversity, power in—Fruit on branches, not trunk, 2260.
Divine and human nature—Bee's sting and needle, 1188.
and human sympathy—Helping an enemy, 1193.
comforter, the—Caravan of pilgrims, 1194.
father not avenger—Obstinate parent, 1178.
fullness—Man's lamp and God's sun, 1200.
guidance a privilege—Coast-lights, 1324.
impulse of love—Violet's perfume for others, 1172.
intercourse, tokens of—Fruit from orchard, 1510.
justice as considerate as human—Legal maturity, 1182.
law and divine mercy—Pedantic judge, loving God, 2255.
lightening of burdens—Increase of strength, 1711.
love eternal—Restored blind man realizes existent beauty, 1183.
love for man—Sun drawing forth vegetation, 2571.
measurement of men—Shakespeare and cobbler alike, 1181.
mercies—Dew, 1196.
modeling of man's glory—Sculptor's clay-work, 1723.
paternity—Key to Christianity, 1177.
patience—Schoolmaster, 1195.
truth, human statements—Iron ore and forged tools, 2184.
Doctrinal difficulties—Overtight harness, 2183.
discussion—Fence-building not farming, 2180.
intolerance—Shibboleth and Sibboleth, 2189.
preaching to be practical—Subsoil plow, 2182.
Doctrine of retribution taught by Christ—Drawing back curtain, 2250.
of total depravity hiding God—High garden-wall, 2249.
Doctrines and life—Skeleton and body, 2181.
truth—Wheat in the kernel and bread, 2305.
old-fashioned—Wagon without springs, 2227.
to be proved by trial—Type-setting; chemical formula, 2221.

Doubt and faith—Born twins, 1985.
cheerlessness of—Newfoundland fogs, 1971.
cleared by times of vision—Landmarks for traveler, 1986.
eras of—Ploughing for a new crop, 1972.
power of—Question of counterfeit coin, 1978.
Doubters of the invisible — Bulb's talk about flowers, 1696.
soul bestead by—Unanchored ship, 1981.
Duty and destiny—Flaw in the weaving, 446.
fidelity to—Gardening for the public eye, 525.
shirking, means disuse—Unworked iron worthless, 550.
Dying, act of—Folding of flower; wind dropping away; ebbing tide; taper going out; spark extinguished; bird seeking its nest, 297.
ease of—Falling of ripe apple, 299.
peace of—Tired child falling asleep, 301.

Ear and tongue leagued for evil—Sewer and scavenger, 792.
Earth and heaven — Seasickness and beauty of foreign lands, 351.
connection with heaven—Electric keyboard and organ, 1434.
judgments in heaven—Invoices reappraised, 317.
Earthly experience foundations of heavenly conceptions—Water for clouds, 1155.
undertakings should aim at heaven—Jacob's ladder, 1599.
Eating—Firing an engine, 180.
on principle—Fuel proportioned to work, 186.
Education begins in simplicity—Mother-language, 2417.
changes size but not sort—Tree-culture, 2412.
does not originate—Pick-axe and gold, 2433.
for great possibilities—Manoah's wife, 2416.
in voting by voting—Shooting to learn to shoot, 2424.
mind without—Undug ore, 2425.
taxation for, wise—Stopping holes in ship of state, 2419.
varies for different children—Bass viol, flute, 2418.
Effort source of power — Hard-worked father, pampered children, 593.
Elect and non-elect—Whosoever will and won't, 2204.
Elevation means effort—Going upstairs, 2489.
Elijah, irregularity of—Mountain stream, 1906.
Elms of New England—Description, 2583.
Emotion and motion—Cascade and mill-stream, 410.
deep, not common—Giant chords in German castle, 418.
develops conduct in wedded love—Blood of life, 113.
pernicious if not practical—Theater; religion, 1497.
Emotional extremes—Tides in Bay of Fundy, 411.
natures—Swollen streams; full reservoirs, 452.
Emotions soiled by worldliness—Delicate blossoms, 1070.
Energy in strong natures—Quartz-crushers, pile-drivers, 452.
or mildness of goodness—Cutting edge, or October sun; June sun or moonshine, 434.
unprofitable—Unbroken colt, 733.
Enjoyment, power of—Quality of musical instrument, 613.
Enterprise, commercial, high results of—Lamp of science, roots of literature, bread of learning, support of religion, 588.
Enthusiasm, power of—White heat in brain, 869.
Environment, early—Relic of mother, 844.
not all—Wayside blossoms, 662.
superior to—Fine bird in smutty chimney, 837.
Epistles, living—Theory and example, light killing darkness, 1509.
Equality of poor and good workmen impossible—Watering-pot not Niagara, 2497.
wages for all absurd—Wheat and chaff, 2498.
Equanimity to be learned—Avoiding seasickness, 1611.
Equivalence, law of—Making haste to be rich, 609.
Equivalents of temperament—Icebergs and equator, 378.
Era for gladness—May, not January, 2539.
Error exposed in love or in temper—Angels or animals, 2377.
Escape from storms of life—Top of Mt. Holyoke, 1755.
Esprit de corps of Christianity—Of army, 2150.
Eternal life, promise of—Sun's talk to flowers, 1676.

Eternity, background of life—Sir Joshua Reynolds, 314.
refreshment in thought of—Summer bath in ocean, 294.
to show earthly work—A sealed check for payment, 333.
Evanescence of experience—Summer memories in winter, 414.
Events—God's shuttles weaving future garments, 2481.
silence of great—Morning star, 2503.
Evil, accustomed to—Small doses of poison, 1419.
active and passive—Fire and decay, 922.
always evil—Spider in morning-glory, 1368.
courses, escape from, improbable—Sliding down a glacier, 1416.
disguised, still evil—Harlot, 770.
finds evil—Examples, 793.
for the sake of good—Satan's fishing-line, 562.
individual power of social—One instrument in orchestra, 920.
insensibility to—Working in gas-mains, 1418.
mysterious powers of—Shadow of hawk, 1351.
origin of, with God—Labor pains, 1127.
overcome with good—Children's see-saw, 950.
propagation of—Self-sowing poisonous weed, 1424.
resist beginnings of—Prairie fire, 58.
strength of, in men—Cable tested by stress, 1426.
traits reclaimed—Sub-draining morass, 723.
varieties of—Destroying watch, 1395.
Evils in society can be destroyed—Hercules and the serpents, 2381.
Evolutionary theory of universe greater than creative—Power-loom and rug-makers, 2237.
sublime conception of design—Not mechanical whittling, 2243.
without, physical research gives only unrelated facts—Basket of marble, 2236.
Example, force of—River-boom, 866.
Examples of—Architecture from nature, 2581.
—Christ's themes, 2341.
—Coveting, 748.
—Criticism, habit of, 776.
—Evil finds evil, 793.
—Forgiving without forgetting, 767.
—Fraud in manufacturing, 774.
—Frugality under temptation, 698.
Examples of—Good things embraced in Christianity, 1482.
—Illustrations from nature, 2547.
—Lower pleasures: thief, robber, miser, reveler, 1393.
—Luminous hours after darkness: frontier preacher, city missionary, worker for the world, Christ, 1763.
—Minister's instinct for men: artist, mechanic, drunkard, glutton, angler, 2281.
—Study of human nature: lawyer, merchant, politician, florist, 2283.
—Opening the lock of God's will, 1777.
—Right, unconscious rebuke of wrong, 825.
—Salutations, ancient and modern, 808.
—Spirituality misunderstood, 1067.
—Symbols in religion, natural and artificial, 2549.
—Visions of Christ, 1296.
—Voice for orator: rooster, bull, crow, dog, 2294.
—Volition and disposition, 1739.
Excellences, small—Cochineal insect dye, 799.
Excitement, energizing power of—Anger, 439.
national—Freshet and good tilling, 979.
natural desire of men — Dissipation, chase, war, 438.
of higher feelings — Molten iron in foundry, 1553.
safety in lack of religious—Broken-down horse, 2130.
Excuses flimsy—Frost-pictures on window, 1408.
Experiments in religion—Horse-back riding, 1550.
Explanations profitless — Kitten chasing its tail, 894.
Expression by deeds—Mary Magdalene, 1080.
gives development—Clouds and rain, 1688.
increases emotion—Maiden and lover, 1577.
of pleasure—Bell, 802.
safety in—Emotive man in church activities, 2123.
Extremes and means in morals—Zero: cold nor hot, 445.
Faculties brightened by use—Bodily muscles, 389.
condition of, for work—Clear or cloudy weather; astronomer; lawyer; doctor, preacher, 388.

Faculties inharmonious—Tenants in lodging-house, 383.
to be controlled not destroyed—Problem requires all its elements, 450.
to be regulated—Steeds awaiting bit and training, 430.
Fading impressions of good—Bell vibrations, 1105.
Faith, activity of Christian—Light, heat, 2026.
and reason—Turkey flying and walking, 2028.
comfort in Christian—Remedial force of nature, 2034.
deals with the invisible — Merchant prince, 2010.
imaginings of, beautiful—Frost-picture, dew on flower, 2011.
in God—Trust in the pilot, 2023.
in practice—Lyman Beecher, experience of, 2025.
is trust—Forest-guide; ship-captain; general, 2008.
lack of, foolish—Children in nursery, 2032.
living by—Farmer and apple-tree, 2036.
man without—Headless fly, 2007.
not single but universal—Not a diamond but treasure, 2010.
outgrowth of, from idolatry — White flower from dirt, 2459.
steadfastness of—Napoleon's marshal and the bomb, 2018.
the Order of, in Hebrews—Peerage, 2021.
without knowledge—Poor man and rich helper, 2009.
Fall of man—Never was; but upward if at all, 2211.
Falling by the way in humanity's march—The weak of the army, 2533.
Fame brief—Names on ocean-beach, 535.
Family, a large—Ladder for the children, 160.
prayer—A celestial bath, 174.
unity, of the spirit—Marriage, living under one roof, physical not spiritual oneness, 166.
Fate, the religion of—Stream irresistible as Niagara, 2206.
Father and daughter — Home-quarrel blocks conversion, 172.
and Judge — Home and court-room, 141.
Fatherhood, the Divine—Parents and erring children, 148.
Father's love attracts the errant—Prodigal's return, 149.
Fault-finding—Turkey-buzzards and carrion crows, 778.
Faults, corrigible—Crooked timber, 1650.
in full natures—Weeds in rich soils. 404.
lead to sins—Equivocation and lying, 711.
little, hide God—Breath on glass; pricks on shield, 714.
repeated, dim moral sight—Spider-web in window, 713.
small, baits to larger ones—Trapping turkeys, 712.
unseen—Mines under the wall, 721.
Fear—Bell or gong of warning, 1987.
—Lash for steed of industry, 1990.
—Moral tonic, 1988.
—Pain of spur, 1989.
and hope—Twilight and sunrise; miasma and quinine, 1997.
but restraining agency—Bayonets; hangman, 1991.
corroding—Secretes acids, 1992.
deteriorating—Poison, 1993.
excessive, a hindrance—Water-logged timber, 1992.
folly of—Dreading fords in the West, 1995.
Feeling before reason in higher truth—Justice, beauty, wit, 407.
community of—Burning stick, fagot, bonfire, furnace, 872.
great, for great occasions—Battle; fire; illness, 416.
growth and diffusion of—Mulberry tree, 1613.
in shallow natures—Ripples; surface-plowing, 415.
law of—Emotion and harnessed motive power, 441.
power of—Mill-streams, 408.
reaction of—R. H. Dana, Jr., returns from voyage, 443.
transientness of high — Color-excitement in Louvre, 413.
variability of—Torch-flame, 2132.
Fellowship, unchristian, to errant church members—Cannibalism, 2112.
Fervency effective—Apostles; men in active life, 435.
makes thinking and doing easy—Welding iron in heat, 554.
Fiction and fact—Soup and meat, 2446.
not food—Spices and condiments, 2447.
Fidelity—Shipmaster in wreck, 820.
in labor—Silk-worms, 1737.
Filial liberties attract love — Children treating older friend as father, 22.
Financial disturbances—God's furrows for good seed, 2332.
Find what we bring, we—The cinder and the lamp, 861.

Flag, the American—Described, 985.
Flatterer—Needle threaded with selfishness, 773.
Flattery, lying—Thread of truth, web of insincerity, 772.
Flesh and spirit—Cob and corn reversed, 1065.
cannot discern spirit—Anger; peace; greed; equity, 1062.
Flowers, love of—Eden in the heart, 2545.
Force, interchange between mind and physical world—Tides, 1073.
Forgiveness—Restored stream of confidence between souls, 16.
ground of, in God's nature—Generous man; poetic speaker, 1205.
of God absolute—Destroying indictment, 1207.
remedial—Tree overgrowing injury, 1206.
surly—Dog rebuked for barking, growls, 766.
without desire to retaliate—Burn arrow and bow too, 815.
forgetting—Example, 767.
Forward, not backward — Swimming Charles river, 686.
Fraud in manufactures—Examples, 774.
Free agency and God—Oars with wind and tide, 2203.
Freedom, evils of, cured by more freedom —Christ and the blind man, 2347.
more fertile than restraint—Fat soil has weeds, 2346.
of speech—Winds in malarial regions, 2374.
spirit of, irresistible—Stopping a spring, 966.
French esthetics, Greek sensualism without mental genius—Swallows and eagles, 2514.
Fretting, foolish—Pestered by a fly, 744.
shows weakness—Little dog at door, 741.
Friend in household—Thread in needle; sunlight in window, 1274.
labors for a—God's disinterestedness, 912.
talking with a — Forethinkings about death, 293.
Friends, companionship with absent — Recognition of God, 1138.
Friendship broken—Cracked tumbler, 910.
in separation—Abiding influence of Christ, 1259.
ordinary—Baxter, 909.
responsiveness of—Bell, 911.
self-seeking—Shepherd; gardener, 768.
true—Mutual love-slavery, 909.
Frugality, self-government — Temptations described, 698.
strengthens manliness—Parents not to depend on children, 828.
Fundamentals, sinfulness, love, immortality —Atmosphere, power, subject, 2265.
Future, a thought of the — Unhindered social power of spirit-world, 341.
disclosures of the—Michael Angelo's scaffolding, 335.
joy, a present help—Rejoicing at close of Civil War, 334.
probation, perils of—Circuitous route from Greece to New York, 318.
revelations of character—Carpets in loom and in market, 349.
splendor of the unimaginable—Esquimaux' idea of the tropics, 356.

Gains, ill-gotten, destructive—Phosphorescence of decay, 543.
Garden-parable of Eden—Poem; desert flower; morass, 2209.
Gardener and chaplain—Children and God's handiwork, 40.
Generosity and benevolence—Militia and regular army, 2386.
fragmentary, benevolence complete—Child and pianist, 2388.
habit of—Oil on machinery, 2410.
in the money-getter—Ship's leaking seam, 576.
Genius but the soil—Must be tilled, 394.
labors of—Ant and eagle; Cæsar; Frederick; Napoleon, 508.
needs industry—Bacon; Michael Angelo, 507.
not to be suppressed—Germ will burst the shell, 372.
obligations of, to lofty life—Byron; Goethe, 373.
to live superiorly—Eagles and sparrows, 1518.
undeveloped—Unlighted candle, 372.
Gentleness, power with sweetness — Blacksmith and baby, 812.
Germanic free spirit—To arise after Bismarck, 2516.
Gifts measured by motives—Smart-weed and flower, 887.
of love lasting—Widow's mites; alabaster box, 2407.
Giving and receiving—Grain sown for harvest, 2389.
freely or stingily—Spring or leaky pump, 2385.
to be done simply—Not like hen cackling over egg, 2409.
unwise, makes mendicancy—Italy and charity, 2398.

Giving wise—Vassar College; Nashville Univ.; Wellesley College, 2401.
with grudging—Water pumped from mine; tooth to dentist, 2390.
Glory out of obscurity—Huguenots, Vaudois, 657.
God, an unsympathetic, admirable not lovable—Iceberg, 1134.
apprehended spiritually—Seeing music, hearing pictures, 1151.
as center—Light-rays and sun, 1704.
as father, as ruler—Verdure-clad mountain, Mont Blanc, 2248.
central in human affairs—Suns and satellites, 1164.
comforting, the—Mother soothing child, 1135.
conceptions of—Barbarian, Greek, Christian, 1113.
distorted views of—Concave mirror, 1119.
gifts to—Children's fruitful lives please father, 1217.
governmental view of—Indians killing weak children, 1144.
growing views of—Increasing telescopic power, 2014.
human judgments of—Ant and mountain, 1120.
hunger and thirst for—Worship not enough, 1117.
ideals of—Grecian; Roman; Medieval; Humanitarian, 1121.
immanence of—Mind in body, 1129.
impersonal, unlovable—Varieties described, 1116.
interpretation of—Throne of iron; crystal; mystery; grace, 1219.
interrogated by intelligence—Potter and clay, 1126.
knowledge of, growth not impression—Photographic plate, 1060.
known by love—Summer's warmth, 1107.
through man's best qualities—Music; heroism, 1154.
longing for—Potato-vines in cellar, 1088.
love for an unknowable—Morning-glory twining on shadow, 1114.
loves as men need—Seeking mission-school children, 1215.
making use of—Different effects of sunshine, 1169.
not a self-flatterer—Nebuchadnezzar, 1156.
of law, a—Captious judge on bench, 1140.
originator of evil—Growing-pains, 1127.
pantheistic, unsatisfying—Chewing thistle-down, 1118.
God, partial views of—Lost in the forest, 1132.
passes comprehension—Tyndall's experiment on light spectrum, 1169.
personal, fundamental—Love demands personality, 1116.
right to—Fellow-countrymen abroad, 1136.
philosopher's, not adorable—Proposition in Euclid, 1115.
recognition of—Companionship with absent friends, 1138.
regards all alike—The great democrat, 1122.
seeing, through purity—Correct telescope-lens, 1124.
seen as he is—Vision of Parthenon, 1159.
symbolized in human love—Mother, lover, 1185.
the mover, man the actor—Water-power and mill, 436.
thoughts about—Drop and ocean, 1147.
understanding of, grows with experience—Child and parents, 1137.
universal medicament—Blood of the universe, 1180.
varying conceptions of—Observers of Milan Cathedral, 1123.
working in us—Ante-natal maternal sustenance, 1091.
God's abundance—Light, rain, air, 1191.
beneficence—Mother and babe, 1131.
bosom—Mothering tired children, 1201.
brooding love—Eagle in the nest, 1089.
children not forgotten—Mother's heart, 1108.
companionship not provable—Man's love for his wife, 2012.
creation of unsalvable evil men—Spreader of smallpox, 2213.
dealings with men—Sculptor with marble, 1643.
delicacy towards the repentant—Tranquil skies not brooding storm, 1202.
discipline—Author's days of boy-whippings, 1192.
disinterestedness—Labors for friend, 912.
emotion—Greek and Hebrew conceptions of God, 1213.
generosity—Thousand-dollar bills and small ones, 1214.
glory—Moses and God's goodness, 1176.
goodness waits for men—Miners find light above, 1184.
government—Right and wrong its pillars, 1133.
gracious bounty—Sun and blossoms, 1190.

God's great heart—The ocean; a cup, 1198.
heart man's standard — Chronometer, 1170.
heirs not poor—Wealthy traveler loses letter of credit, 709.
influence on man's development—Sunlight on plant, 1125.
kingship—Best monarchs, not worst, the criterion, 1179.
knowledge of all experience—Young mother and grandmother, 2020.
love for his children—Bird plucking breast-feathers, earthly fathers, 1140.
to his world—Mother-soul, 4.
personality known by love not analysis—Eating a peach, 1141.
rejoicing over rescued souls—Lost and found on the prairie, 1158.
severe dealings—Digging well; sinking mine-shaft; threshing with flail; rotting flax-fiber, 677.
spirit, attraction of—Sun's evaporation of sea, 1111.
sympathy—Mountain echo, 1173.
tenderness for the weak—Babe rescued in conflagration, 1186.
unselfish life—Centrifugal not centripetal, 1149.
love—Cold marble throne, or blazing with love, 1139.
willingness to give—Apple-tree, 1174.
to help—Man glad to advise friend, 1832.
will on earth and in heaven—Orchestral tuning and performance, 1187.
words heard by his children,—A touchstone, 1067.
writing legible — Marks of passions, 57.
Golden mean in property — Temperate zone, 591.
Good-bye—"God be with you," shrunk to a skin, 808.
deeds—Dewdrops; pearls, 1517.
one's own, to be forgotten—Worshiping one's own shadow, 1785.
for evil as coals of fire—Consuming offences on altar, 1797.
growth, slow growth—Mushroom and tree, 1616.
in every man—Eat the fruit, not whole tree, 447.
men opposing hopeful views of God—Backing into heaven, 2218.
nature evident—Fragrance of grapevine blossoms, 806.
influence of—Daylight, 860.
works for growth not contentment—Sails not anchors, 1626.
Goodness amid evil—Lighted candle outdoors, 814.
artistic—Fine-finished cutlery, 461.
effluence of — Fragrance of hidden flowers, 1072.
everyday—Flowers, 1504.
influence of visible—Flowers and botany, 1503.
made apparent—Mignonette, 1521.
multiplies—One rose demands another, 1671.
needs divine nourishment—Seed growing, 1690.
not of sudden growth—Fruit not ripened by fire and bellows, 1607.
not to shun the world—Plague-stricken district, 544.
to be positive—Palette of rich colors, 1749.
Gospel, irregularity of stories—Not dissected map but index, 1920.
leveling tendency of—Liliputians and Brobdignagians, 970.
life of Christ to be read entire—*Tribune* or *Times*, 1919.
of St. John, New Testament without—Golden candlestick with unlighted candle, 1937.
Gossip malicious—Mosquitoes and gnats, 785.
Grumbling — Small change of treason; Noah's raven, 756.
Guidance human and divine—Weathercocks and their upright rods, 2015.
Government, civil, a natural development—Clothing; shadow, 956.
fits the people—Hooded blossom, 957.
Grace, free—Generosity of sunlight, 1189.
God's — Mother and sucking babe, 1152.
Grant's fame—Brooklyn bridge-towers, 988.
Grateful natures — Grape-blossom; mignonette; honeysuckle, 1094.
Gratitude an inspiration—Bailed culprits kept faith, 819.
as motive power—Child rescued from fire, 1095.
discoveries of—Magnet with iron in sand, 1096.
everyday—Bells in Antwerp cathedral spire, 1097.
Great experiences and minor events—Matterhorn and smaller peaks, 1756.
man influential—Distributes himself, is buried, lives again, 2437.
men associated with their deeds—The name of Christ, 1260.
mindedness in humble callings—Henry Wilson; Hugh Miller, 511.

Great minds stimulative—Paul; Shakespeare; Bacon, 2438.
Greek genius without morality—Moral rottenness destroyed cohesion, 2513.
Greed, empty—Sculpin, 575.
soul-destroying—Chords of harp broken, 581.
Grief to be recalled only for courage—Spent eggs will not hatch life, 251.
girds in unexpected places—Harness and pads, 682.
Gross measurements of value—Flowers not practically useful, 2564.
Growth of man variable—Seed-growth almost invariable, 74.
solidified—Rhododendrons, 1702.
Grudge, holding a—Raking up embers, 765.

Habit, beauty of—Beau and farmer; plow and society, 835.
of doing good—Atmosphere of life, 1520.
Habits formed in childhood—Colors dyed in the wool, 12.
bad, eradicating—Grubbing up blackberry bushes, 724.
hard to change—Tree grown crooked, 62.
release from—Prison doors and shackles broken, 1432.
pertinacity of—Chickens and swine in low-built houses, 725.
revealed—Lanced by chance sentence, 710.
Half-truths, lies—Throwing shadows, 719.
Happiness, from within—Harp, oak, 490.
from health—Plants outgrow aphides, 493.
interior not external—Decorated violins, 488.
made manifest—Flame from coals of hickory fire, 497.
making—Phosphorescent ship's wake, 502.
not having but being—Chords responsive to joy, 496.
not to be hunted—Butterfly chasing, 489.
the highest, under great sorrow—Wine from the crushed grape, 254.
Happy, making others—Adagio from Beethoven's Symphony, 803.
Hardness in life, enduring—Recruit in army, 692.
Hardship, early, good fortune—Arctic fowls, New England, Sinai, 655.
makes strong men—Puritans, steel-forging, 656.
Health—Mainspring of civilization, 178.
a man of—A fountain, 177.
Health, degrees of—Under-shot and over-shot wheel, 183.
depends on activity—Pure water, clean air, 179.
duty of preserving—Inherited estate, 182.
gone—A beached ship, 196.
Hearing, habits of—Sentinels awake to evil, 794.
of evil—Bolting-cloth catches bran, 795.
Heart associations of life—Seeds wind-sown, 843.
belief with the—Milton and mathematics; Tennyson and microscopy, 403.
desires of the worldly—Murmurs of the sea, 1106.
eloquence of the—Aristotle; Plato, Bacon, 2270.
gifts of the—Flowers from garden, 801.
God found through the—Old colored man, 1477.
uses the head—Man looks through field-glass, 405.
Heaven, "abundant entrance"—Ancient victor's triumph, 325.
conceptions of, from earthly experience—Titian's pictures and their pigment, 324.
earthly conditions forgotten in—Freshet escaped, 348.
earthly preparation for—Emigrant's outfit, 323.
equivalent theory of—Weighing sugar and coffee, 1467.
in the heart—Blind man in Louvre; deaf man amid music, 332.
sickness—Homesick child at school, 319.
standard for earth—Tuning-fork, 1754.
Heavenly joys, intimations of—Faint, far music, 323.
growth to complete earthly—Vine in Labrador and further south, 328.
reward—cup of cold water; wells in the desert, 340.
the earthly and the—Harvested grain, next crop, 339.
things revealed but not understood—Sunlight on stone, 323.
view of earthly dangers—Tree like man with gun, 1996.
vision, the—Birds cleaving the air, 1764.
welcome—Watchman not asleep, 326.
Hebrews, epistle to, eleventh chapter—Picture gallery, 2459.
not Paul's language—Choctaw not English, 1947.
though imperfect, to be thanked for Bible—Sea with mud at bottom, 1879.

Heedlessness, poor thinking—Bungling use of fine tool, 727.
Help better than almsgiving—The tramp beggar, 2408.
time for Christian—Gambler trying to reform, 1559.
Helpers, humble—Little girl taking dinner to workman, 522.
Heredity, the child's start in life—The thief; the drunkard; the godly, 41.
derives from more than the parents—Natural bent to be heeded, 50.
to be more studied—Goods well-bought, half-sold, 2464.
Helpfulness, mutual — Bearing one another's burdens, 884.
Hereafter, the—Fledged eagle free from nest, 347.
Heresy, the worst—Idleness in the church, 2106.
Hero worship—Kossuth in New York, 1047.
Heroism, inspiration of—Joan of Arc, 1058.
lesson in—The Chicago fire, 2540.
moral quality of—Early schools of painting, 462.
unselfish—John Brown, 1778.
Holiness, beauty of—Rose, 1505.
expressed in face—Cosmetic, 1531.
Holy Ghost, the sin against—Dissipation of bodily forces, 81.
Holy Spirit and man—Individual blossom under sunlight, 1298.
man's spirit — Engine and sails, 1311.
new birth—Falling in love, 1299.
the Church—Science and the husbandman, 1312.
cause of higher life—Atmosphere, 1318.
direct inspiration of, indistinguishable—Reading of authors, 1302.
fruits of, various—Peach and partridgeberry, 1321.
general but specially used — Raising black Hamburg grapes, 1316.
guidance of—North star to escaped Southern captive, 1328.
in man mightier than world forces—Growing roots, 1314.
every soul—Summer in each growing thing, 1317.
inspires to coöperation—Captain in battle, 1304.
reconciles condemnation and hope—Pendulum, 1310.
required for spiritual life—Archer and mark, 1309.
ripening power of—Fruit, nations, individuals, 1320.
stimulus needed—Instructor, 1302.
Holy Spirit to be intelligently utilized—Farmer; florist; summer, 1319.
to human hearts — Sun to flowers, 1297.
universal but specialized—Sunlight and window, 1315.
works through human spirits—Vision through window, 1313.
Home, bad temper at—Aphides killing plants, 169.
use of tongue at—Smoky fireplace, 168.
blessings radiated—Candle in window, 163.
built by heart—Bird finishing nest, 126.
character tells — "Pattern Christian" ugly at home, 164.
happiness to be shared outside—Giving away flowers, 176.
happy when humbly begun—Author's experience, 157.
influence keeps hold—Reeling in by love-lines, 156.
is the family—House-building and home-making, 158.
life the test of character—A home picture, 162.
peace bought with a price—Vigils, tears, strivings, 159.
ruined by evil temper—Seducer, 171.
selfishness—East wind, 167.
training gets what it gives—Good and evil beget their kind, 138.
Hope, a firm—Steady anchor, 688.
and conscience—Diet for fatness or leanness, 2003.
faith for use—Bright armor without fighting, 1528.
patience—Candle and candlestick, 1998.
cures weariness—Blue spot in stormy sky, 1999.
experience and—Hope indefinite, experience defines, 2001.
in faint beginnings—Recovering from drowning, 1584.
reason for, in susceptibility to the Divine—Photographer's plate, 2002.
splendor of, for the world—Bright horizon after storm, 2544.
without, most miserable—Bug on leaf, 2004.
Horizons, widening, of life—Art of music, 1669.
Household, and education of children—More important than church, altar, or pulpit, 155.
a Christian, more potent than—A church, 161.

Household made known by general effect —Fragrance betrays flowers, 165.
quarrel blocks reconciliation with Christ —Father and daughter, 172.
the motive power—Mainspring of watch, 173.
Human development and Divine influence —Harp strings and harper, 1300.
needs Divine stimulus—Education and instructor, 1302.
dissensions—Panic in crowd, 2473.
growth from Divine influence—Harvest and atmosphere, 1330.
imperfection—Portrait-painting, 1637.
in Bible record—Childhood, 2470.
interplay of, forces — Vapor, clouds, rain, 2467.
larger view of slow, betterment—Evolution from animalism, 2491.
life to be developed hereafter—Tropical seeds in temperate zone, 327.
nature right if used aright—Hand, 1563.
organized for variety—Sense of humor, 2188.
without religion — Overgrown forest, 1441.
soul but beginning of perfection—Hicks, portrait-painter, 2413.
unity generic, variety specific—Apple, quince, blackberry, rose, one genus, 2488.
work unfinished but continued—Links in God's chain, 2482.
Humanity entire, to receive the gospel—Sun shines on all, 2485.
in trouble—A letter of introduction, 878.
march of, to self-government—Into summer from winter, 2483.
rise of—Angel and lion, 2524.
temples of God in — Egyptian and Grecian architecture, 2490.
unitary idea of—Family, not subject-race, 1125.
upward progress of—Rising of the tides, 2504.
Humble beginnings of greatness — The Wesleys; Jesus, 643.
Humor—Lubrication of life's wheels, 482.
friend of conscience—Public assemblies, 1336.
sense of—Cat's eyes in the dark, 485.
Hypocrisy—Tree rooted in uncleanness, 769.
Hymns—Trumpet calls to sleeping warriors, 2063.
admitted to heaven—Unlike Hindoo's faithful dog, 2070.
emotional effect of—Wings, 1496.
writer of great—Richest man in New York, 2069.
Ideal beyond the real—Art and artists, 1043.
of God enlarging—Architect, builder, materials, 1727.
perfection through present duty—General and picket, 1716.
Idealization—Child, apple, imagination, 1045.
Ideals, danger in lofty—Jonathan Edwards, 1052.
false—Unregulated watches, 538.
growth of—Rising sun, 1058.
low—Village painter, 1670.
must be high—Writing and drawing, 1046.
new—German painting in Italy, 1050.
given by Christ—New horizon, mists blown away, 1048.
steadfast — Loving enemies yesterday and to-day, 1668.
Ignorance and education—Chest of tools unpacked, 2429.
dangers of—Vermin in dark places, 990.
invites tyranny—January follows August, 958.
Illness, as a teacher—Strong man learns humility, 214.
disgraceful or honorable according to cause—The temple of God, 217.
heroism in—Girl of eighteen, 219.
motherly love in—Light in darkness, 218.
no time for resignation—Not threatening storm-cloud, but accomplished fact, is revelation, 221.
punishment for violated physical law—Remorse in morals, 216.
Illustration, Christ's method, the low to the lofty—Skin connects with heart, 2300.
mirthful, related to pathos—Full milk-pan slops both ways, 2303.
most useful class—Drawn from nature, 2547.
rhetorical, for mere ornament—Cloves stuck in boiled ham, 2301.
to be uttered with vigor—Crack of teamster's whip, 2302.
Imagination and belief—The Phidian Zeus, 1976.
beautifies homeliness — Heart-varnish, 529.
divinest of faculties—God's messenger and prophet, 379.
stronger than reason—Memories, 2326.
Imaginings of Christ—Beginnings of substantial thought, 1266.
Immigration—Fertilizing mud of floods, 995.

Immorality inflated into prosperity — Bursting bladder, 543.
Immortality adds value to life—Bubble and crystal, 343.
happiness of — Heavy earthly tread, light heavenly step, 329.
hope of—The soul's anchor, 346.
taught by love—Love of mother, wife, child, etc., 315.
things hoped for in—Identity, faculties, better conditions, 354.
things of, beyond thought—Stellar universe, telescope, 355.
unbeliever in—Man with consumption, in prison, 320.
Impatience in personal career—Husbandman works and waits, 731.
Imperfections to be forgotten—Disappearing leaves and moss, 2000.
Impulses, prompt action on noble—Money for worthy cause, 1554.
to be guarded—Body tends to obey mental suggestion—365.
towards Christian life—Less wind, more sails, 1548.
Incarnation of God in Christ—Father to children at school, 1288.
second, the—Brain controlling entire body, 1293.
Independence in Christian work—David with the sling, 2108.
Indian independent, negro dependent—Bamboo and vine, 2518.
Indifference and unbelief—Sahara, 1970.
to God—Niagara Falls unappreciated, 1087.
Indirect guilt—Neglect of fire-alarm, 730.
Individuals and communities—Water-drop and ocean, 874.
Indolence breeds morbidness—House unoccupied, 372.
corrupts the mind—Bad air and dust, 530.
is poisonous—Stagnant water, 726.
Indolent man ready for temptation—Prairie and seeds, 1377.
Industry, needed by genius — Bacon; Michael Angelo, 507.
the law of success—Arabian Nights not New York, 515.
Inequalities of condition disregarded—California emigrants, 699.
Infinity incomprehensible—Columbus and the Western Continent, 1130.
Infirmity not sin—Ignorant transgression of nature, 1384.
Influence, duty of—Orange tree, 857.
excitation not creation—Kindling fire on prepared fuel, 437.
exerted by all—Flower; candle; magnet, 854.
Influence higher than authority—Ripening of fruit, 972.
independent of circumstance—Jonathan Edwards; bird on a bough, 374.
of good nature—Cloud over the sun and daylight, 860.
indirect, more permanent than direct—Raphael; Moses; Socrates; Jesus, 2439.
posthumous—After-glow of sunset, 1750.
prayer for steady Divine—Sunshine in winter and summer, 1759.
the measure of value—Letter from lost lover, 858.
unconscious—Locomotive sparks, 856.
unnoticed—Dew reveals spider-webs, 855.
Influences, formative, not conspicuous—Silent forces of summer, 431.
Inhumanity, intelligent—Jesus and the Pharisees, 883.
Injury, repayment of—Hurt man cares for assailant, 817.
Insignificant, significance of the—Mosaic of Raphael's "Ascension," 2500.
Inspiration not creation—Original nature of Moses, 1306.
of the Bible—Poetic utterance of things lived, 1835.
power from—Napoleon's music crossing Alps, 2016.
progressively adapted—Garment to fit wearer, 2191.
Institutions, civil, limit power—Fortifications, 961.
valued for effect—Rifle and game, 2170.
Instrumentalities, test of — Vines and grapes, 2153.
Intellect colored by emotion — Musical theme, organ-stops, 360.
electrified by emotion sees higher truths —Love of children, 361.
Intellection inimical to feeling—Singing bird, 1090.
Intelligence and knowledge—Enterprise and wealth, 2428.
Intensity required in religion—Smoke, flame, coal-fire, 2128.
Intents of the heart—Hidden mosses, 1076.
Interpretation of language by life—Joy, 2441.
Intimacy, sudden—Wells quickly dug, 908.
Inventors, benefactions of—Machinery enlarges manhood, 2531.
Invisible growths of good—Sugar in maple-tree, 2479.
visions of the—Distant music, 321.
Irish people, the—Characterization of, 2514.

Irregular habits and immortality—Prairie-fire wind-blown, 59.
Irritable man—Horse kept at livery, spurred by all, 809.

Jehovah, representations of—By Hebrews and by Jesus, 1150.
Jesus and John the Baptist—Conscience, faith and love, 1230.
Mary after resurrection—Name-associations, 1936.
as God—Saviour regnant and crowned, 1219.
at Emmaus, wishing invitation—Lamp fed with oil, 1254.
childhood of—Mere seed of manhood, 1227.
crucifixion, tomb, resurrection—Thunderstorm, night, morning, 1253.
death of, foreknown by him—Eclipse and astronomer, 1247.
detached from his environment—Perfume of vines, 1237.
disciples of—Virgin soil, 1233.
education of—Old Testament, 1228.
gratitude to—Thomas Hughes and Arnold of Rugby, 1291.
impersonality of—Subject of great picture, 1237.
in garden-sepulcher—Root of David in true soil, 1250.
knew human nature—Violinist's knowledge of strings, 1241.
last Supper discourses of—Fruit on lofty trees, 1935.
leaves Galilee—Along the lake, 1106.
life of—Partial portraits, 1225.
look of—Opal colors, 1234.
parables of—Not closet poems, but creatures of life, 1926.
without orderly sequence—Pearls cast into jewel-case, 1927.
peaceful presence of—Genial friend in household, 1274.
persons associated with—Magic lantern pictures, 1934.
refreshment of, in solitude—Coolness of night to flowers, 1236.
resurrection of—Dawn from the night, 1251.
—Opening of the door of the future, 1252.
simple and mystical—Parents with children, 1238.
salvation through—Ferry-boat; pilot; leader, 1275.
teaching of—Broadening of river, 1239.
humanized by apostles—Dilution of strong wine, 1240.
Jesus, temptation of—Spirit of this world, 1231.
—Drifted boulder from earlier prophetic scenes, 1924.
the guide—Polar star to slave, 1267.
transfiguration of, and old dispensation—Blossom falling before fruit, 1246.
with Solomon's philosophy—Shakespeare with history, 1925.
Jew, every true Christian a—Not Greek and barbarian, Jew and Gentile, etc., 2082.
fanatical patriotism of the—Grain of powder, 2512.
—Internal fires of earth, 917.
separateness of the—Children in bad neighborhood, 976.
Jewels as spiritual emblems—Description, 2566.
John the Baptist and Jesus—Conscience, faith and love, 1230.
noble yielding of place to Jesus—Blossom for fruit, 1922.
Joseph, Saint—A shadow on the canvas, 870.
Joy and sorrow—Bread and medicine, 1729.
a part of religion—Provided by Moses, 487.
sanctified—Difference between Puritan and Hebrew Sabbath, 499.
soul's longing for—Cellar-plant seeks light, 495.
worldly and Christian—Melodies and harmony, 503.
Joys, the highest, hardest to get—Honey in deep flowers, 1745.
waiting for us—Birds on the roof, 501.
Judgment by law and by love—Magistrate and mother, 2247.
Judgments heedless—Reckless reports, 779.
of others not measured by self—Actor and critic, 452.
uncharitable—Soul's judgment-hall, 938.
Justice, itself simple, becomes complex—Alphabet, 821.

Kingdom of God built slowly—A great edifice, 2475.
sum of sanctified human forces—Michael Angelo result of generations, 2509.
Knowledge, getting of, brings wisdom—Apprentice to learn trade, 2231.
human, fragmentary—Statue marred except chin, 2194.
incomplete—Philosopher's remark to author, 371.

Knowledge, present and future—Geode and crystal, 2179.
to be sought—Not distilled as dew, 513.
transient—Stairs, 1631.
variable in value—Gold-ore in crucible, 2258.

Labor organizations strong through the ballot—Genie and bottle, 931.
patient under discouragement—Seeds watered with tears, 528.
source of independence—Hebrew child-training, 544.
unions, danger of—Roman idea of the state, 930.
training in—Unsought good, 928.
Laborer emancipated by machinery—Iron and human muscle, 532.
Language, homely, arouses memories—Echo in mountains, 2299.
Law aims at liberty—Jails and honest men, 955.
and love—Stern father, comforting mother, 146.
failure of the—Authority and love, 1244.
helps human force—Harness, 954.
lower, a step towards higher—Hand-writing, 2465.
not religion—Bones not a man, 2256.
obedience to love and to—Kindly nurse, parental order, 2253.
public—Ramparts around city, 1203.
simple, and customs for simple lives—Pea-brush for pea-vines, 850.
unpopular—Gun without powder, 667.
used by Providence—Human management of nature, 2556.
violation of, surely punished—Wounded tree, 190.
Laws of life generally obeyed—Truth-telling and lying, 1037.
nature universally distributed—Nerve-filaments, 1384.
Laziness gets no premiums—Sowing and gathering, 504.
Learning God's nature—Sacrifice for friend, 1790.
sudden—Superficial gilding, 2434.
Lenten intermission of sin—Truce with enemy, 1410.
Liberty in religious thinking — Matters civic, 2225.
needs means of activity—Steam and engine, 963.
not dangerous—Learning and intelligence, 960.
obedience to law—Factory-operative, 78.
of amusements, American and European —Discordant, 1000.
Liberty, vital force of—Planted seed, 965.
Lies backed by a truth—Blade and handle, 718.
cannot face truth—Burrow; veil; pretend to be truth, 825.
little, dangerous—Emery destroys surface, 717.
told to children—Thick as cloves in a ham, 20.
Life—An art; a trade; a profession, 927.
active, liable to errors—Full bucket spills, 404.
a march—Unsettled pilgrims, 549.
an education—University, 1466.
complexity of—Melody and harmony, 382.
effects of, on the soul—Motion affecting universe, 357.
fruitful—Tree dropping ripe apples, 1530.
imperfection of—Badly played Beethoven Symphony, 457.
inactive, low grade of—Savage, a leaf on a stream, 551.
increases vision—Payson on deathbed, 1694.
inspires life—Revivals of religion, 891.
in this world unfinished—Ungathered watch-parts, 2477.
inward, the—Watch-spring, 1066.
joy of the new—Sunshine after cloud-shadow, 1600.
knowledge of evil — Volcano crater, 1366.
lower, enriched by higher — Broad-leaved plants, 1697.
unsatisfying—Plate not food, 1699.
need of another—Petty robberies by trouble, 350.
of man associated with nature—Old trees, 2578.
on too low a plane—Houses wrecked in river-floods, 685.
outward and inward—Medieval Jew, 1286.
soul, hidden—Cryptic knowledge in books, 1069.
the good, the bad—Beautiful edifice, burned districts in Charleston, 83.
time for kind words—Flowers on coffin, 805.
transitoriness of—Summer and autumn foliage gone, 501.
Life under difficulties—Voyage in half-built ship, 2474.
upper and lower—Lombardy poplar, 1680.
with and without religion—Fertile land in winter and spring, 1442.
Light, inward and outward—Sacred lamp in temple, 1712.

Lincoln's death, effect on government—Pyramid, 982.
name—On roll of immortals, 983.
Literature, humanization of—English and French writings, 2456.
sensual school of—Mephitic bubbles from mud, 2452.
Live, learning to—New machinery, 1623.
Living aright, difficult—Lighted torch in wind, 839.
a feat of balancing—Cable-walker over Niagara, 540.
beyond malice—Mob attacking wrong house, 660.
complexity of—Organ-playing, 1689.
soul's material for enduring work—Spiritual labor immortal, 535.
Long-suffering—Castle, joy within, storm without, 694.
Looks remembered—Heat lightning at evening, 1234.
Lord's Prayer crystallization of other prayers—Brightest gem of devotion, 1933.
Losing and finding—God's harvesting gleans all losses for us, 352.
Losses, acceptance of—Heroes of adversity, 640.
earthly, insignificant—Mr. Astor's pocket picked, 708.
material and spiritual—Soul-bankruptcy, 703.
profitable—Smelting of quicksilver ore, 707.
Lost cares precious—Children departed, 260.
and found—Abyss and safety, 1470.
souls—Lost sheep, 1562.
Love above all—Seraph winged by Faith and Hope, 1800.
and hatred—Rainbow and storm-cloud, 1780.
justice—Grateful beneficiary and hired servant, 2252.
beareth all things—Traveler in storm, 829.
believeth all things—Cavour and new diplomacy, 1771.
chastening for cure—Surgery, 144.
Divine, in the soul—Tide filling bay, 1748.
enthusiasm of—Dog; St. Paul, 1789.
falling in—Holy Spirit and new birth, 1299.
God AND neighbor—AND, inseparable rivet, 1468.
grows with years—Development of seasons, 108.
in God, productive—The summer sun, 1199.
Love, in heart to abound — Small flame blown out; large, increased, 1642.
justice—Mother punishing child, 1208.
Saviour and in Paul—Atmosphere, new inspiration, 1774.
key to God's will—Opening lock, examples of, 1777.
law of, smitten by Christ to gush for poor—Man, not institutions, 1798.
lightens labor—Hospital work for pay and for son, 135.
measured only by love—Worth of a month's work, 115.
not to be occasional—Arrow at special target, 1775.
of enemies—Spring and frozen ground—1772.
God to man prophecy of grandeur—Stalk, leaf, blossom, 2487.
omitted—Band playing cymbals only, 1795.
persistence of—Faithless husband, faithful wife, 1788.
power of—Sword and wreath, 1148.
primal source of—Parental instinct, 136.
punitive and healing—Sinai and Calvary, 140.
seeks the low—Teacher cares for the dull, 1770.
spontaneous — Sun coloring objects, 1794.
supreme—Cathedral tower and spire, 1766.
teaches immortality — Mother, wife, child, etc., 315.
temporal, is temporary — Fresco in water-colors, 175.
the atmosphere of growth—Sun's heat and light, 1604.
the one thing needful—Mainspring of watch, 1791.
to be manifested—Alabaster box broken, 805.
tokens—The white stone, 353.
transforming selfishness—Maiden become mother, 1602.
unselfish, for Christ—Child for parent, 1784.
Lovers, true—Concordant parts of music, 101.
Love's anger—Thunder of summer shower, 145.
Loving kindness—Inexhaustible water-spring, 1793.
necessity of — Heathen idolatry, 1787.
Luminous hours after darkness—Frontier preacher; city missionary; workers for world, Christ, 1763.

Malign feelings cured by opposites—Anger and good-nature, 949.
Man, a "ruined"—Property not vital possessions, 702.
building, a slow process—Construction of house, 2478.
capacity of, for growth—Here in pots, other life freely, 2492.
chaotic incompleteness of—Building an organ, 2486.
grandeur of—Surpassing greatness of sculptor making image of man, 72.
hater, no God-lover—Serpent in soul, 1796.
in God's likeness—Candle-flame and sun, 1114.
is mind—The body his tool-chest, 506.
judged by general aim—Generous comradeship in evil, 1033.
measured by goodness—Animals by special superiorities: swine; oxen; dogs, 71.
needs God—Branch and vine, 1017.
perfecting slowly—Baking bread for hungry child, 2460.
possibilities of—Timber in acorn, 2430.
susceptible of cultivation—Fruits and flowers, 75.
the real—Corn: stalk, husks, kernel, 696.
views of, human and divine—Caterpillars; spark of eternal life, 2527.
voluntarily advancing with creation—Spreads sail to help current, 2542.
Manhood, beautified by love—Earth's atmosphere, 1485.
ideal, complicated—Babbage's calculating machine, 80.
of—Not cathedral but elm, 1042.
the beauty of man—Greek statues, 79.
true, strong while suffering—Stoic and Christian, 87.
Manners often superficial—Color and shell of dead thing, 848.
Man's access to God—As on angel's wings, 1142.
complexity of nature—Cathedral organ, 381.
cruelty—Surpassing that of animals, 82.
higher nature unfruitful—Mont Blanc, 1650.
ignorance, God's providence—Napoleon and his marshals, 2033.
ineptness—The pickets and the gate, 541.
need measure of God's love—Physician for the sick, 1212.
perfection by growth, the idea of creation—Puppet made perfect originally, 76.
variability—Unlike seed-growth, 74.
Man's varied aspects—Tree, to the lumberman, poet, botanist, etc., 77.
Manufacturing deceit, robbery—Baron; pirate; king, 1011.
Many-sided temptations—Whole armor of God, 1691.
Market and church—Wall Street and Trinity, 539.
Marriage in discord—A sulphurous match, 104.
of counterparts—Isaac and Rebekah, 116.
permanent, according to Jesus—School of life, 123.
for this world, not the other—Flower calyx and seed, 125.
Marriages, early and late—Twining vines, iron columns, 111.
uncertainty in—Lottery, 118.
Material improvements Christian—Wheelbarrow, wagon, 2466.
Meanness repulsive—Toad, horned snake, 942.
Meditation, empty—Mill without grist, 386.
Meek to inherit earth—Dove among hawks, 1773.
Meekness, benevolent bearing of evil—Poisoned darts of malice, 1752.
coming triumph of—Advance of spring and summer, 1779.
harmonized power and peace—Fountains of influence, 1100.
not mere unprovokableness—No discord from slack string, 1751.
selfish endurance—Politician, merchant, 1752.
positive patience under provocation—Pelting storm, 816.
quiet power of—Lofty mountain; Christ, 1753.
Men need other men—Many sticks for a fire, 876.
put forth individual nature—Trees, 2274.
ready to be helped—After battle of Solferino, 2480.
Mercy attribute of Divinity—Nourishment and cordial for helpless, 1101.
not surly—Threatening dog, 823.
Merry-maker and his soul—Fiddling shipmaster and wreck, 1406.
Mind force and muscle-force—Jacob and Esau, 370.
growth of, transitory—Bud, blossom, fading, 380.
hunger—Yankee driver's curiosity, 369.
ownership—Enjoyment of others' gardens, 2552.
servants, insubordinate—Unfaithful confidential clerks, 466.

Mind should dominate—Bodily distemperature under pain, 364.
temperaments of—Body, sensitive or tough, 827.
work at night—Lamp fed by student's marrow, 392.
Minister as paid official—Bank teller, 2309.
careless behind barreled pulpit—Country horse at hitching-post, 2297.
hunting a position—Hen finding roosting-place, 2307.
instinct of, to love men—Artist; mechanic; drunkard; glutton; angler, 2281.
must know man—Surgeon, not instrument-maker, 2282.
not preaching all he believes—Hospital diet discriminated, 2344.
the best, the most helpful—Best fisherman, most fish, 2315.
study of human nature by—Lawyer; merchant; politician; florist, 2283.
the young, amidst praise—Inflammable garments in fire, 2306.
unthinking—Hen in a barn-yard, 2293.
Ministry, sympathy for men indispensable in—Marrow, 2353.
Miracles for early education — Child's walking-stool, 2142.
appear and pass quietly — Floating cloud, 1917.
caused belief in the invisible—Locomotive engine, 1904.
now unnecessary—Lighted candle in daytime, 1905.
of New Testament rejected—Throwing away the wheat, 1916.
supplemental—Donkey engine to marine engine, 1903.
treatment of—Supernatural in Shakespeare, 1917.
Mirth—Oil better than emery, 481.
Misfits in life—Trees transplanted in spring, 579.
Missions, city, and churches — Steam-yachts and warships, 2093.
foreign, have best results at home—Old-fashioned kicking musket, 2093.
through commerce—Letters from mail-carrier, 2094.
Mistakes sharpen men—Grindstone, 399.
with activity—Life with steam hissing, 404.
Moderation in work and play—Lamps with quadruple wicks, 201.
Modern increase of fine character—Harvests in Illinois, 2529.
religious influence—Ohio river overflow, 2177.
Money crazes more than religion—Hardening of the heart, softening of the brain, 559.
deviously gotten—Every dollar a lens, 568.
getters, emptiness of—Bell-towers without bells, 577.
getting, damages of—Generosity calked up, magnanimity cut down, 576.
lovers—Athenians worshiping golden idol, 607.
makers—Philadelphia mint, 606.
not the man—Warrior's sword, 1621.
unused — Reservoir become stagnant frog-pond, 595.
worshiping — Description of money-makers, 608.
Moods, exalted, above care—No dust on eagle's wings, 1701.
pro or *con*—Tide favorable or opposite, 422.
Moral activity needed for vitality—Use of muscle, 1606.
character, beauty of—Music in melody, harmony, symphony, 1735.
danger unheeded — Ship's magazine, 1409.
depravity and physical beauty—Fine house, bad inmate, 460.
deterioration—Shabby-growing raiment, 722.
disability—Prayers of struggling drunkards, 1825.
element, superiority of—Aaron Burr and George Washington, 463.
excellence means labor — Science of music, 1649.
impulse commuted to intellectual idea—Grapes to wine, 1151.
intuition—Perceptions in music, 454.
judgment important—Thermometer; barometer, 1412.
judgments, personal equation in—Astronomer, 454.
life needs love—Plants and climate, 1769.
measurements individual—Feeble and healthy rose, 455.
purpose, lack of—Leaves before the wind, 1020.
sense, intuitive and taught—Ulysses, Sparta, 459.
sentiments strengthened by basilar elements—Foundation-colors in painting, 475.
sensibility discovers sinfulness—Plowed soil and malaria, 1652.
training imperfect—Counting of money, 449.
truth, earth-view of—Mole and hyacinth, 464.

Morality a beginning—Wheat in the grass, 1024.
and piety—Magnolia stem and blossom, 1474.
better than nothing—Rags and nakedness, 1028.
conceit in—Convicting a fool of ignorance, 1543.
but partial—Root, stem, blossoms without fruit, 1026.
human and divine—Nebuchadnezzar, 1156.
incomplete character—Fair marksman; short anchor; almost a portrait, 1025.
mere—Clean corked empty bottle, 1030.
moderate—Alloyed gold, 1036.
necessary to spirituality—Fuel and flame, 1019.
negative—Farm without crops; knitting machine, 1482.
not enough—Foundation of house, 1022.
root of religion—Cut flowers and plants, 1035.
selfish—Literary epicure, 1032.
weak, worthless—Mushrooms and timber, 1040.
without spirituality—Portrait without head, 1021.
Morals at home and abroad—New York and Paris, 847.
Mosaic legal details—Cutting the beard; blue and butternut, 1894.
training—Cockroach in the food, 1895.
Mother, prophetic love of—Sees orator in speechless baby, 6.
memory of—Reverence for woman, 89.
author's, dancing—Natural gifts to be consecrated, 94.
the typical—The Madonna, 151.
to lead child in the new birth—Natural birth, 150.
Motherhood, divine slavery of—Mrs. Browning, 133.
forecastings—Ripples of the sea on undiscovered shore, 129.
nobility of—No artist-work to be compared, 130.
transforming frivolity to joy—Dew upon flowers, 132.
Mother's ideal and the real outcome—Dandelion, 134.
heart—A well that never dries, 147.
influence remains—Unfading patterns woven, 139.
memory never lost—Morning star of goodness, 152.
Motive in conduct, grades of—Swimming, walking, flying, 458.
of action, self-portraiture—Sculptor's chisel, 432.
Mountains curative—Description, 2563.
Mourning for death—No crape for blossoms fallen, presaging fruit, 257.
under sorrow and trouble—Wailing of tuned piano, 632.
Movement upward of the ages—March of creation, 2542.
Municipal prosperity and condition of poor—Rich, cream; poor, skim-milk, 1013.
Mystery of life cleared—Mt. Pleasant thunderstorm, 2037.

Nagging—Darwinian development, not claws but tongue, 783.
Name, a good—Living plant, not in herbarium, 901.
value of—President Lincoln's way, 902.
associations—Jesus and Mary after resurrection, 1936.
Names, significance of ancient—Naomi, Mara, 1896.
Nation and the States—Banyan tree, 980.
National ailments—Divers diseases, 986.
Native gifts not measure-standard—Twelve disciples and John, 1738.
qualities to be used—Landscape gardening, 1651.
Natural law and God—Man's body and mind, 2555.
Nature better than books about it—Mother's breast, 2548.
God in—The great cathedrals and Peekskill hill, 2568.
illustrations from—Most useful class, 2547.
interpreted only materially—Beethoven's symphonies but noise, 2574.
overpowering grace—Grafts overgrown by tree, 1519.
read superficially—Milton's daughter reading Greek, 2550.
revealing God—Painting by author's mother, 2565.
Nature's balm—Jesus longing for the wilderness, 2585.
forgiveness, limited—Repentance and diet for stomach, 189.
remedial force—Comfort in Christian faith, 2034.
variety—Church harmony means concord not unison, 2164.
wealth to be found out—Discovery of quinine, 2562.
Natures, disproportionate—Unbalanced floating battery, 471.
luminous—Unclouded sun, 1049.
variable—Clouds and sunshine, 1049.
Negative goodness—St. Joseph, 870.

Negro dependent, Indian independent—Vine and bamboo, 2518.
not to be made full man but by growth—Not clay and potter, 2519.
Neglect, responsibility of—The shipmaster, 729.
Nerves, torpid, give small enjoyment—Deadness of tow, vibration of rope, 444.
"Nevertheless, afterwards" — Golden door, 263.
New aspects of truth unsettling—Malaria from new ground, 2349.
light from single stars—Star of Bethlehem, 2355.
thought wasteful—Plow in field, 2240.
thoughts not to be preached hastily—Cider, 2343.
truth from single men—John Baptist; Luther; Tyndale; Wesley, 2355.
to be separated from error—Gold ore, 2350.
Newspaper—The pocket-world, 2453.
carries morality—Arteries for blood, 2454.
New Testament—Blossoms from the Old Testament, 1228.
hand-book of religion—Principles of agriculture, 1915.
miracles of, rejecting—Dropping wheat, eating chaff, 1916.
silences of, impressive — Summit of White Mountains, 1918.
spirituality supreme element of—Windows finer than furniture, 1914.
No—Shield; sword, 1376.
Non-fulfillment not violation of law—Pomology and destruction, 1636.
Nobility compels admiration—Bell must ring when struck, 867.
recognized, not made, by outward honors—Knighthood, 477.
Nothing for nothing—Studying mathematics, 516.
Novels—Whip-syllabub, 2445.

Obedience to law gives power—Uses of electricity, 1444.
Obstacles to higher life—Rowing upstream, 1692.
Obstructions to truth—Voltaire, 1974.
Old age, a lovely—Close of stormy summer day, 287.
approach of—Coming of autumn and winter, 283.
beautiful—October, 284.
early sweetness soured in—Wine; vinegar, 275.
good life completed in—Mansion built and occupied, 276.
Old age, hope in—Breezes from other world over sea of death, 273.
hope of heaven in—Moses on Nebo, 282.
losses of—Tree disbranched, 279.
maturity in, has used life well—Aster, 277.
obscuration of faculties in — Lyman Beecher, 280.
scheme of life completed in—Close of symphony, 285.
standards of life degenerated in—Worn-out fruit-tree, 281.
steady character in—Glow of fire after early flaming, 275.
still time for work—Industrial rivers, full to ocean, 278.
weakness of—Caged eagle, 274.
Old letter, new spirit—Chicken without egg-shell, 1884.
Old Testament indispensable—Early English history, 1877.
judged by the New—Joshua's severities, 1896.
laws of—Modern police court, 1893.
literature of—Valleys among mountains, 1878.
much of, outworn but precious—Family cradle, 1882.
not exhausted—Flowers and grapes yet growing, 1879.
rejection of—Throwing away gold-ore, 1890.
truthfulness of — Genuine child-biography, 1880.
Opportunity for doing good—Furrows for seed, 1520.
Orator avoids involved sentences—Switch with the leaves on, 2298.
moving men's souls—Musician playing great organ, 2290.
or reader—Organist extemporizing or rendering others' music, 2288.
voice of—Rooster; bull; crow; dog, 2294.
Ordination by nature—Four hundred thousand trumpets no good, 2277.
Organ church-music and congregation—Flood of water and boats, 2060.
Organized charity—Grinding flour at mill instead of at home, 2403.
danger of—Doing good by machinery omits personality, 2404.
Origin of evil—A cob without corn, 2199.
with God—Labor-pains, 1127.
Original righteousness, man without — Without original anything, 2215.
Orthodoxy and heterodoxy in religion—In medicine, 2224.
Unitarian Sunday-schools — Railway wreck, 2147.

Other-world thinking—Author's experience of exalted conditions, 2327.
Outdoor life for health—Dr. Sun and Dr. Cloud, 197.
Outside rough, inside sweet—Chestnut in burr, 448.
Owning of offences—Frank confession disarming, 829.

Pain, by Divine intention—Nerve sensibility, 213.
kindness of—Surgeon setting broken limb, 653.
physical, a moral lesson—Effects of poison, intoxication, etc., 191.
teaching of—The stake; the gout, etc., 215.
Painful forethought—Making future chilly storm-ground, 2005.
Paper money in war and peace—Medicine, not food; crutches, 1005.
Parable and fable as teachers—Mother's fairy stories, 28.
Parables of Jesus—Not closet poems but creatures of life, 1926.
often cryptic—Lobes of a seed, 2448.
without orderly sequence—Pearls cast into jewel-case, 1927.
Parentage, a goodly—A safe nest, 131.
perplexities of — Navigating through Hell-gate, 143.
revelations of—Man, not a parent, an unread book, 153.
Parental instinct in men and animals—Primal source of love, 136.
obligation to have sound body—Temple or hut for the children, 137.
Parents and erring children—The Divine Fatherhood, 148.
Parents' task to train, not think evil—Children born of the dust, and dirt sticks; not Neros and Catalines, but to be drilled, 142.
Passions, the—Dynamite tubes for blasting, 425.
folly of indulgence in—Gypsies in fine house, 1398.
of lust—Volcanic fires, 426.
power of—Tides; fire; storm, 1358.
purified—Miasmatic marsh-lights, 1075.
reformation of, disturbing—Gadarene swine, 1564.
to be avoided—Wild beasts in dark recesses, 1361.
Past and future—Grave-stone and sculptor's clay, 1568.
not to rule present—Ancient and modern plows, 2528.
the, still exists—Courses of masonry, 65.
Past victory over the—No longer stumbling at dead things, 1605.
Patience, in obedience—Results of pruning, 1621.
is self-control—Reining in a steed, 420.
of God with human development—Plant-growth, 2484.
the dull—Crocodile and mosquitoes, 421.
trouble the time for—Impending bankruptcy, 558.
with incompleteness — Awaiting ripe apples, 1678.
Patriarchs, the, times of—View from Mt. Washington, 1892.
Patriotic, bodily devotion noble — The body a living sacrifice, 192.
Patriotism concentrated and diffused—Pillar of fire, daylight, 978.
of Jews—Internal fires of earth, 976.
Paul, egoism of—*I's* thick as spears in battle, 1946.
Paul's "know nothing but Christ crucified"—Declaration of Independence, 2342.
law of spirit and members—Darwinism, 2235.
Peace and righteousness — Concordant sounds in symphony, 1747.
begets peace—Calmness to nurse nervousness, 818.
begins in confusion—Alpine avalanches bring summer, 2382.
delight of, after war—Description, 2520.
God's dwelling—Cyclone center, 1148.
of God—Bay filled with the tide, 1765.
serene joy of activity—Peacemakers children of God, 1102.
slow growth of Christ's—Rome gone, but war remains, 2463.
Peaceful spirit, the—Scott's "Lady of the Lake"; Mercury's shoes, 813.
Penitence, real, a sure possession—First oratorical inspiration, 1640.
People like priest—Sleepy in church, 2285.
sources of strength—Tree growing tough wood, 962.
the rising power—Kings gone on pilgrimage, 2525.
Perception trained — Stock exchange; mother at party, 366.
Perseverance in self-cleansing—Rat-hole stopped, 1541.
in well-doing—Tree with buds, blossoms, and ripened fruit, 1603.
to the end—Ascending dome of St. Peter's, 174.
Persistence, lack of spiritual—Pendulum, 1760.
of deeds done—Early forgeries, 1420.

Persecution for righteousness—Invisible realm of joy, 659.
sours some men—Frost sweetens nuts, autumn fruit, 670.
truth spread by—Smiting thistle and barley, 644.
Personal power—Fire, 862.
Saviour, a—World gives poetry to poet, 1264.
Personality in associations — Father's "Hem!" reassuring frightened child, 23.
power of—Wine of being, 868.
Petty sins destroy character—Moth in garment, 715.
Pharisees, sacred heats of—Rash upon the skin, 758.
Phases of Christian love—Mother's doing for child, 1683.
Philippians, Epistle to—Dying voice of Paul, 1946.
Phrases of consolation lose meaning—Hard-worn road, 247.
Phrasing, power of good—Ubiquity of a proverb, 2443.
Piety in unlikely conditions—Flower in rock-cleft, 2143.
may be partial—Furnace and registers, 1472.
professional—Smell of odorous handicrafts, 1527.
working—Mill-brook, 1506.
Plans destroyed—Threads broken in loom, 639.
Pleasure must make man feel better, not worse—Bath, 200.
of doing good—Mean man enjoys saving a life, 2394.
simple, the best—Dew and rains *versus* storms, 498.
Pleasures, lower destroy higher — Examples, 1393.
Poesy immortal—Homer; Old Testament; hymn-writers, 2451.
Poetic inspiration — Not exhausted in Shakespeare, 2546.
Poor-relief to stimulate not enervate—English almshouses, 2399.
Popular discernment of truth—Bolter of grain, 2225.
intelligence — Sap rising in spring, 2502.
refinement—Blossoms on great tulip-trees, 2494.
unrest, regulation of—Law in ocean's storm or calm, 2531.
Political elasticity, American—Thoroughbred horse, 989.
Position does not make the man—Apple-blossoms and fruit, 49.
Postponement of the new life—Withered rose for friend, 1446.
Poverty, an evil, unless voluntary for a purpose—Moravian missionary, 701.
primary cause of—Moral and industrial avoirdupois, 704.
sainthood in — Sheaves gathered by angels, 693.
wealth in—Prodigality in abundance, 642.
Power, earthly and heavenly in reform—Scientists and moon on tides, 1325.
Powers, lower, in higher life—Engine in the basement, 368.
Praise, earthly and heavenly—Experts in concert-audience, 1092.
human not Divine need—Joyous children, not parasites, 2059.
lightens trouble—Psalms of David, 242.
love of, for noble things—Top of head, not bottom, 898.
songs utterance of inward joy—Author's child-instinct, 2058.
Prayer and self-help—Driving fiery horses, 1827.
watching — Divine and human power, 1829.
aspiration of, Godward — Kindling wood-fire, 1805.
communion with God—Sunning one's spirit, 1801.
delayed answer to—Christ and Syro-Phenician woman, 1820.
for others especially pleasing to God—Children, 1831.
from inward emotion—Wine forcing cork from bottle, 1808.
importunate — Clusters giving wine, 1822.
in emergency—Starving beggar, 1818.
instant in—Not by the clock, 1814.
interprets God through life—Laying train for life to fire, 1809.
liturgical or extempore—Easiest road to heavenly gate, 1812.
measured by quality—Not by the yard, 1813.
not needing formal address—Mailing a letter, 1833.
of duty — Whipped child kissing mother, 1817.
the penitent—Knocks louder than battle-ax at castle, 1826.
wicked—Prodigal son, 1824.
pleases God—Father knows but listens to child, 1802.
resisting answers to prayer—Sick child; sluggard; drunkard, 1828.
silent—Incense, 1807.
spiritual not material—Father cheating child with sled, 1810.

Prayer spontaneous rather than dutiful—Son to father, 1816.
the Lord's, demands affection not awe—Lifts up not breaks down, 1804.
under pressure—Son asking money for debt, 1819.
universal—Struggles of bad men against vice, 1823.
varied elements of—Orchestra, 1806.
without ceasing—Education of tendency in taste, etc., 1815.
Prayerful thoughts but weak — Broken winged bird, 2006.
Prayer-meeting disclosures not all—Handful of sea-sand; cup of water, 2118.
gathering to sit close—Sociable crowd at end, 2114.
insincere rejoicings in—Miser raising flag on Independence Day, 2117.
people not to be scattered—Kindlings gathered for fire, 2121.
praying at, to be natural—Variety enriches, 2119.
related experiences to be the best—Gold not dross, 2120.
speaking in, not to be forced—Home-silences, 2115.
thinkers who do not speak in—Ripe grain unsown, 2116.
to be warm—Negro and stiff white meeting, 1811.
woman to pray in—Natural priestess, 2122.
Prayers, short—Brief stellar observation, 1813.
without thought useless—Multiplication table, 1803.
Preacher a talker—Rain-clouds to make crops, 2289.
in old-fashioned pulpit—Candle in candlestick, 2296.
must be himself, not imitation—Song-sparrow and eagle, 2275.
neglecting public sins—Apostle lecturing on medicine, without cures, 2345.
personality in the — Mathematics or moral truth, 2272.
power of a true—Spark kindling prairie-fire, 2287.
real, a genius in moral ideas—Poet; inventor, 2274.
the true—God's mint, 2271.
Preachers all things to all—Famous woman and infant-class, 2284.
cold-hearted—Calling-off letters of musical score, 2273.
commonplace—Exchange brokers, 2271.
from other denominations—Fruit hanging over wall, 2163.
Preaching adapted to audience—Bait to fish, 2311.
and practice—Teacher may be wrong, doctrine right, 2308.
public spirit—Dilapidated village, 969.
Christ individually—Sun and all flowers, 1292.
discrimination in—Remedy and patient, 2329.
dull, hides the truth—Window-light obscured by cob-webs, 2304.
everyday lay—Artillery, short sword, 864.
exclusive—Hospital luxuries instead of medicine, 2324.
God's fatherhood, man's brotherhood, includes all — Inexhaustible fairy purse, 2352.
individual—Bunch of needles blunt; one, sharp, 2335.
is emotion and intellect—Bow and arrow, 2266.
logical, to the imaginative—Reducing clouds to triangles, 2325.
must be apt for hearers—Spurs for the mule, 2328.
suit its time—Almanacs, 2268.
not practically applied—Water-bucket out of reach, 2331.
theology — Using, not forging, sword of the Lord, 2354.
of Christ familiar and timely — Examples, 2341.
should include all elements of human nature—Great organ, 2310.
tested by effects—Farmer and harvest, 1513.
theological and practical—Dr. C. G. Finney and D. L. Moody, 2305.
through love and fear—Animals trained not goaded, 2251.
to please—Stimulating drinks, 2291.
variety in—Sun shines on all alike, 2316.
without imagination — Shutting out window-light, 2314.
eternal life beautiful but futile—Moon and harvest, 2357.
solid thought—Fire of shavings, 2330.
Preferring one another — Motherhood ideal, 1783.
Preparation to meet eminent people—Death, appearing before God, 292.
Present and future—Hind-sight and foresight, 1682.
—Orchestra in Bedlam, and concordant, 2507.
sorrow future joy—Pattern woven in loom of God, 225.

Priesthood, value and peril of—Popular elevation; class privilege, 2171.
Pride, men of—Useless leaky hulls, 759.
softened by love — Fertile lava-soil, 1719.
Principles follow rules — Child-training, 1630.
Process and product unlike—Dye-vats and silks, 1641.
Prodigality of God—World-forces decay to make better soil, 2241.
Profanity, harm of—Rasps that wear off the skin, 946.
Progress by generations—Clouds, rain, harvests, food, 2462.
of individual and of race—Earth's revolution and orbital motion, 2458.
upward, of humanity—Rising of the tides, 2504.
Promises of God as laws of nature—Stars; sun, 2031.
earnest—Proffered hospitality, 1211.
fail lacking conditions—Promises to children, 1703.
neglected—Hundred-pound note, 1209.
sincere—No under-tow, 1210.
to be earned—Child and knife; harvest, 2030.
Proneness to evil—Cat up a tree; reversed for men, 1394.
Property, intangible—Enjoyment of nature, 2553.
not circulated—Generates miasma and disease, 596.
manhood—Failing in business, 641.
Prosperity and adversity—Wax and rock; sun and frost, 627.
obscuring vision—Summer foliage, winter view, 620.
other men's—Giving to beggars optional, 705.
perils of—Vines girdling a tree, 611.
Prophecy of good time coming—Hickory-nut germinating, 2468.
Prophet and poet—Birds singing from trees and in air, 1053.
Prophetic visions translated into facts—Aurora in brick and mortar, 1950.
Prophets appealed to imagination—Frescoed wall, 1901.
spontaneity of Hebrew—Water-rock in wilderness, 1907.
Proselyting no advantage—Money from one pocket to another, 2173.
Protestantism, principles of — German, Puritan, Independent, 2156.
Proverbs, nimbleness of — Mosquitoes, 2444.
Providence and natural law—Wool growing, spinning, and weaving, 1166.
Providence, faulty instruments of—England in India; America and Indians, 994.
guidance of—Father steering child's rowing, 1161.
in nature—Weaving of power-loom, 1163.
natural and supernatural—The family, 1167.
problems of—Child's understanding of parent, 1160.
rough handling by—Cooper with barrel, 645.
superficial judgments of—Chestnut burr and nut, 1162.
using natural law—Human management of nature, 2556.
Providences uncompleted—Cactus, 1165.
Puritans made by hardship—Swords of God, 656.
Psalm, the Twenty-third—Brief opening of home-light on winter night, 1908.
—The nightingale of Psalms, 1909.
Psalms of David—Silver arrows, 1910.
Public affairs, corruption in—Worm-eaten ship, 1007.
low standards in—Clock running down, 993.
amusements—American rest; European safety-valves, 999.
conscience deteriorating — Deceit in manufactures, 1011.
life dangerous to young men—Pots-herds back of the pottery, 991.
dulls moral sense—Physical sleep, 992.
opinion—Snowstorm, 873.
spoilsmen—Boils on the body politic, 1009.
Pulpit and pew—Trumpeter and soldier, 2280.
ignoring reforms—Physician neglecting special diseases, 2357.
influences; helpful—World-forces, 2338.
harmful—Worldly pursuits, 2339.
or platform—Mr. Beecher in an English church, 2296.
politics and commerce in the—Isaiah and Jeremiah, 2348.
theme always spiritual truth—Root of the tree, 2340.
Punishment to be actuated by love—Not combativeness with monkey-cap of conscience, 1282.
Purpose, essence of crime—Murder in realm of feeling, 1392.

Quality interior not exterior—Purple or drab; silk or tow, 603.
in virtues—Pictures; cloth, 830.

Quarreling as a preparation for Heaven—Garment, 170.
Quarrels, how to end—Knotted rope, 764.
Quick maturity, quick decay—Lettuce, 1639.

Rahab from harlotry—Pearl from rough oyster, 1948.
Raillery—Discord for modulation to harmony, 948.
Reading, sympathetic moods for—Book of Ruth; In Memoriam, 2450.
with discrimination—Eating the tenderloin, 2449.
Reason—A steed, 1990.
and faith—Turkey walking and flying, 2029.
sentiments—Key-board and organ-pipes, 1342.
Recreation after work—Sharpening tools, 199.
a necessity—Winding up a clock, 207.
neglected—Violin kept at concert pitch, 585.
Refinement, dangers of—Alpine climber, 377.
not to be exclusive—Wall; Sahara, 108.
uses of—Spider-web; silk-worm's web, 849.
Reformation, critical moments for—Swimming for shore, 1414.
difficult—Climbing giddy cliff, 1366.
manifests evil—Obstructions in stream, 1427.
not immediate—Washing off filth, 1421.
Reformers, fanatical, bring up average unfaithfulness—Thunder-storm, 2380.
need not be harsh and bitter—Crocodiles, 2379.
once obscure now illustrious—Anti-slavery agitators, 2366.
should respect prejudices—Physician's rough treatment, 2376.
truth of, makes discord with wrong—Violins, 2368.
Reforms arouse disturbance—Obstruction in stream, 2367.
complained of by evil-doers—The plant, earth and air, 2363.
disregard conventionalities—Man's coat off at a fire, 2370.
disturbances of—Scrubbing for neatness, 2372.
ignored by pulpit—Diseases neglected by physician, 2357.
in politics and commerce—Isaiah and Jeremiah, 2348.
of public evil by church—Devil's fire and fire-engine, 2359.
patience in—House-building, 2362.
Reforms preceded by agitation—Turf plowed up for seed, 2369.
unwisely driven—Dogs excited by stoning, 2378.
Regenerated man will live by Spirit—Tropical climate, 1661.
Regeneration—Outline sketch, 1540.
Rejoicing amid sorrow—Sun bursting through clouds, 266.
in iniquity—Living in sewer, 791.
Religion and church—Knowledge and schoolhouse, 1489.
cheerfulness in—Stars, flowers, birds, 500.
caution in—Falling up a precipice, 1470.
conservatism in—Ice-house, 1500.
demands courtesy—Paul, 1495.
enjoyment of real—Fresh bread and mouldy loaf, 1496.
emergency—Life preservers, 1526.
esthetic—Agriculture by moonlight, 1449.
fervor of, to be regulated—Weeds in rich soil, 1501.
first work of, destroying evil—Clearing for tillage, 1596.
formal, and worldliness—Anchor to windward, 1474.
for time of trouble—Ship's anchor-chain, 1447.
genuine fruits of, acceptable—Pomology and apples, 1485.
getting the start—Art student, 1585.
half-hearted—Valetudinarian, 1492.
human nature without—Overgrown forest, 1441.
merely ceremonial—Cloud without rain, 1532.
not a make-shift—Garment, 1445.
mechanical arrangement—Ticket to heaven; life insurance, 1462.
mysterious—Secret society initiation, 1456.
reason—Eyes and spectacles, 1488.
transient enthusiasm—Brandy to half-drowned man, 1466.
occasional—Church bell in steeple, 1525.
partial—Slack harp-strings, 492.
perennial—Sacrifices of mothers, ministers, good men, 1453.
popular conception of—Tied up with *nots*, 1483.
receiving and giving—Mirror, 1463.
right life—Praying cream and living skim-milk, 1433.
sacred dignity of—Summer as well as winter, 1500.
soul's health—Bodily soundness, 1465.

Religion, theories of—Life-boat for individuals; world-saving, 1443.
true, of heart not head—Paul and Greek culture, 1743.
without love—Hot-house without furnace, 1478.
sympathy is sin—Scribes and Pharisees, 2095.
work for lifetime—Not finding a mine, 1484.
Religious depth relieves trouble—Tide floats shoaled ship, 1529.
despair — Father Champion's prayer-meeting in hell, 1491.
development misjudged—Heathen forsaking idols, 1494.
emotion pernicious if not practical—Bonfire, 1497.
excitement not indecorous—Geometric garden; forest, 1499.
geniuses—Moses and David, Paul and John, 1939.
inquirer needs sympathy—Fire needs air, 1558.
inspiration, evanescence of—Twilight cathedral organ-music, 1104.
intolerance conspicuous—Mud on white clothing, 2148.
life difficult in proportion to fineness—Cabinet-work, 1479.
phraseology—Strong talk only for strong feeling, 1498.
pride — Thick hide of self-conceit, 762.
professions uncertain—Apple-blossoms and apples, 1720.
progress conditioned on movement—Man in boat, 2234.
reverie—Footsteps washed out by tide, 1545.
transient, feeling — Violin with bow hung up, 1487.
Remnants of human life — Wind-blown leaves, 678.
Repeated acts, power of—Snake in spider's web, 1405.
Repentance for outgrown sins—Old craters and new, 1411.
manliness of—Ambushed man beating off enemies, 1565.
not immediate reformation—Washing off filth, 1421.
towards God — Esquimaux seeking tropics, 1566.
Repented sins to be forgotten—Mummies; gravestones, 1567.
Reprobation possible — Destroyed sensibility of nerve, 1423.
Republics—Throned empires, ruling self, 975.
Republics demand popular virtue—Steam-engine needs steam, 973.
South American—Earthquakes and volcanoes, 968.
Repudiation morally more dangerous than war—Serpent; lion, 1006.
suppressed—Measles, 1004.
Reputation and character—Reaping and sowing, 897.
social connections—Vine and trellis, 903.
emptiness of—Shadow, 939.
from everyday life—State chamber and living-room, 904.
without character—Poorly built house, 893.
Resist beginnings of evil—Prairie-fire, 58.
Resolution and performance—Descending mountain, 846.
Rest of God, the—Scared bird returning to nest, 2038.
Restorative power of good—Tree healing its wound, 2567.
Restraint needed by man—Messenger colt, 423.
Resurrection, a type of—Dandelion, 331.
Retribution, physical, inevitable—Scars, maiming, etc., 188.
taught by Christ—Drawing back curtain, 2250.
Retrospect at end of year—Taking account of stock, 1664.
Retrospection to be helpful—Honey not bitterness from flowers, 1758.
Revenge a torment—Dante's Hell, 427.
Revelation, unveiling of things not known—Mother teaching child, 1887.
cannot be undone—Blossom cannot be returned to seed, 2244.
of God requires receptivity — Sun on Sahara and prairie, 1707.
the primitive—Opened by science, 2229.
the rocks—More important than Egyptian excavations, 2230.
Revelations of old, modern commonplace—Baby's bottle and man, 1885.
Reverence for women—Mother; sisters, 89.
Revivals of religion, awaken life—Robin on eggs, 1551.
grades of desirability in—Clothing, 2129.
natural—Business boom, 871.
sweep away worldly obstructions—Freshet in the soul, 2132.
working for, proper—Crops; civilization; arithmetic, etc., 2127.
Rich fool, the—Men's naming, and God's, 615.
making haste to be, criminal—Law of equivalence, 609.

Rich, selfish, men — Unfaithful army nurses, 605.
Riches and religion—National development proportioned to national wealth, 599.
interior—Pearls and diamonds, 1074.
inward and outward — Pauper and prince, 695.
Right unconscious rebuke of wrong—Examples, 825.
and wrong variable — Assassin's and surgeon's knife, 1039.
Righteousness, a natural law—Health and hospital, 1473.
importunate longing for—Hunger and thirst, 1103.
physical and social, not spirituality—House without roof, 1027.
thrives—Trees along Hudson River, 1514.
Rights, personal, for giving away—Courtesy in the home, 924.
Ritual not vital—Trellis for grape-vine, 2053.
observances respected not obligatory—Levitical eatings, etc., 2139.
Roman Catholic Church and the Sects—Broom-handle and broom-splints, 2146.
Romans, Epistle to the—St. Peter's at Rome, 1942.
VII chapter imprisoning conscience—Leaf in eddy, 1941.
VII and VIII — Mountain stream, meadow brook, 1940.
—Overture to Wagner's Tannhæuser, 1943.
VIII, close of—Dome of St. Peter's, 1942.
Romantic love, "at sight"—Spark from a flint, 114.
beginning of, beautiful—Flowering blossom and fragrance, 99.
growth of—May, June, July, August, 100.
higher life in—Bud in sunshine starts the root, 103.
in brief attachments — Hyacinth, 107.
must rise above passion—Bird's nests built in the grass, cut down, 105.
needs nourishment—Unfed, starves, 114.
without God—Lamp without oil, 106.
Rudeness, good-natured — Newfoundland dog, 753.
Rule—A mould, 952.
Rules teach principles—Walking-chairs for babies, 953.
Russian despotism to be reconstructed—Plowing of an old field, 2517.
Ruth, the Book of—Vibration of a bell; peace after war, 1900.
story of—A pearl, 1899.

Sabbath—Pearl among days, 2040.
for workingmen—Fish coming up to breathe, 2041.
laws to vary with community—City and country, 2045.
luminous leader of civilization—Pillar of fire, 2049.
made for man—Man's beast to be ridden, 2047.
means "rest"—Continuity of effort limited for success, 2039.
necessary labors on — Railroads, 2047.
needed by poor—Warm house one blanket, cold house three, 2042.
of Puritanism—Author's boyhood experience, 2043.
rest of, worship—Poor man's garret, fields, or church, 2044.
saloons to be closed—On election-day; in school vicinity, 2046.
sweetest day — Breast of the whole week, 2048.
vitality of the—Other Mosaic institutions gone, 2049.
Sacrifice, joy of—Mother with sick child; father in Indian raid, 7.
Saloon-keepers to be held responsible—Ox in Mosaic law, 2365.
Salutations, ancient and modern — Examples, 808.
Salvation and salvableness—Conversion without change, 1454.
in Christ's name alone—Collins's axes, 1476.
never shown as impossible—Slamming door in face, 2322.
simplicity of—Life-boat, 1549.
to be wrought out—Artist and picture, 1589.
Satan, fishing line of—Evil for the sake of good, 562.
medieval conception of—Sooty monster, 1231.
Saviour, a personal—World gives poetry to the poet, 1264.
Saxon tongue in self-description—Arrow to mark, 789.
Scandal—Venomed arrow, 796.
Scenery to be viewed receptively—Daguerreotype plate, 2551.
Sceptic may be dropping old for better new—Dead leaves and fresh growth, 1983.

Scepticism good and bad — Plus and minus, 1982.
dogmatism poor remedy for—Put eyes out for ophthalmia, 1975.
of to-day—Commercial, political, religious, 564.
Scholastic prejudice rejecting truth—Rabbis and Jesus, 2433.
School, common, associations permanent—Tree-branches and root, 2420.
comradeship teaches sympathy—Author and old schoolmate, 2421.
democracy of—Plow leveling corn-ridges, 2422.
of Christ—School of Raphael, 1722.
Science and sentiment—Walking and flying, 2038.
discovering truth—Picking lock and unpacking trunk, 2538.
Scientific truth in Christian—Whatsoever things are true, 2465.
refused—Man in dungeon, 2231.
without gospel—Sailing on iceberg, 2231.
Seclusion not religion—Sponges and oysters, 547.
Secretiveness—Wall for defence; veil for shelter, 1386.
Sects, divisions of God's army—Cavalry, infantry, artillery, 2151.
efficiency of — Splints of broom for sweeping, 2146.
for specific variation in generic unity—Households, 2161.
misjudging each other—Statue of man and lion, 2149.
mutual respect of rights—Stealing sheep from pastures, 2162.
variety of—All flowers children of Sun, 2152.
Seeking good not evil—Doves, buzzards, 941.
Self, selling one's—Harp without strings, 614.
Self-absorption—Goose on a spit, 398.
consciousness — Tape-measure; safe-lock, 763.
bad in good deeds—Dyspepsia, 859.
deception in Christian hope unlikely—Loving a woman; enjoying a peach, 1601.
description, Saxon words in—Arrow to mark, 789.
education invariable—Man not bucket pumped full, 2421.
examination advisable—Grain worth straw and husk, 1471.
true — Copying Raphael's Transfiguration, 1665.
unpleasant—Pulling down hat, 400.
Self-government not from over-government—Severe parents, 2427.
gratulation on old religious experience—Mean man's generosity, 2126.
immured—Italian story, woman built in wall, 615.
judgment through others—Hedgehog, 905.
uncertain—Buoy, 906.
knowledge—Merchant's account-books, 1436.
as to tendency—Anchored, sailing, or drifting, 1666.
measurement upwards—The poet, 2440.
portraiture by motives — Sculptor's chisel, 432.
recognition—Portrait of an angel, 433.
revelation—Painting one's own portrait, 401.
righteousness sign of low attainment—Learning to write, 1628.
Selfish aspirations — Rising to ice-clad heights, 851.
man solitary—At death his own mourner, 2383.
service—Ants caressing flowers, 574.
superiority—Spinning silk to embroider own life, 1736.
Selfishness and love in conflict—Whirlwind, 1786.
Sensibility to the Divine—The aspen-tree, 1984.
Sensitiveness—Thin-skinned and thick-skinned, 777.
to injury—Tinder in certain faculties, 816.
Sentiment undervalued by sordid sense—Birds and farmer, 406.
value of—Perfume of Magdalen's vase, 1068.
without ethics—Narrow ship, widespread sails, 1450.
Serenity, in consciousness of God—Child and mother, 1537.
Service, lowly—Washing of feet, 1768.
Sermon on the Mount—development of future from past—Wheat from old straw, 2228.
best of Old Test. truths—Mount of vision towards promised land of Spirit, 1932.
loftiness of—Keyed to high pitch, 1928.
not original—New sprout from old stock, 1929.
opening of — Bell chimes, Antwerp cathedral, 1930.
Sermons, brilliant—Rockets, 2292.
failures in—Shot missing its aim, 2323.
for certain conditions—Medical prescription, 2319.

Sermons, " great "—Steeples without bells, 2286.
materials and tools for man-building—Architect selecting woods, 2336.
poor, must sometimes be—No valleys, no mountains, 2276.
subjects for, found everywhere—Botanical specimens, 2317.
how to find—Watchmaker seeking right tool, 2318.
transientness of — Showers of rain, 2333.
Shame for sin—Wind-stricken bulrush, 1435.
Sharing good things—Magnolia-fragrance, 417.
Sick bed—God's flower-bed, 212.
Silence, heroism of—Indian under torture, 96.
Silent corrupting forces—Malaria, 1369.
Sincerity—Older and later painters, Italian and German, 822.
Sin—Definition of, 1381.
against the Holy Ghost, general not specific—Bodily dissipation, 81.
destroys great natures—Girdled trees, 1417.
disjointed faculties—Dislocated limbs, 1390.
evolutionary view of, convincing — Preaching Adam's fall, 1383.
fundamental in theology—Disease and medical science, 1382.
is against God, not law—Cheating customer, not scales, 1429.
latent—Raked-up fire; powder, 1399.
meanness of intelligent—Dog's gratitude; man's ingratitude, 1428.
new view of—Conflict between animal and spiritual, 2239.
not hereditary—Soot in flues, 1391.
offending divine parent—Mother and family law, 1430.
Sickness neglected—Bodily ills attended to, 1083.
wrong use of right faculties—Secretiveness, 1386.
Sincerity and wrong belief—Lead for tools; triangle for wheel, 1977.
makes no error right—Fire always fire, 1609.
motive power of good or evil—Mallet, 1977.
Sinfulness of man and God's forgiving love—Memory of mother, 1204.
tested by trying on Jesus Christ—Garments, 1569.
Singing, congregational, not without home-singing — March dripping, August shower, 2067.
Singing, congregational, to be cultivated—Not like birds, 2066.
church, a—Garden with flowers, 2061.
the highest ministration of sanctuary—Wings, 2068.
defence against temptation — Golden bow and arrow, 2065.
uplifting power of—Railroad to top of Mt. Washington, 2064.
with untrained voice to be modest—Not like Niagara, 2062.
Single instances—Single wedges, 1725.
Sinner needs God—Sick man and physician, 1431.
Sins great and little — Conflagration; teredo, 1396.
insidious — Not lions but serpents; moth, 1359.
secret—Ships anchored, 1397.
Slander—Cannibalism, 944.
Slang—Warts on the tongue, 790.
Sleep, a forgetting—Sponge to wipe out fatigue, 204.
and waking—Death and resurrection, 202.
not to be gauged by other's deeds—Wesley; Napoleon, 205.
swallows one-third of life—Sea, 204.
Small meannesses empty the heart — Worms at wine-cask, 716.
transgressions damage the soul—Stealing an apple, 735.
vexations annoy—Dust sifting through cracks, 737.
Smartness, dangers of—Spider's webs and cordage, 570.
Smooth natures admirable, not attractive—Canals, 84.
Social duty of healthful living—Rotten thread in fabric, 918.
effect of feeling—Contagion, 1459.
gain through suffering—Cost of liberty, 917.
influence—Making photographs, 834.
interdependence—Animal and vegetable nature; the body, 832.
liability to disaster — Foundation of neighbor's house, 919.
life, diversity of—Trees, not jointed logs, 923.
polish—Boulders worn smooth in river, 831.
relationships changed — Hebrew and American slavery, 853.
solidarity—Trees in forest and in clearing, 875.
suffering—Family and friends of wrong-doer, 913.
unrest in Europe—Volcanic conditions, 998.

Social violation of, law, punished—Thornhedge, 852.
Society, bottom of, all-important—Foul cellar, 936.
burdened by dishonesty—Ancient armor, 914.
limitations of—Trees in forest, 836.
more wholesome than solitude—Child, rock, toadstool, 833.
moves by average mass—Not cream; not sails alone, 2493.
suffering between labor and capital—Carcass between vultures, 929.
to control individual conduct—Pump from bad well, 921.
top and bottom of—Blossom and root of magnolia, 934.
varying standards in—Ship's forecastle and college, 937.
Solitude—Wood-thrush in, 841.
no safety in—Devil at leisure in wilderness, 840.
sweet after society—Rests in music, 841.
Sonship, conscious — Noble Hungarian refugees, 1538.
evidence of, in personal attraction—Child and parents, 1709.
Sorrow carries germ-forms of joy—Seeds planted seek light, 222.
develops peace—Frost unlocks seed-shells, 241.
earthly, suggests heavenly joy—Discomforts of sea-voyage, 238.
exercising men—Wrought-iron at Nuremberg, 264.
followed by joy—Storm-clouds, sunlighted, 232.
for Lincoln's death—Huge storm sweeping continent, 246.
helps to bear fruit instead of leaves—Pruning-knife, 237.
intermittent—The motion of the sea, 240.
persisted in—Raking out coals from ashes, 249.
present, joy to come — Fair pattern woven in looms of God, 225.
retained too long, works injury—Etching plate over-exposed to acid, 250.
sometimes paralyzes soul—Cold late rains on vegetation, 248.
sounds from all humanity — Distant moan of surf, 269.
sweetens the spirit—Frost ripens nuts and fruits, 268.
Soul bondage, release from—Escape from war-captivity, 1590.
building—Solomon's temple, 1659.
cheerless, culture—Farm and family, 491.
Soul, Christ in the, a growth—Begins as baby, 1646.
creation—House built by architect, 1061.
effects of, on others—Comet, 800.
enriched by love—Summer abundance, 1524.
evil powers of—Torture machines and arms in London tower; Springfield armory, 734.
exhaustion—Candle consumed, 1407.
finding God—Sunrise, 1533.
health—Bodily hygiene, 1718.
in danger—Scorner at conversions, 2125.
life, value of—Books, hymns, songs, inferior, 1077.
manifested—Furnace; lamp, 1079.
open to Divine influence—Slate and glass roof, 1301.
qualities disproportionate — Military band; chorus, 1684.
regimen—Regularity in eating, 1717.
response of the, to God—Memnon and rising sun, 1675.
resurrection—Grave-clothes to be removed, 1542.
self-building of—Kentucky caves, 1635.
sickness ignored—Bodily ills doctored, 1439.
torpidity of, favors disease—Bark-bound tree, 1663.
unexplored, the—Columbus, 1086.
South American republics—Earthquakes and volcanoes, 968.
Sown in dishonor, raised in glory—Autumn seeds, spring flowers, 265.
Speculators, ruthless, worse than lawbreakers—Piercing with plans, 573.
Speaking evil — Wild-fire; cannibalism, 787.
habits of—Sparks of fire or oil, 804.
truth in love —Quaker and fiery abolitionist, 925.
Spirit of man, God's image—Statue and packing-case, 362.
unequally developed—Bodily monstrosities, 363.
races beyond man — Musical theme elaborated, 86.
Spiritism and spiritual longing—Stalactites and stalagmites, 1084.
Spiritual achievement permanent—Sun-drawn clouds, 1698.
ancestry—Family pride, 1099
betterment, process of—Medication for sickness, 1625.
conflicts—Kaulbach's painting, 1610.
contagion—Sympathy of moods, 890.
culture—The rose, 1667.
becomes easier — Plowing same field, 1673.

Spiritual death—Drowned man, 1326.
development takes time—Planting and transplanting, 1708.
discernment not questionable—Tastes; observation, 1063.
early aids in, outgrown—First leaves of bean, 1647.
grace to be cultivated—Garden crops, 1695.
growth gradual—Stages of plant-growth, 1618.
slow in proportion to fineness—Cutting wax, marble, diamond, 1615.
guidance—Instructor in algebra, 1323.
hindrances—Back-water on wheel, 1693.
impulse superior to law—Hat off to lady, 1686.
kindred—Héloise, 1731.
labor immortal—Work on men's souls, 535.
life begins obscurely—Vegetable growth, 1573.
uncertainly—Wick just kindled, 1598.
missed without Holy Spirit—Archer and mark, 1309.
moods—Traveler's interrupted views, 1056.
nature of unspiritual men—Pyramids, 1016.
not gauged by senses—Higher and lower courts, 1064.
persistence, lack of—Swinging of pendulum, 1760.
qualities not abundant—Flowers in a button-hole, 1674.
refreshment—Mountains from clouds, 1679.
skill gained by self-denial—Learning the violin, 1614.
subject to natural laws—Peasant woman and winnowing machine, 1672.
union—Jesus after and before ascension, 1082.
value of secularities—Chaff to wheat; husk to corn, 545.
Spirituality AND Morality—"And" has iron hands, 1041.
hindered by ecclesiasticism—Fruit under leaves, 2154.
immature yet genuine—Developing oak, 1619.
individual growth in—Each tree more fruitful, 1534.
late of development—Kindling a fire, 1706.
misunderstood — Vulgarity, delicacy; glutton, temperance; cruelty, tenderness, 1067.
Spirituality without God—Swimming not sailing, 1460.
Spontaneous virtue — Water in well-plumbed house, 1486.
Standards, men judged by their own—The "good fellow"; the religious man, 474.
of self-judgment—Men four feet high, 359.
Steadfastness—Every link of the chain firm, 468.
Stimulants—Destroying house to feed fire, 195.
Strength of man in God—Sojourner Truth and Frederick Douglas, 2028.
Strenuous life, trials of—Business; politics, 845.
Strong natures attractive—Rough landscape, 85.
phrases for strong feelings—Religion; battle, 1498.
the, duty of—Higher branches shade lower, 598.
Style, complexity and simplicity of—Dr. Johnson, John Bunyan, 2299.
Success, character the test of—Puff-ball and prince, 622.
dishonest, transient — Dandelion-gold, 571.
exacts effort—No "deadheads" in nature, 510.
unsuccessful—Sahara of gold sand, 612.
Suffering cleanses—Baptism, 271.
endurance of, transmutes lower elements into higher—Philosopher's stone, 258.
from one's own fault needs balm before criticism—Good Samaritan, 881.
God's fashioning of manhood—Sculpture, 647.
means elevation—Sheep's wool in King's robe, 259.
not typical of Christianity—Medicine, not food, 252.
ripens the spirit—Early frost autumnal leaves, 261.
seekers of—Weeping willows, 1994.
the price of good—Household tears and vigils, 658.
the test of love—Christ the exemplar, 233.
Sulkiness a sin—Family in smoke, 742.
Sulphurous match—A marriage in discord, 104.
Sunday (See *Sabbath*).
Superficial betterment — Arboriculture, 1038.
Superstition dispelled by righteousness—Mists before the sun, 2559.
Surrender, beautiful—Smiling dead on battlefield, 687.

Susceptibility of man—Thermometer, 834.
Sweet-souled men under barbaric views of God—Honey from lion, 2217.
Sweetness under injury—Maple-sugar sap, 817.
Symbol of Deity—The sun, father of energies, 2560.
Symbolism of Bible not reducible to art-form—Shakespeare's supernaturalism, 1902.
Symbols and rituals—Ladder, 1257.
in religion, natural and artificial—Examples, 2549.
Sympathy, comfort of mere — Jesus in Gethsemane; child and mother, 885.
lack of, infidelity—Severity to God's children, 945.
of heart—Poultice on bruise, 880.
moods—Management of children, 25.
soul unappreciated—Critics of spiritual help, 886.
practical—Surgeon, 888.
rich man without general—Tree with one root, 604.
seeks the needy—Whittling pine and lignum vitæ, 1770.
variations of—Hard in business, generous at home, 2396.

Talents, man of few—Firefly, star, 358.
Talk, needless—Wind for cockle-boat and for ship, 780.
Talking, endless—Printed in a volume, 781.
Tampering with evil—Chopped bait before the hook, 1422.
Teacher and preacher nobler than artist—Michael Angelo, 2414.
work of, most profitable—Investment at interest, 2415.
Teaching, divine—Boy learning to swim, 675.
Tearless grief—Rain turned to ice, 224.
Tears—God's seeds, 159.
and blood—Cement by which God builds world, 2371.
make souls beautiful—Dew on flowers, 226.
relief in sorrow—Glaciers softened by warmth, 228.
reveal God—Telescope, 235.
Teasing—Black thread in white web, 784.
Temper not destroyed but used—Mountain brook, 752.
Temperament, equivalents of—Iceberg; equator, 378.
Temple of God defaced—Illness from abuse of body, 217.
or hut for children—Health a parental obligation, 137.
Temptableness variable—Tests of different woods, 1370.
Temptation almost saved from—Under-tow of sea, 1415.
dallying with — Thoughtless maiden, 1363.
deceitfulness of—Ambush in war, 1375.
finds welcome — Seed in prepared ground, 793.
inconspicuous, most dangerous—Treachery in fort, 1371.
indirect—Flanking the enemy, 1373.
living above—Devil's arrows, 1380.
marks danger-line—Driving near precipice, 1355.
of Jesus—Spirit of this world, 1231.
like earlier prophetic scenes — Drifted boulder, 1924.
perils of—Lord Clive in India, 1376.
power of, in soul—Spark on powder, 1350.
prompt escape from—Cat and mouse, 1365.
resistance to—Dikes of Holland, 1372.
seeks the indolent—Wind sowing seeds on prairie, 1377.
steadiness under — Anchored vessels, 1354.
suggestive not compulsory—Inspiration, 1353.
to be avoided—Maelstrom, 1356.
fled before it comes—Promontories and tide, 1364.
watched against at dangerous hour —Indian attacks, 1362.
works in secret—Yeast; seed, 1378.
Tempter and tempted—Harper and harp, 1352.
as angel of light—Morning star, 1231.
Tender places in hard natures — Sore muscle, 2320.
Theological controversies — Chicken-pox and measles, 2264.
transformation of Bible—Mother's boy changed to martinet, 1956.
transition dawn of great future—Galileo, 2233.
Theologies, interchange of—Goods for grain, 2220.
Theologizing and preaching — Making tackle and catching fish, 2313.
a question of implements—Men discussing tools, 2178.
on God in Christ—Changing grapes to wine, no longer grapes, 1151.
only philosophizing—Mother love and theory, 2195.
Theology, God's love root of the "advanced"—Spinal marrow and brain, 2246.

Theology not preaching—Forging, not using, sword of the Lord, 2354.
religion—Dissected body not a man, 1461.
systematic—Image in Daniel's vision, 2196.
to be restored by Evolution—God's temple cleared of sand-drift, 2242.
Theory and practice—Catalogue and fruit, 1536.
Thievery, legislative and private—Albany and Sing Sing, 1008.
Thinking and doing—Flying and hopping of bird, 452.
praying—Arithmetical problems, 393.
in a murk—Old-fashioned sermon-making, 395.
ineffective—Cherry blossoms without cherries, 385.
under authority—The clam, 2107.
Thought and feeling—Arrow and bow, 402.
empire of—Description, 1440.
Thoughts and things—Indolent youth ignorant of work, 519.
hidden, the best—Pearls to be dived for, 384.
multiplicity of—Drops of a river, 391.
noble—Greater than star-making, 396.
transitory—Meteors, 380.
Time and tasks—Husbandman in spring, 537.
best seasoner—Tan-bark, 1639.
Toil, pleasure in homely—Planting rough ground for beauty, 529.
Toleration compulsory—Fruit guarded by wall, 1511.
Tomb, the, to reveal the infinite beyond—Telescope, 244.
Tongue and ear leagued for evil—Scavengers and sewer, 793.
control of—Flashes like powder, 782.
power of—Contrasted with pen, 943.
Tragedies in life, unnoted—Sudden destitution, 706.
Train up a child—Rub education into muscle and bone, 12.
Training changes use, not nature—Hot, irritable temper, 429.
earthly, often valueless for heaven—Emigration without language or business ability, 578.
God's, and earthly father's alike—Child to meet troubles, 673.
in righteousness—Learning to write, 1624.
of character—Horse's fine qualities disciplined, 428.
perceptions—Stock exchange; mother at party, 366.
Training to calmness—Well-broken horse, 367.
value of—Amateur house-painting, 509.
Transgression as education—Boy learning to write, 2232.
Transition periods barren—Desert between Israelites and promised land, 2461.
Transitoriness of human experiences—Meteors, 380.
Trials prove men—Without strain, all timber equal, 671.
test strength—House on sand good in fair weather, 624.
Tribulations, issue of—Flax and white raiment, 650.
Trifles soil life and hide heaven—Dust, 1700.
Trouble, blessing in—Connecticut floods, 634.
borrowing, foolish—Livingstone and lion, 681.
braving—New England boy in winter, 648.
certainty of—Daisy in furrow, 630.
discipline of—Grindstone, 636.
escape from—Birds fly above shot, 684.
God called in time of—Child and parents, 2019.
God's nearness in—Mother and children, 1552.
great, has cleansing power—Summer storm, 267.
guidance by—Quagmire warning, 663.
heroism in—Soldiers' duty, 674.
may not be selected—Fine house, loved ones gone, 243.
persistent—Kettle-holes in brooks, 683.
petty, robberies of—Man's need of other life, 350.
present, understood hereafter—Dying child and father, 230.
purification by—Insects and summer shower, 664.
regulation by—Piano-tuning, 649.
right effect of—Threshing out wheat, 628.
small, destroyed by great thoughts—Fire-rescue, 665.
softening the heart—Preparing plate for engraving, 245.
sometimes benumbs—Persons wrongly judged, 253.
training by—Mining, crushing, smelting ore, 668.
Troubles—Windows towards heaven, 639.
bearing present—Voyage for sake of coming joy, 690.
transient—Modulating discords, 689.
Trust in God—Faith of child in parent, 2024.

Trust in God—Lubricating oil, 2022.
time of distress—Bishop of Geneva, 2017.
simplicity of—Children with Jesus, 1235.
Trusting God—Boys learning to swim, 2035.
Truth, broad views of—Prospect from elevation, 1067.
crushed to earth—Seed dies to live, 661.
immortal—Chemical transmutations, 1322.
telling adulterated—Gold of eighteen carats, 720.
to be learned—Archery, 15.
unity in material, variety in higher, views of—Arithmetic and religion, 2187.
varies—Neatness in bedroom and in stone-mason's shop, 810.
Truthfulness—Backbone, 467.
of men generally accepted—Deposits in bank, 811.
Truths, new, to be questioned; admitted, to be used—Bow and arrows, 2222.
simple, may begin great effects—Music-box key, 2269.
varied ripening-time of—Early and late fruit-trees, 2208.

Unattainable, value of the—Jacob's ladder, 1044.
Unbelief—Wilderness, 1970.
emptiness of—Abandoned tenement, 1980.
Unconscious beauty of Christ-spirit—Magnolias in blossom, 1792.
goodness—Leaking grain-wagon, 1744.
Uneducated, the—Unopened seat-walking-stick, 2426.
Unforeseen effects—Rain, vegetable growths, 1327.
Unity of spirit not of thought—Refreshing streams from joined drops, 2140.
to be harmony—Different arms of same military force, 2263.
Unseen indulgences—Hidden mine under fort, 1360.
Unsocial temper—Trip-hammer, 755.
Unsought good—Training in labor unions, 928.
Unwritten realities—Exhalations of unstopped vase, 412.
Use through waste—Sea of sleep drowns a third of life, 204.

Vacations of the workers—Antæus, 583.
Value, law of—Cost in brain-work, 542.
measured by quality of labor involved—Shearing and weaving, 2496.
Vanity—Midges and butterflies, 760.
Variations from purpose—Ship and steering-line, 451.
Variety needed—Food; man not machine, 2039.
Ventilation disregarded—Eating refuse, 198.
Vicarious penalty—Poor-house, 915.
Vice easily propagated—Seeds sown by wind, 1377.
Victory from defeats of predecessors—Moses; Luther; etc., 534.
Violation of law not always sin—Child slapping nurse, 1385.
cumulative—Snow-flakes and avalanche, 1404.
Virtue, automatic—Type-setter, 1681.
easy for one born virtuous—Water runs down-hill, 1389.
not negative—Mullein stalk, 1037.
pays for vice—Caulking leaky hull, 916.
Virtues dependent on love—Tropical fruits on climate, 1767.
little—Grass, 798.
of slow growth—Rye, 48.
quality in—Pictures; cloth, 830.
single, and character—A garden and a farm, 1655.
to be automatic—Dancing-school, 797.
Vision, clouded—Observatory in misty region, 1055.
hours of—Stellar observation, 1054.
mortal and immortal—Candle and lightning, 344.
of faith—View from Mt. Washington, 2014.
Vital functions agreeable—Specifications, 185.
Vocal power to be trained for—Newsboys, 2295.
Volition and disposition—Examples from ordinary life, 1739.
Vote—Genie escaped from bottle, 931.

Waiting on the Lord—God stretching time wide, 1821.
War energy used for peace—Swords into pruning-hooks, 2511.
Warnings against moral corruption—Plague hospital; fire alarm; precipice, 53.
Waste in creative process—Carpenter's shavings, 2558.
Watch temptation at dangerous hour—Indians' attack, 1362.
Ways of salvation various—Gates to New Jerusalem, 2261.
Weak, power of the—Rain, 520.
Weakness, power of, with God—Apostles; Savonarola; Huss, 2356.

Wealth burying aspiration—Statues in overwhelmed cities, 616.
dangers of—Dangers God's whetstones, 601.
hoarded—Dust of sepulcher; powder, 594.
honor or shame depends on use—Pedestal or pillory, 592.
lost, appreciated—Bag full of holes, 619.
making, civic virtue—Arabs, 600.
national, measures civilization—Riches and religion, 599.
no title to remembrance—Cloud; muck-rake; coal-scuttle, 617.
to be diffused—Manure-heap, 602.
used for mankind—Peter Cooper, 618.
with goodness—Saint in a golden niche, 597.
wrung from the poor—Molten gold down the children's throats, 610.
Wedded love comprehended only through life—Rill, stream, river, 109.
changes emotion to action—Rain, vegetation, 127.
disappointment in—Summer brook, 119.
failing under trials — Burnt-out candles, 120.
ideal of—Gold veined in rock, 110.
in service—The brook and the mill-race, 128.
infidelity in—Treachery in the fortress, 122.
lacking, wealth is poverty—Candle and candlestick, 124.
of mere emotion short-lived—Feeling, developing conduct, 113.
should grow with years—Development of seasons, 108.
Well-wishers—Chaff without seeds, 2072.
Wicked, future of the, unknown—Caves of unsounded depth, 2219.
prayer of the—The prodigal son, 1824.
sacrifice of the, abomination—Gambler contributing on Sunday, 2055.
Wife, influence of—Atmospheric, 117.
and husband—Church and Christ, 121.
Will, the human—Rudder, 1458.
Willingness the ground of adoption—Five Points children, 1571.
Wisdom, search for divine—Prospecting for gold, 1110.
Wishing and willing—Liking and loving, 1653.
Wit—Spark to light guiding torch, 482.
evil—Harlotry of wickedness, 771.
Without me, nothing—Parental blessing, 1168.
Witness, false—Judgment-seat, 788.
Woman at the sepulcher—Root seeking moisture, 91.
beauty of, made for daylight—Flowers, birds, etc., 95.
Godless, in marriage—Lamb to the slaughter, 106.
influence of—Salt air east of Alleghanies, 90.
nature of, not changed by development—Sex dyed in the wool, 93.
power of, in trouble — Man's bankruptcy, 98.
reverence for—Memories of mother and sisters, 89.
strength of, compared with man's—Branches and roots, 92.
Womanhood, men without faith in—Hissing serpents, 88.
Woman's natural gifts to be consecrated—Memory of author's mother, dancing, 94.
silence heroic—Indian under torture, 96.
servitude in love, a glory — Florence Nightingale, Miss Barton, Miss Woolsey, 97.
Word, associations vary—Every man different chime of bells, 2054.
of God effective—Snow with message of life, 2561.
the homely, arouses memories—Echo in mountains, 2299.
Words and thoughts—Bannerets and great army, 2442.
as related to thought—Musical notes to melodious ideas, 2299.
mean what they make men think of—Flowers produce sentiment, 2576.
ugly—Thorn-bush seed, 786.
Work, blessedness of—Ship under headway, 553.
good, in unconspicuous places—Phidias, 524.
high destiny of humble—Building of Solomon's Temple, 521.
honesty in—Building good houses, 826.
love of—Lyman Beecher; old war-horse, 505.
makes possible better work—Soil from former materials, 531.
measures man—Mind using body as tools, 506.
obscure—Bud for future growth, 527.
on beginnings—Foundation-work; St. Paul, 523.
seemingly unfruitful—Seed-sowing in mid-ocean, 526.
the providence of—" Fowls of the air," 517.
—" Lilies of the field," 518.
World—A grindstone, 626.

World, a place of preparation—Watch-making, 2476.
disorder in progress of, yet orderly—Whirlwind under law, 2534.
good for its purposes—Watch, 546.
growth of the — Expansion of tree, 2469.
growth, three stages of—By root, stem, and maturation, 2541.
law in tumult of—Sorting letters in post-office, 2535.
life helps soul-life — Husk of corn, 1658.
long growth of the—Oak; cedars; California redwoods, 2508.
neighborhood—America feeding the nations, 2510.
restlessness—Boiling like a cauldron, 2537.
the, not our home—Schoolhouse, not dwelling, 336.
the place for Christianity—Navigation and ship; agriculture and field, 1721.
this, and the other—Walking on stilts, 1555.
a preparation—Tuning-room of orchestra, 1677.
Worldly life—South African rivers, begin large and end small, 1713.
things measured by relation to higher nature—Home furnishing and children, 1733.
Worship, external expedients of—Crutches for weak souls, 2050.
praises of, acceptable to God—Children's voices, 2051.
symbolism of, in repetition—Painted windows, 2052.
unity of, impossible—Differing word-associations, 2054.
Worth, in the other world—Unmarketable investments, 316.
of each in his place—Large and small flowers in bouquet, 2499.

Year, last day of the, to be purified—Photographic plate, 1757.
Yes—Precipice; open city-gate, 1376.
Yielding to God—Gulls flying with the wind, 1618.
Young Christians not to be discouraged—Pessimism in farming, 66.
to be joyful—Birds of bright plumage and song, not crows, 67.
love and its growth—May, June, July, August, 99.
manhood opening of—Spring; fermentation, 46.
men to hold faith in the imperfect church—Gold-bearing quartz, 68.
Youth and immortality—In Greek literature, 69.
ashamed of saintly parents—Children of Raphael, 63.
beginning manhood—Embarkation on stormy sea, 45.
critical season for — Amazon ocean-estuary, 43.
misjudgment of—College-success and life-success, 44.
Youth's appetites and passions to be trained, not suppressed — Fractious horse, 47.
excesses—Colts; treasures; food, 60.
exposure to vice—Infectious disease, 52.
natural bent to be heeded—Poet from practical parents, 50.
passions leave marks — God's handwriting, 57.
recreations improving—Billiards and bowling, 55.

INDEX OF ILLUSTRATIONS
WITH THOUGHTS

Abandonment of arms in war—Ascetic Christianity, 2192.
Abyss and safety—Lost and found, 1490.
Academy, entering the—Examination for church membership, 2074.
Access to burning building—Approaches to men varied, 2321.
Account-books of merchant—Self-knowledge, 1436.
of stock, taking—Retrospect at end of year, 1664.
Acids secreted—Fear corroding, 1992.
Acorn—Child worthless except for future, 5.
and oak—Slow growth of character, 1638.
timber in—Man's possibilities, 2430.
Acquaintances, companions, brethren — Brotherhood of man, 877.
not friends — Benevolence in man's soul limited, 2387.
Adam, preaching fall of — Evolutionary view of sin convincing, 1383.
Advocate, hired, of the soul—Conscience, 1346.
After-glow of sunset—Posthumous influence, 1750.
Agricultural manual—New Testament the hand-book of religion, 1915.
Air, bad, and dust decay the house—Indolence corrupts the mind, 530.
cleansed by motion—Health, 179.
Alabaster box broken—Love to be manifested, 805.
still fragrant—Gifts of love lasting, 2407.
Albany and Sing Sing—Thievery, legislative and private, 1008.
Almanacs—Preaching must suit its time, 2268.
Alpine avalanches bring summer harvests —Peace begins in confusion, 2382.
climber—Dangers of refinement, 377.
Alphabet—Justice itself simple, becomes complex ,821.
—The Bible an, 1845.
learning—Taking up cross in Christian life, 1451.
Altar, consuming offences on—Good for evil as of coals of fire, 1797.
Altar fire—Devotion that must be kindled, 1685.
Amazon, ocean estuary—Critical season for youth, 43.
Ambassador not type of Christ—Mediatorship, 1268.
Ambush in war—Deceitfulness of temptation, 1375.
Ambushed man beating off enemies—Manliness of repentance, 1565.
Anchor short of cable—Morality incomplete character, 1025.
soul's—Hope of immortality, 346.
steady—A firm hope, 688.
to windward — Formal religion and worldliness, 1454.
Anchored vessels—Steadiness under temptation, 1354.
sailing or drifting — Self-knowledge, 1666.
Angel and lion—Rise of humanity, 2524.
of light—Tempter of Jesus, 1231.
Anger—Energizing power of excitement, 439.
judging peace—Flesh cannot discern spirit, 1062.
to put down, pry up good-nature—To cure malign feeling, 949.
Ant and mountain—Human judgments of God, 1120.
Amateur house-painting—Value of training, 509.
Amulets of Indian—Bible texts unintelligently read, 1848.
Angler loves catching fish—Minister loves to fish for men, 2281.
Animal and vegetable nature—Social interdependence, 832.
development perfect—Unlike man, 70.
man and spiritual man — Darwinian view of sin, 2239.
Animals hiding from pursuit—Children driven to deception by fear, 14.
little—Child's immoral tendencies, 9.
measured by special superiorities: swine, oxen, dogs—Man, by goodness, 71.
not so cruel as—Man, 82.
or angels—Exposing error in temper or in love, 2377.

Antæus—Vacations of the workers, 583.
Ant and eagle—Labors of genius, 508.
Anti-slavery agitators—Obscure reformers now illustrious, 2360.
Ants caressing flowers—Selfish service, 574.
Aphides killing plants—Bad temper at home, 169.
outgrown by strong plants — Happiness from health, 493.
Apostle lecturing on medicine, without cures — Preacher neglecting public sins, 2345.
Apostles, the—Fervency effective, 435.
—Power of weakness allied with God, 2356.
Apple and pomology—Fruits of real religion acceptable, 1455.
blossoms and apples — religious professions uncertain, 1720.
and fruit—Position does not make the man, 49.
falling of ripe—Ease of dying, 299.
quince, blackberry, rose, one genus—Human unity generic, variety specific, 2488.
stand and hotel—Church discipline with differences, 2111.
Apple-tree — God's willingness to give, 1174.
in winter and spring—Hebraism and Christ, 1243.
late-bearing—Character matures slowly, 1705.
Apprentice to learn trade—Getting of knowledge brings wisdom, 2431.
Aqueduct and water—Church and religion, 2167.
Arabian Nights not in New York—Industry, law of success, 515.
Arabs—Wealth-making, civic virtue, 600.
Arboriculture — Superficial betterment, 1038.
Archer and mark—Spiritual life missed, 1309.
Archery—Truth-telling to be learned, 15.
Architect, builder of house—Soul-creation, 1081.
master-builder; materials — Enlarging ideal of God, 1727.
selecting materials—Preacher seeking truths, 2336.
Arctic fowls—Early hardship, good fortune, 655.
Aristotle-Plato-Bacon—Heart eloquence greater than philosophy, 2270.
Arithmetic and religion—Unity in lower, variety in higher, views of truths, 2187.
gained by work—Revivals, 2127.
Arithmetical problems — Thinking and praying, 393.
Arminius—Genius in theology, 1979.
Armor, ancient—Society burdened by dishonesty, 914.
for fighting—Hope and faith for use, 1528.
of God, the whole—Many-sided temptations, 1691.
Army nurses, unfaithful—Rich selfish men, 605.
Arnold of Rugby and Thomas Hughes—Gratitude to Jesus, 1291.
Arrow and bow—Thought and feeling, 402.
at special target—Love not to be occasional, 1775.
silver, from eternal bow—The atonement in God's love, 1157.
to the mark—Saxon words in self-description, 789.
Arrows of devil—Living above temptation, 1380.
Arsenal—Reading Bible for conflict, 1958.
venomed—Scandal, 796.
Art—Life an, requiring long training, 927.
and artists — Ideal beyond the real, 1043.
conceptions, early and late — Christ bearing the cross, 1248.
student—"Getting religion," the start, 1585.
Arteries for blood — Newspapers carry morality, 2454.
Artist and picture—Salvation wrought out, 1589.
becoming an—Character to be perfected, 1593.
loves form and color—Minister loves men, 2281.
work not comparable to—Motherhood, 129.
young — Unconscious preparation for Christianity, 1575.
Artillery for bombardment—Blessings for curses, 1687.
of pulpit—Every-day lay preaching, 864.
Aspen tree—Description, 2582.
—Sensibility to the Divine, 1984.
Aster—Maturity in age, 277.
Astor's pocket picked—Earthly losses insignificant, 708.
Astronomer—Condition of faculties for work, 388.
personal equation of—Moral judgments, 454.
Astronomical observation not debatable—Spiritual discernment, 1063.
observatory in city—Business unfavorable to meditation, 556.

Astronomy and all celestial bodies—True church welcomes all, 2080.
Athlete stripped for contest—Manliness in bankruptcy, 561.
Atmosphere an—Dishonesty permeating, 746.
native, and new inspiration—Love in Christ and in Paul, 1774.
power, and subject—Sinfulness, love, immortality, as fundamentals, 2265.
requisite—Holy Spirit cause of higher life, 1318.
without penetrates within—Wife's influence, 117.
Augustine—Genius in theology, 1979.
Aurora in brick and mortar—Prophetic visions translated to fact, 1950.
Authors read for stimulus—Holy Spirit, 1303.
Autumnal foliage—Preparation for death in joy, 307.
glory—Approach of death, 286.
Avoirdupois, moral and industrial—Primary cause of poverty, 704.

Babbage's calculating machine — Ideal manhood complicated, 80.
Babe, Jesus to be treated as—Child-Christ in child-heart, 38.
in cradle—Church-religion to care for the weak, 2092.
new-born, needs tender care—Childhood conversions, 37.
rescued in conflagration—God's tenderness for the weak, 1186.
Babel, tower of—America's polyglot population, 1014.
Baby-beginning — Christ in the soul a growth, 1646.
Baby's bottle and man—Ancient revelations modern commonplaces, 1885.
walking-chair—Rules teach principles, 953.
Backbone—Truthfulness, 467.
Backing into heaven—Good men opposing hopeful views of God, 2218.
Back-water on wheel — Hindrances to spiritual life, 1693.
Bacon, Lord—Genius needs industry, 507.
—Great minds stimulative, 2438.
Bag full of holes—Lost wealth appreciated, 619.
Bailed culprits kept faith—Gratitude an inspiration, 819.
Bait, adapted to fish—Preaching to audience, 2311.
chopped, before the hook—Tampering with evil, 1422.
Baker—Worry about bread, 625.
Bamboo—Indian independent, 2518.
Band, playing cymbals only—Love omitted, 1795.
Bank clerk—Other men's crookedness in business, 567.
deposits in—Truthfulness of men generally accepted, 811.
note for hundred pounds—God's promises neglected, 1209.
teller—Minister as paid official, 2309.
Bankruptcy impending—Trouble the time for patience, 558.
of husband—Woman's power in trouble, 98.
soul—Material and spiritual losses, 703.
Bannerets and great army—Words and thoughts, 2442.
Banyan tree—Nation and the States, 980.
Baptism—Suffering cleanses, 271.
Barbarian's passions—Conceptions of God, 1113.
Barefoot boy and stone—Iconoclasm of Paris communists, 997.
Barley, smiting ripe—Persecution spreading truth, 644.
Barometer—Approach of Civil War, 980.
—Moral judgment important, 1412.
Baronial estate, heir of—Unknown beauties of Bible, 1866.
Barton, Clara — Woman's servitude in love, a glory, 97.
Bass-viol and flute—Education varies for different children, 2418.
Bastard Jewish belief—Fall of Adam, 2210.
Bath, a celestial—Family prayer, 174.
regulation—Pleasure to make man better, not worse, 200.
Battle—Great feelings for great occasions, 419.
fight not flight in—Trouble to be met, not shunned, 637.
Battle-ax at castle-gate—Cry of penitent at God's bosom, 1826.
fields on peaceful meadows—Controversies about Christ, 1938.
Bay filled with the tide—The peace of God, 1765.
Bayonets—Fear but a restraining agency, 1991.
Bean, first leaves of—Early needs outgrown, 1647.
Beast to be ridden—Sabbath made for man, 2047.
Beau and farmer, plow and society—Beauty of habit, 835.
Beautiful edifice—Good man's life, 83.
Beauty known by taste—Feeling before reason, 407.
Beaver and fly—Happiness in achievement, 552.

Bee and fly—Quality in activity, 548.
after honey—Bible to be searched, 1855.
hive, glass—Transparent character, 590.
sting of, and needle—Divine and human workmanship, 1188.
Beecher, H. W., all-embracing theme for preaching—Inexhaustible fairy purse, 2351.
amateur house-painting—Value of training, 509.
and Aunt Chandler—Obedience to love and to law, 2253.
old schoolmate—Common school comradeship, 2421.
Aunt Bull's dog—Reforms unwisely driven, 2378.
boy-days of whipping—God's discipline, 1192.
boyhood experience of Sunday—Puritan Sabbath, 2043.
child-instinct of heaven—Praise, utterance of inward joy, 2058.
determined to preach, not theologize—Use, not forge, sword of the Lord, 2354.
experience at Lane Seminary—Christ and God's goodness, 1220.
of exalted conditions—Other-world thinking, 2327.
with Pres. Lincoln—Value of a good name, 902.
first married home — Home happy, humbly begun, 157.
oratorical inspiration—Real penitence rare possession, 1640.
fords in the West—Folly of fear, 1995.
high garden-wall—Doctrine of total depravity hiding God, 2249.
in an English church—Pulpit or platform, 2296.
instructed in algebra—Spiritual guidance, 1323.
learning from bobolink—Lesson from the birds, 2580.
philosopher — Knowledge incomplete, 371.
memory of second mother's dancing—Consecration of gifts, 94.
Ohio River overflow—Modern religious influence, 2177.
painting of flower by his mother—Nature revealing God, 2565.
profane man rebuked—Confessed Christianity a safe-guard, 2089.
preaching retribution under love—Taught by Christ, 2250.
relic of mother—Early environment, 844.
studying mathematics — Nothing for nothing, 516.
Beecher, H. W., teaching boys to swim—Trusting God, 2035.
theological controversies, brought up on —Chicken-pox and measles, 2264.
thunderstorm on Mt. Pleasant—Mystery of life cleared, 2037.
tree like man with gun—Heavenly view of earthly trouble, 1996.
with Hicks, portrait painter—Human soul yet imperfect, 2412.
Beecher, Lyman—Experience of faith in practice, 2025.
—Obscuration of faculties in age, 280.
—Work, love of; old war-horse, 505.
Beethoven *adagio* from symphony—Making others happy, 803.
discords resolved — Rough gorge to lovely valley, 689.
Fifth symphony of—I Corinthians XIII, 1944.
symphony badly played—Imperfection of life, 457.
but noise—Nature interpreted only materially, 2574.
Beggar, starving—Prayer in emergency, 1818.
Beggars giving to, optional—Other men's prosperity, 705.
Bell—Responsiveness of friendship, 911.
in steeple—Occasional religion, 1525.
muffled by hand—Children and parental anxiety, 39.
of warning—Fear, 1987.
rings when struck—Nobility compels admiration, 867.
vibrations—Fading impressions of good, 1105.
warbling vibration of—Book of Ruth, 1900.
Bells answering wedding-bells—Heart to heart on Communion day, 2057.
in Antwerp Cathedral-spire—Everyday gratitude, 1097.
towers without—Mere money-getters, 577.
vibrations of—Expression of pleasure, 802.
Bereaved mother caring for orphans—Affliction comforted, 239.
Bible texts unwelcome—Christianity in business, 566.
Billiards and bowling—Youth's recreations improving, 55.
Bird broken-winged—Prayerful thoughts but weak, 2006.
cleaving the air—The heavenly vision, 1764.
flight of, affects universe—Effect of life on soul, 357.

Bird flown in at window — Birth of baby, 1.
frightened, returning to nest—The rest of God, 2038.
nest in grass, cut down—Love higher than passion, 105.
finished with the breast—Home built by heart, 126.
scared by scrutiny—Intellection inimical to feeling, 1090.
seeking rest at evening—Act of dying, 297.
singing on bough—Independence of circumstance, 374.
Birds fly above fowler's shot—Escaping trouble, 684.
flying and hopping — Thinking and doing, 452.
above dust—Living above care, 740.
forcing young to fly—Children and present duties, 31.
nests in winter—Bible of letter, not spirit, 564.
not the model—Congregational singing to be cultivated, 2066.
plucking breast-feathers—God's love for his children, 1140.
seeking entrance—Joys awaiting us, 501.
singing from trees or in air—Poets and prophets, 1053.
under impulse of transmigration—A hope for death-hour, 305.
undervalued by farmer—Sentiment and sordidness, 406.
Bishop of Geneva—Trust in time of distress, 2017.
Bishops and responsibilities — Church councils and authorities, 2157.
Bismarck—Excessive activity, 582.
a despotic ruler—Germanic spirit of freedom, 2516.
Bitter draughts not to be called sweet—Christianity not stoicism, 236.
Blackberry bushes, grubbing up—Eradicating bad habits, 724.
Blacksmith and baby—Gentleness, power with sweetness, 812.
Bladder, bursting—Immoral prosperity, 543.
Blade and handle—Lies backed by truth, 718.
Blind man in Louvre—Heaven in the heart, 332.
restored, realizes existent beauty—Divine love eternal, 1183.
touched twice by Christ—Evils of freedom cured by more freedom, 2347.
Blood of the universe—God the universal medicament, 1180.
Blood poured like water; fear to avow unpopular belief—Varieties of courage, 472.
Blossoms cannot be put back to seed—Revelations cannot be undone, 2244.
care not for fruit—Contentment with mortality unnatural, 337.
delicate—Emotions soiled by worldliness, 1070.
fallen not mourned—Crape for death, 257.
falling before fruit—John the Baptist for Jesus, 1922.
from Old Testament—New Testament, 1228.
not fruit—Desiring not choosing, 57.
Blue and butternut; cutting the beard—Mosaic legal details, 1894.
spot in stormy sky—Hope cures weariness, 1999.
Boat must be loosed to go—Religious progress means movement, 2234.
Bodily distemperature under pain—Mind should dominate, 364.
exercise—Horse under rider, 206.
health without spiritual is poverty—Flower-pot and soil without seeds, 211.
hygiene—Soul-health, 1718.
ills attended to—Sin-sickness neglected, 1083.
members—Church members all needed, 2085.
monstrosities—Man's spirit unequally developed, 363.
muscles—Faculties brightened by use, 389.
soundness — Religion, soul's health, 1465.
Body, a living sacrifice—Patriotic, noble; sensual, despicable, 192.
and soul—Church and religion, 2166.
members of, described—A marvelous organization, 181.
rebuilt by various foods—Social interdependence, 832.
Boils on body politic—Public spoilsmen, 1009.
Bolter of grain—Popular discernment of truth, 2225.
Bolting-cloth catches bran—Hearing of evil, 795.
Bomb percussion—Story explodes when it strikes, 483.
Bones not a man—Law not religion, 2256.
Bonfire—Religious emotion pernicious if not practical, 1497.
Book—Invention for living after earthly death, 1077.
man not a parent an unread—Revelations of parentage, 1078.

Books, hymns, songs, inferior—Value of soul-life, 1077.
Botanical specimens found everywhere—Subjects for sermons, 2317.
Bottle, empty—Merely moral man, 1030.
Bow, a straight-shooting—Truth in anger, 951.
and arrow—Preaching is emotion and intellect, 2266.
arrows—Truths, their sources and value, 2222.
to smite Satan—Singing defence against temptation, 2065.
Boys, teaching, to swim—Trusting God, 2035.
Brain of war, shafts of song—David, warrior and poet, 1910.
work, cost in—Law of value, 542.
Brake on wheel of progress—Conservatism, 440.
Bramble-bush—Disputatious man, 745.
Branch of vine—Man needs God, 1017.
Branches and root—Common school associations permanent, 2420.
higher, shade lower—Duty of the strong, 598.
not trunk fruitful—Power in diversity, 2260.
Brandy to half-drowned man—Religion not transient enthusiasm, 1466.
Brazier's hammer on kettle—Adversity, 633.
Bread and medicine—Joy and sorrow, 1729.
cake—Common sense better than uncommon, 360.
fresh; mouldy loaf—Enjoyment of real religion, 1493.
making for hungry child—Man perfecting slowly, 2460.
of learning—High results of commercial enterprise, 588.
Breast of whole week—The Sabbath, 2048.
Breeching and traces—Conservatives and progressives, 542.
Bricks, scattering, not house-building—Desultory action, 732.
Bridge-building by successive cords—River of death by bereavements, 306.
Bright, John—Excessive activity, 582.
Brook—Temper not destroyed but used, 752.
Broom-handle and broom-splints—Rom. Catholic church and sects, 2146.
Browning, Mrs.—Divine slavery of motherhood, 133.
Brown, John—Unselfish heroism, 1778.
Bubble and crystal—Life and immortality, 343.
Bucket, full, spills—Active life liable to error, 404.
man not a, pumped full—Self-education invariable, 2423.
Bud, blossom, fade—Growth of mind transitory, 380.
in sunshine starts root—Higher life in young love, 103.
of future growth—Obscure work, 527.
Budding and grafting in spring—Childhood disciples, 29.
Buds ready to blossom—Almost a Christian, 1557.
Bug on a leaf—Without hope, most miserable, 2004.
Building above flood-line—Beginning life aright, 64.
good houses—Honesty in work, 826.
Bulb's talk about flowers—Doubters of the invisible, 1696.
Bull—Orator's voice, 2298.
Bullrush, wind-stricken—Shame for sin, 1435.
Bundle on head of washerwoman—Noble burden-bearing, 1732.
Bunyan, John, and Dr. Johnson—Simplicity and complexity of style, 2299.
Burdens, bearing one another's—Mutual helpfulness, 884.
Burglar and householder—Selfishness of culture, 376.
Burned district of Charleston—Bad man's life, 83.
Burning stick, fagot, bonfire, furnace—Community of feeling, 872.
Burr and Washington — Superiority of moral element, 463.
Business boom — Revivals of religion natural, 871.
department-record—Taking account of one's self, 465.
failing in—Property, not manhood, 641.
temptations of active—Trials of strenuous life, 845.
vacillation—Conviction without choice, 1544.
Butterfly-chasing—Happiness not to be hunted, 489.
Byron—Obligations of genius to lofty living, 373.

Cabinet-work—Religious life difficult in proportion to fineness, 1479.
Cable tested by stress—Strength of evil in men, 1426.
Cactus—Uncompleted Providences, 1165.
Cæsar—Labors of genius, 508.
Caissons of Brooklyn Bridge—Early perils of United States Constitution, 964.

Cake; bread—Common-sense better than uncommon, 360.
Californian emigrants — Inequalities of condition disregarded, 699.
redwoods—Long growth of the world, 2507.
Calvin—Genius in theology, 1979.
Canals—Smooth natures admirable, not attractive, 84.
and rivers—Low and high civilization, 987.
Candle and candlestick—Wedded love and wealth, 124.
—Hope and patience, 1997.
lightning—Mortal and immortal vision, 344.
consumed—Soul-exhaustion, 1407.
flame and sun—Man in God's likeness, 1114.
in candlestick—Preacher in old-style pulpit, 2296.
window — Christ in soul-house, 1285.
—Home blessings radiated, 163.
light—Unconscious influence, 854.
lighted in day-time—Modern miracles, 1905.
outdoors—Goodness amid evil, 814.
to lost traveler—Bible guidance far-reaching, 1873.
unlighted—Undeveloped genius, 372.
—New Testament without Gospel of John, 1937.
Candles burnt out—Wedded love failing under trials, 120.
unlighted—The Bible as furniture, 1859.
Cannibalism—Speaking evil, 787.
—Slander, 944.
—Unchristian fellowship to errant church members, 2112.
Captain in battle—Holy Spirit and man's coöperation, 1504.
Caravan of pilgrims—The Divine comforter, 1194.
Caravansary—Mixed elements in churches, 2100.
Cargoes reappraised—Earth-judgments in heaven, 317.
Carpenter's shavings—Waste in creative process, 2558.
straight-edge—Conduct tested by God's word, 1632.
Carpets in loom and in market—Future revelations of character, 349.
Cascade and mill-stream—Emotion and motion, 410.
Castle chambers abandoned—Unused parts of Bible, 1875.
joy within, storm without—Long-suffering, 694.
Cat and mouse—Prompt escape from temptation, 1365.
up a tree; reversed for men—Proneness to evil, 1394.
watching for mice—Personal criticism, 775.
birds—Commune of 1871 in Paris, 935.
Cathedral and Peekskill hill—God in nature, 2569.
tower and spire—Love supreme, 1766.
window—I Corinthians XIII, 1945.
Cauldron, boiling like a—World restlessness, 2537.
Caulking leaky hull—Virtue pays for vice, 916.
Catalogue and fruit—Theory and practice, 1536.
Caterpillars—Human view of man, 2527.
Cavalry, infantry, artillery—Sects divisions of God's army, 2151.
Cavour and new diplomacy—Love believeth all things, 1771.
Cedars of Lebanon—Long growth of the world, 2508.
Cellar foul—Bottom of society all-important, 936.
Cement by which God builds the world—Tears and blood, 2371.
Centrifugal not centripetal activity—God's unselfish life, 1149.
Chaff and shucks not wanted—The best for God, 1535.
straw and grain—Imperfections of great men, 375.
to wheat—Spiritual value of secularities, 545.
without seeds—Well-wishers, 2072.
Chart and navigation—Bible to be applied, 1852.
of New York harbor—Bible study followed by practice, 1865.
the ocean—Printed Bible a memorial of life, 1836.
Chariot — The church man's servant, 2102.
Chemical transmutations—Truth immortal-1322.
formula tested—Doctrine proved by trial, 2221.
Check, a sealed, for payment—Eternity shows earthly work, 333.
Checks signed in blank for passions—Conscience, 1346.
Cherry-blossoms without cherries—Ineffective thinking, 385.
Chess-playing—Crafty devices in business, 565.
Chestnut burr and nut—Outside rough, inside sweet, 448.

Chestnut—Superficial judgments of Providence, 1162.
Chestnuts on ground and tree—Christian fruits manward and Godward, 1742.
Chicago fire—A lesson in heroism, 2540.
quick aid for—Brotherhood growing, 2530.
Chicken dressed for eating, and free fowl—Boys in pious biographies and real boys, 18.
pox and measles—Theological controversies, 2264.
without egg-shell—Old letter, new spirit, 1884.
Chickens and swine in low-built houses—Pertinacity of bad habits, 725.
Child and parents—Understanding of God grows with experience, 1137.
knife—Promises to be earned, 2030.
appealing to parents—God called in time of trouble, 2019.
apple, and imagination—Idealization, 1045.
biography—Truthfulness of Old Testament, 1880.
dying, and father impotent to explain—To know hereafter, 230.
feeds on mother, physically — So too, mentally, 11.
frightened, reassured by father's "Hem"—Personality in associations, 23.
or pianist—Generosity or benevolence, 2388.
reassured by mother—Man's serenity in God, 1537.
rescued from fire—Gratitude as motive power, 1095.
slapping nurse—Violation of law not always sin, 1385.
tired, falling asleep—Peace of dying, 301.
to meet troubles—God's training and earthly father's, alike, 673.
training—Principles follow rules, 1630.
wearied, asleep in mother's arms—Repose of death, 302.
Childhood permissions—Human life in Bible record, 2470.
Children departed—Lost cares precious, 260.
God's, not to be ill-treated—Lack of sympathy, infidelity, 945.
in bad neighborhood—Separateness of Jews, 976.
nursery — Lack of faith foolish, 2032.
joyous, not parasites—Praise human not Divine need, 2059.
love of—Intellect colored by emotion perceives higher truths, 361.
Children of others and our own—Judgments of law and of love, 23.
pleading for each other—Prayer to God for others, 1831.
promises to—God's promises fail, lacking conditions, 1703.
treating older friend as father—Filial liberties awaken love, 22.
with Jesus—Simplicity of trust, 1235.
Children's fairy tales—Parable and fable as teachers, 28.
fruitful lives please the father—Gifts to God, 1217.
voices—Praises acceptable to God, 2051.
Child's attraction to parents—Evidence of Divine sonship, 1709.
love for parents—Unselfish love for Christ, 1784.
poor gift, appreciation of—Gratitude to Christ, 1269.
understanding of parent—Problems of Providence, 1160.
Chime of bells in every man's steeple—Word-associations vary, 2054.
Chimney, smutty, bird in—Superior to environment, 837.
Chips of substantial thought—Soul's imaginings of Christ, 1266.
Choctaw not English—Epistle to Hebrew, not Paul's language, 1947.
Chords, playing on tuned—Devil tempts the temptable, 793.
responsive to joy—Happiness not having but being, 496.
Chorus—Soul qualities disproportionate, 1684.
Christ—Quiet power of meekness, 1753.
and Syro-Phenician woman—Delayed answer to prayer, 1820.
in the manger—Humble beginnings of greatness, 643.
the exemplar—Suffering the test of love, 233.
Christian affections, highest—Conceptions of God, 1113.
living—Best Biblical commentary, 1715.
treatment, our—Chinese in America, 1001.
Christ's body and blood for hungry and thirsty—Sinners, not the perfect, invited to communion, 2056.
Chronometer—God's heart man's standard, 1170.
Cider—New thoughts not to be preached hastily, 2343.
Cinder and lamp—We find what we bring, 861.
Citizenship, poor and good—Poor church members no excuse for neglecting Christian life, 1452.

City and country—Sabbath laws to vary with community, 2045.
Civic freedom—Liberty in religious thinking, 2225.
Civil War, the, rejoicing at close—Future joy a present help, 334.
Civilization result of proper causes—Revivals, 2127.
Clam, the—Thinking under authority, 2107.
Clay and potter—Negro must grow, cannot be made, full citizen, 2519.
hardened by fire—Hearts, by affliction, 227.
Clearing for tillage—First work of religion in soul, 1596.
forty acres—Conversion and sanctification, 1594.
Cliff, climbing a—Difficulty of reformation, 1366.
Climate, a new—Christianity, 1307.
tropical—Regenerated man will live by Spirit, 1661.
Climbing Natural Bridge, Va.—Aspiration exacting, 1662.
Clive, Lord, in India—Perils of temptation, 1367.
Clock not measure of prayer—Instant in prayer, 1814.
run down—The natural death, 296.
running down—Low standards in public affairs, 993.
to be wound up—Recreation necessary, 206.
Cloth—Quality in virtues, 830.
Clothing—Civil government a natural development, 956.
Cloves in a ham—Lies told to children, 20.
stuck in boiled ham—Illustrations for mere ornament, 2301.
Cloud forgotten by thirsty—Wealth no title to remembrance, 617.
hiding glory of God—Influences of Calvinism, 2205.
over sun—Influence of cool disposition, 860.
quietness of—New Testament miracles, 1917.
without rain—Merely ceremonial religion, 1532.
Clouds and rain—Expression gives development, 1688.
sunshine—Variable natures, 1049.
of glory from evaporated water—Heavenly conception from earthly experiences, 1155.
rain, harvests, fruit—Progress by generations, 2462.
sun-drawn—Spiritual achievement permanent, 1698.
Clouds with no rain—Mystical interpretations of the Bible, 1842.
Clusters giving wine — Syro-Phenician woman's case, 1822.
Coal, live, raked out from ashes—Sorrow persisted in, 249.
scuttle not coal—Wealth no title to remembrance, 617.
Coat off at a fire—Reforms disregard conventionalities, 2370.
Cob and corn reversed—Flesh and spirit, 1065.
Cochineal insect-dye—Small excellences, 799.
Cockade of soldier—Baptism outward sign, 2138.
Cock-crow—Preaching on secular affairs, 1003.
Cock-roach in the food—Mosaic training, 1895.
Cocoanut shell and rind—Revelation of character, 697.
College-success and life-success—Misjudgment of youth, 44.
Collins' axes—Salvation in Christ's name only, 1476.
Color dyed in the wool—Child habits, 12.
—Sex, 93.
excitement in Louvre—Transientness of high feelings, 413.
foundation, in painting—Moral sentiment on lower elements, 475.
palette full of rich—Goodness to be positive, 1749.
Colored man, old—God found through the heart, 1477.
Colt, Messenger — Man needs restraint, 423.
unbroken—Unprofitable energy, 733.
Columbus and the continent—Infinity incomprehensible, 1130.
—Unexplored powers of soul, 1086.
Comet—Effects of soul on others, 800.
Commanders, inspiration of great—Christ the leader, 1276.
Company—A book, 2436.
Compass, doubt of, bad as unbelief—The Bible, 1870.
in navigation—Moral principle, 563.
of ship—Conscience the guide, 1345.
overboard, voyage to be made—Bible destroyed, duty the same, 1969.
Complementary natures—Church enriched by all members, 2084.
Concordant sounds in symphony—Peace and righteousness, 1747.
Confession frank, disarming—Owning of offences, 829.
Conflagration; teredo—Sins, great and little, 1396.

Conflicts and stupendous images—The Apocalypse, 1951.
Conscience—John the Baptist, 1230.
for church, not home—Department-conscience, 1338.
monkey-cap of—Punishment not actuated by love, 1282.
Construction of house—Man-building a slow process, 2478.
Consumption, man with—Unbeliever in immortality, 320.
Contagion—Social effect of feeling, 1459.
Cookery recipe—Bible to be tested by experiment, 1864.
Cooper, Peter—Wealth used for mankind, 618.
with barrel—Rough handling by Providence, 645.
Copernicus—Higher view of Christ, 1223.
Corn without grain—Christianity without love, 1776.
Cosmetic—Holiness expressed in face, 1531.
Cost of liberty—Social gain through suffering, 917.
Counterfeit coin—Almsgiving for reputation, hypocrisy, 2393.
question of—Power of doubt, 1978.
Country lane, sward and flowers—Careless Bible-reading, 1858.
Counsel to friend—God's willingness to help, 1832.
Counselor—A book, 2436.
Court, justice's reversed—Conscience, Sunday and week-days, 1341.
reception by king and nobles—Walking with Christ, 1294.
room and home—Judge and father, 141.
Courtesy at home—Personal rights for yielding, 924.
Courts, higher and lower—Spiritual life not gauged by senses, 1064.
Crabs, soft-shelled—Self-help in church-making, 2113.
sucking joints of—Trying to change Apocalyptic figures to ideas, 2262.
Crack of teamster's whip—Illustrations uttered with vigor, 2302.
Cradle still cherished—Much of Old Testament outworn but precious, 1882.
Craters old and new—Repenting of outgrown sins, 1411.
Cream and skim-milk—Rich praying and poor living, 1433.
on top in dairy—But society moves by average mass, 2493.
Credit, wealthy traveler loses letter of—God's heirs not poor, 709.
Critics of spiritual aid—Soul sympathy unappreciated, 886.
Crocodile and mosquitoes—Patience of the dull, 421.
Crocodiles with gnashing teeth — Uncharitable reformers, 2379.
Cromwell's portrait with wart—Old Testament fidelity to truth, 25.
Crops worked for—Revivals, 2127.
Crow, carrion—Fault-finders, 778.
far-heard "caw" of—Orator's voice, 2294.
from egg—Contempt from pity, 2226.
Crowned—Jesus as God, 1219.
Crutches for lame—Paper-money, 1005.
weak souls—Externalities of worship, 2050.
Cryptic knowledge in books—Soul-life hidden, 1069.
Crystal and blows—Soul to be protected, 387.
bubble—Immortality and earthly life, 343.
Crystallized praise—Compliment, 947.
Crystals, geologizing for—Adversity revealing beauty, 646.
Culture, man of, in slums—God's limitations in Christ, 1255.
of soil—Genius must be tilled, 394.
Curiosity, Yankee driver's—Mind-hunger, 369.
Curtain drawn aside—Christ preaching retribution, 2250.
Customer, not scales, cheated—Sin against God, not law, 1429.
Cutlery, fine-finished—Artistic goodness, 461.
Cutting wax, marble, diamond—Spiritual growth slow in proportion to fineness, 1615.
Cyclone-center—Peace God's dwelling, 1148.

Daguerreotype-plate—Scenery to be viewed receptively, 2551.
Dana, R. H., Jr., return from voyage—Reaction of feeling, 443.
Dancing-school—Virtue to be automatic, 797.
Dandelion—Mother's ideal and real outcome, 134.
—Type of resurrection, 331.
gold—Dishonest success transient, 571.
mat, circle, and globe—Departed children, 231.
Daniel's image in the vision—Systematic theology, 2196.
Dante, hell of—Revenge a torment, 427.
Dark-lantern—Church refusing to touch reforms, 2358.
Darwin, theory of, not with claws but tongue—Nagging, 783.

Darwinism—Paul's law of spirit and members, 2235.
David to Moses as John to Paul—Great religious geniuses, 1939.
with the sling—Independent methods of work, 2108.
Dawn—Conversion, 1539.
from night—Resurrection of Jesus, 1251.
Daylight—Influence of good-nature, 860.
—Patriotism diffused, 978.
Dead-heads, none in nature—Success exacts effort, 510.
things not to be stumbling-blocks—Victory over past, 1605.
Deaf man amid music—Heaven in the heart, 332.
Death and resurrection—Business failures and recoveries, 680.
of children—Help only when needed, 1491.
Decay of world-forces to make soil—Prodigality of God, 2241.
phosphorescence of—Splendor of ill-gotten gains, 543.
Deceit in manufactures—Public conscience deteriorating, 1011.
Declaration of independence—Paul's "only Christ crucified," 2342.
Democrat, the great—God regards all alike, 1122.
Desert between Israelites and Canaan—Transition periods barren, 2461.
Despot, flagellating—Conscience a punisher, 1799.
Destitution, sudden—Unnoted tragedies in life, 706.
Detective—Conscience finds out evil, 1357.
Devil, the, gone into something else—Capital may succeed slavery as national evil, 2505.
poor bargaining with—Folly of dishonesty, 572.
Dew and rain *versus* storms—Simple pleasures best, 498.
diamonds of morning—Angelic ministrations to Jesus, 1921.
distilled from heaven—Knowledge to be sought, 513.
drop beautiful, if evanescent—Imaginings of faith, 2011.
drops—Good deeds, 1518.
impartially distributed—The Divine mercies, 1196.
on flowers—Motherhood changing frivolity to joy, 132.
Diamonds and pearls—Interior ornaments, 1074.
ground with diamond dust—Christians make Christians, 863.
Dikes of Holland—Resistance to temptation, 1372.
Disciple, scholar—Christ to be learned, 1648.
Disciples of Jesus—Violent conversions not needed, 1580.
the twelve, and John—Native gifts no measure-standard, 1738.
Discords, modulating—Transient troubles, 689.
soon modulated to harmony—Friendly raillery, 948.
Diseases and medical science—Sin fundamental in theology, 1382.
divers—National ailments, 986.
Dislocated limbs—Sin, disjointed faculties, 1390.
Dispersion of Babel regathered—Brotherhood America's language, 2522.
Dissected body not a man—Theology not religion, 1461.
Dissipation, etc.—Excitement a natural desire, 438.
Distributed power—Influence of great men, 2437.
Divine and human power—Prayer and watching, 1829.
Doctor—Condition of faculties for work, 388.
Dog, affection of—Enthusiasm of love, 1789.
bark of—Orator's voice, 2294.
gratitude of; man's ingratitude—Meanness of intelligent sin, 1428.
little, at door—Fretting, 741.
made ugly by stoning—Reforms unwisely driven, 2378.
man without a—No conscience, 1331.
Newfoundland—Good-natured rudeness, 753.
of Hindoo barred from heaven—Hymns admitted, 2070.
rebuked for barking, growls—Surly forgiveness, 766.
threatening—Mercy with cheerfulness, 823.
Donkey-engine—Miracles supplemental, 1903.
Door from dreariness to brightness—"Nevertheless," 263.
of future—Easter Sunday, 1252.
slammed in face—Salvation shown as impossible, 2322.
the one—Christ, not the church, 1284.
Douglas, Fred'k, and Sojourner Truth—Man's strength in God, 2028.
Dove among hawks—Meek to inherit earth, 1773.
and its colors—Native constitution permanent, 450.
or buzzard—Seeking good or evil, 941.

Drama without plot—The Apocalypse, 1951.
Drinks, artificial; water—Common sense better than uncommon, 360.
Driver on street—Other men's consciences, 1344.
Driving near precipice—Temptation marks danger-line, 1355.
Drop and ocean—Human thoughts about God, 1147.
Drowned man—Spiritual death, 1326.
Drowning, recovery from—Hope in faint beginnings, 1584.
Drunkard loves the cup—Minister loves men, 2281.
Drunkard's prayers — Moral disability, 1825.
Dungeon, man in—Scientific truth refused, 2231.
Dunghill bearing white flower — Cruel views of God by good men, 2216.
Dust—Trifles soil life and hide heaven, 1700.
children born of the—Parents not to think evil, 142.
in Parthenon cornices—Petty errors in Bible, 1965.
of the sepulcher—Unused wealth, 594.
on the road—Activity outruns trouble, 555.
sifting through cracks—Small vexations annoy, 737.
Dye-vats and silks—Process and product unlike, 1641.
Dynamite-tubes for blasting—The passions, 425.
Dyspepsia—Bad influences of self-consciousness, 859.

Eagle and ant—Labors of genius, 508.
caged—Drooping old age, 274.
fledged, free from nest—The Hereafter, 347.
no dust on wings of—Exalted moods above care, 1701.
not trained, but pupil is—Christian life needs training, 1622.
on her nest—God's brooding love, 1089.
Eagles and sparrows—Genius to live superiorly, 1518.
Ear, man's, devil's pulpit—Self-deception in crooked business, 568.
Early English history—Old Testament indispensable, 1877.
Earth, internal fires of—Fanatical patriotism of Jews, 977.
Earthquakes and volcanoes—South American Republics, 968.
East wind—Home selfishness, 167
Eating, regularity in—Soul-regimen, 1717.
at the table—Power of association, 842.
Echo in mountains—Homely language arouses memories, 2299.
Eclipse and astronomer—Christ's death foreknown by him, 1247.
Eden in the heart—Love of flowers, 2545.
Edifice, a great—Kingdom of heaven built slowly, 2475.
Education of slave; collegian—Fruits of Spirit are Christianity, 1457.
Edwards, Jonathan — Apostolic heresy, 2190.
—Genius in theology, 1979.
—Danger in lofty ideals, 1052.
—Influence independent of circumstance, 374.
and his writing-room—Church making true men the true church, 2168.
Effervescence, without—Querulous Christians, 1502.
Eggs nested too long—Griefs recalled for misery, 251.
Egyptian and Grecian architecture—Temple of God in humanity, 2490.
excavations—Less important than revelation of the rocks, 2230.
Elasticity of soul—Capacity to be born again, 1586.
Election-day reason—Saloons to be closed on Sunday, 2046.
Electricity, uses of—Obedience to law gives power, 1444.
Elevation, prospect from—Broad views of truth, 1051.
Elm, American—Ideal of manhood, 1042.
Embassy and king—Christianity judged by its professors, 1502.
Embers, raking up—Holding a grudge, 765.
Emery destroys surface—Little lies dangerous, 717.
Emigrants in strange land—Death not exile, 308.
outfit of—Preparation for heaven, 323.
Emotive man in church activities—Safety in expression, 2123.
Empire throned, self-ruling — Republic, 975.
Endowed benefactions — Long-lived benevolence, 2402.
Enemy, poisoned darts of—Meekness, benevolent bearing of evil, 1752.
Engine and sails coöperate—Divine and human powers, 1311.
firing up an—Eating, 180.
in the basement—Lower powers in higher life, 368.
machinery of, well kept—Care of the body, 184.
relation of parts, fuel, etc.—Eating on principle, 186.

England in India—Faulty instruments of Providence, 994.
English almshouses—Poor-relief to stimulate, not enervate, 2399.
and French writing—Humanization of literature, 2456.
Enjoyment of nature—Intangible property, 2553.
others' gardens—Mind-ownership, 2552.
Enlisting under Christ—Duty of church membership, 2075.
Epicure, literary—Selfish morality, 1032.
Erection of great edifice—Character-building, 480.
Escape from drowning—Mode of conversion unimportant, 1582.
war-captivity—Release from soul-bondage, 1590.
Esprit de corps of army—Of Christianity, 2150.
Esquimaux seeking tropics—Repentance towards God, 1566.
Esthetic needs of the soul—Beauty helps to spirituality, 2573.
Euclid, proposition in—Philosopher's God not adorable, 1115.
Europe, church and state in—Democratic self-government, 933.
Evaporation under the sun—Yearnings of aspiration, 1329.
Evolution towards perfectness—Beauty inherently divine, 2572.
Evolutionary purging from animalism—Slow human betterment, 2491.
Exchange-brokers—Commonplace preachers, 2271.
Exhalation from unstopped vase — Unwritten thoughts, 412.
Exhibition of sores—Conviction of sin not to be displayed, 1570.
Exiles in heaven—Earthly training often valueless for other life, 578.
Experts in concert-audience—Earthly and heavenly praise, 1092.
Eyes and spectacles—Religion and reason, 1488.
feline, in the dark—Sense of humor, 485.

Fable of lion, wolf and lamb—Teaching truth by fiction, 35.
Fairy purse inexhaustible—God's fatherhood, man's brotherhood, 2352.
Faith of child in parent—Trust in God, 2024.
Family not subject-race—Unitary idea of humanity, 1125.
pride—Spiritual ancestry, 1099.
the—Natural and supernatural Providence, 1167.
Famous woman and infant-class—Preacher all things to all, 2284.
Farm develops stone, gold, etc.—Growing scope of Christianity, 1480.
useless unless cultivated—Bible texts 1848.
without crops—Negative morality, 1482.
Farmer and apple-tree—Living by faith, 2036.
beau, society and plow—Beauty of habit, 835.
harvest—Preaching tested by effects, 1513.
summer—Holy Spirit to be utilized, 1319.
Farmer's last year crop — Future church work needs new effort, 2109.
Father cheating child with sled—Prayer spiritual not material, 1810.
hard-working, children pampered—Effort, source of power, 593.
in heaven — Disinterested goodness, 1782.
in Indian raid—Joy of sacrifice, 7.
knows but listens to child — Prayer pleases God, 1802.
on earth and in heaven—God's love for his children, 1140.
steering child's rowing — Guidance of Providence, 1161.
to children at boarding-school—God's incarnation not strange, 1288.
Fatherly authority and motherly love—Failure of the law, 1244.
Fatness or leanness—Eating hope or conscience, 2003.
Feathers given away by convert—Selfish conscience for others, 1351.
Feeling not soap and sand—Quiet conversions, 1581.
Fence-building not farming—Doctrinal discussion, 2180.
Fences—Denominationalism, 2145.
Fermentation—Opening of young manhood, 46.
Ferry-boat — Salvation through Christ, 1275.
Fever-patient cleansed by remedies—Church bettered by agitation, 2232.
Field glass used by man—Heart uses the head, 405.
the place for agricultural science — World for Christianity, 1721.
Filial affection lifts towards God—Lord's prayer demands love not awe, 1804.
Flail-threshing — God's severe dealings, 677.
Finney, Dr. C. G., and D. L. Moody—Theological and practical preaching, 2305.

Fire—The passions, 1358.
alarm of—Warning against corruption, 53.
always fire—Sincerity makes no error right, 1609.
and decay—Active and passive evil, 922.
dangerous but needful — Abhorrence, 1379.
engine—Rich church giving while getting, 2359.
glowing after early flame—Character in age, 275.
hottest after smoke and flame—Intensity in religion, 2128.
kindling, on fuel—Influence, excitation not creation, 437.
wood—Aspiration of prayer, Godward, 1805.
needs air — Religious inquirer needs sympathy, 1558.
not food—Devotion not piety, 1464.
of shavings—Preaching without solid thought, 2330.
pillar of—Concentrated patriotism, 978.
raked-up—Latent sin, 1399.
rescue from—Great feelings for great occasions, 416.
of child from—Great thoughts destroy small troubles, 665.
simmering over—Devotional exercises not finding Christ, 1556.
warmth of—Personal power, 862.
Fire-fly, intermittent—Christian for Sunday only, 1740.
not star—Man of few talents, 358.
Fish baited with what they like—Catching men, 2312.
coming up to breathe—Sabbath for workingmen, 2041.
dressing, for food — Discrimination among men, 940.
Fisherman, the best, most fish—The best minister, 2315.
Fishing-tackle, manufacturer of, and fishing — Theologizing and preaching, 2313.
Five Points children—Willingness, ground of adoption, 1571.
Flail-bearing faiths—Future church loving not fighting, 2160.
Flame, small, blown out; large, increased —Love in the heart, 1642.
Flanking the enemy — Indirect temptation, 1373.
Flax and white raiment—Issue of tribulation, 650.
fiber rotting—God's severe dealings, 677.
Floating battery, unbalanced—Disproportioned natures, 471.
Floods in Connecticut—Blessing in adversity, 634.
Florence Nightingale—Woman's servitude in love, a glory, 97.
Florist and summer—Holy Spirit to be utilized, 1319.
study of flowers by—Minister's study of human nature, 2283.
Flower, a—Border line between material and immaterial, 2577.
in and out of Bible—The Book interpreted by world, 1837.
and floral system—Greater evidence of design, 1128.
bed, God's—Sick-bed may be, 212.
growing amid grass—Christian outside of church, 2088.
in desert—Parable of Eden as a fact, 2209.
rock-cleft—Piety in unlikely conditions, 2143.
perfume—Influence unconscious, 854.
pot and soil without seeds—Bodily health without spiritual, 211.
white, out of black dirt—Faith growing out of idolatry, 2459.
Flowers—Beauty of woman made for delight, 95.
always dressed up—Every day goodness, 1504.
and botany—Influence of visible goodness, 1503.
frost—The soul to be protected, 387.
beside glacier—Sweetness in adversity, 691.
calyx and seed of—Marriage for this world only, 125.
cut or growing—Morality root of religion, 1035.
folding at night—Act of dying, 295.
from garden—Gifts of the heart, 801.
given away—Home-happiness to be shared outside, 176.
imagined on other vocations—Complaint of calling unmanly, 580.
in blossom and fragrance—Young love, 100.
button-hole—Spiritual qualities not abundant, 1674.
the world—Cheerful traits in religion, 500.
large and small in bouquet—Worth of each in his place, 2499.
mean sentiment—Words mean what they make men think of, 2576.
not practically useful—Gross measurements of value, 2564.
soils—Church exclusiveness, 2174.
on coffin—Life, time for kind words, 805.

Flowers, varied but all children of sun—Sects, 2152.
varieties—Man susceptible of cultivation, 75.
yet growing—Old Testament values, 1879.
Fly and bee—Quality and activity, 548.
beaver — Happiness in achievement, 552.
on glass, lions in moon—Conceit magnifies its own, 761.
pestered by a—Fretting, foolish, 744.
Fogs of Newfoundland—Cheerlessness of doubt, 1971.
Foliage, summer and autumn, gone—Transitoriness of life, 501.
summer and winter view—Prosperity obscuring vision, 620.
Food—Amusement to be discriminated, 54.
change of—Variety needed by man, 2039.
wasted—Youthful excesses, 60.
Fool convicted of ignorance—Conceit in morality, 1543.
Footprint, all feet to fit—Enforcing uniform beliefs, 1973.
Footsteps washed out by tide—Religious reverie, 1545.
Fords in the West—Folly of fear, 1995.
Forecastle and college—Varying social standards, 937.
Forest guide—Faith is trust, 2008.
in the—Christ, sure leader, 1262.
lost in the—Partial views of God, 1132.
overgrown—Humanity without religion, 1441.
timber—Use of Bible good or bad, 1871.
unseen wood carvings in—Blind reading of Bible, 1857.
Forgeries, early — Persistence of deeds done, 1420.
Forget-me-not sprig to maiden—Love-tokens to Christ, 1277.
Fortifications — Civil institutions limit power, 961.
Fossil fern—Trifles in Bible often significant, 1874.
Foundation not building—Conversion not edification, 1617.
of house—Morality not enough, 1022.
neighbor's house—Social liability, 419.
Fountain, a—A man of health, 177.
Fountains of influence—Meekness harmonized power and peace, 1100.
Fowls of the air—Providence of work, 517.
Fragrance betrays flowers—Atmosphere of Christian household, 165.
of grape-vine — Good-nature evident, 806.
hidden blossoms — Effluence of goodness, 1072.
magnolia — Sharing good things, 417.
Frederick the Great—Labors of genius, 508.
Freight-train's head-light—Christians only towards heaven, 1522.
French, reading and speaking—Bible to be practiced, 1612.
Fresco estimated by weight of pigment—Apocalypse and arithmetic, 1949.
in water-colors—Temporal love, 175.
of future—Prophets appealed to imagination, 1901.
Freshet and good tilling—National excitements, 979.
escaped—Earthly conditions forgotten in heaven, 348.
in the soul—Revival of religion, 2132.
Friction in machinery—Anxiety, 2022.
of the mind—Care, 736.
Friend in household—Peaceful presence of Jesus, 1274.
not magistrate—Coming to Christ, 1287.
Frost early, on autumn leaves—Sorrow matures, 261.
picture beautiful if evanescent—Imaginings of faith, 2011.
pictures and painting—Hunger for continuance, 342.
from Divine gift of beauty—The great Artist, 2575.
on window—Flimsy excuses, 1408.
ripens fruits and nuts—Sorrow sweetens, 268.
sweetens nuts—Persecution sours some men, 670.
Fruit after pruning—Recuperation under adversity, 669.
for eating, not whole tree—Good in every man, 446.
from orchard—Tokens of divine intercourse, 1510.
guarded by wall—Compulsory toleration, 1511.
hanging over wall—Preachers from other denominations, 2163.
matured by light and heat—Power of Holy Spirit, 1320.
not ripened by fire and bellows—Goodness not a sudden growth, 1607.
on lofty trees—Last Supper discourses of Jesus, 1935.
plucked when ripe—Glory of death, 303.
ripened after frost—Sweetness after adversity, 635.

Fruit, ripening of—Influence higher than authority, 472.
shadowed by leaves—Spirituality hindered by ecclesiasticism, 2154.
tree—A book, 2436.
trees, early and late—Varied ripening-time of truths, 2208.
varieties of—Man susceptible of culture, 75.
Fruitfulness in single trees—Individual spirituality, 1534.
Fuel and flame—Morality and spirituality, 1019.
Fungi on trees—Business depressions demoralizing, 700.
Furnace and registers—Piety may be partial, 1472.
glow of—Soul manifested, 1079.
of machine—Stomach as related to head, 187.
Furnishing of home as to children—Measurement of worldly things, 1732.
Furrow, daisy in the—Certainty of trouble, 630.
for seed—Opportunity for doing good, 1520.

Galileo—Higher view of Christ, 1223.
—Theological transitions dawn of great future, 2233.
Gambler contributing on Sunday—Sacrifice of wicked, abomination, 2055.
trying to reform—Time for Christian help, 1559.
Gambling saloons—Spider's web, 56.
Garden—A book, 2436.
and farm—Single virtues and character, 1655.
crops—Spiritual grace to be cultivated, 1695.
geometric, and forest—Religious excitement not indecorous, 1499.
not created—Bible to aid in, not solve, man's perplexities, 1967.
with flowers—A singing church, 2061.
Gardener for market—Self-seeking friendship, 768.
Gardening for the public eye—Fidelity to duty, 525.
Garments—Quarreling as preparation for heaven, 170.
—Religion not a make-shift, 1445.
inflammable, amid fire—Young minister amid praise, 2306.
to fit wearer—Inspiration progressively adapted, 2191.
Gas-mains, working in—Insensibility to evil, 1418.
Gate and the pickets—Man's ineptness, 541.
Gate open to enemy—Yes, 1376.
the pearly—Beauty of death, 298.
Gates to New Jerusalem—Ways of salvation various, 2261.
Gauze and fire—The soul to be protected, 387.
Gem of devotion—Lord's Prayer crystallization of others, 1933.
Genealogies—Inspired Biblical use of uninspired material, 1886.
General of army—Faith in trust, 2008.
Generous comradeship in evil—Judgment by general aim, 1033.
man—Ground of forgiveness in God's nature, 1205.
Genie escaped from bottle—The vote, 931.
Genius for music and poetry—Benevolence in God, 1145.
Geode and crystal—Present and future knowledge, 2179.
Geometrical figures for clouds—Logical preaching to the imaginative, 2325.
German legend—Conditions of salvation, not impossible, 2257.
Protestantism—Principles of, 2156.
Gestures of orator—Miracles of Jesus, 1232.
Giant chords in German castle—Deep emotion uncommon, 418.
Gilding, superficial — Sudden learning, 2434.
their own chariots — Rich selfish churches, 2360.
Girl of eighteen — Heroism in illness, 219.
taking dinner to cathedral workman—Humble helper, 522.
Giving a quarter; helping a life—Alms; benevolence, 2405.
Glaciers, downward movement of—Degeneracy, 1413.
sliding down a — Escape from evil courses improbable, 1416.
softened by warmth—Tears give relief in sorrow, 228.
Gladstone—Excessive activity, 582.
Gleaning, God's, saves our losses for us—Losing and finding, 352.
Glutton loves food—Minister loves men, 2281.
Goblet with wine of life—Sky on morning after storm, 1253.
"**God** be with you," shrunk to a skin—Good-bye, 808.
God's handiwork and worship not enough—Longing for God, 1117.
Goethe—Obligations of genius to lofty life, 373.
on critics of Faust—Christianity, original and improved, 2193.

Gold alloyed—Moderate morality, 1036.
bearing quartz—Church valuable though imperfect, 68.
mining, crushing, smelting—Training by trouble, 668.
newly dug, not new — Bible truths, 1841.
not dross—Related experiences in meeting to be the best, 2120.
of eighteen carats—Truth-telling adulterated, 720.
ore, in crucible—Knowledge variable in value, 2258.
throwing away—Rejection of Old Testament, 1890.
particles to miner—Good beginnings encouraging, 1023.
prospecting for—Search for divine wisdom, 1110.
seeking—Bible to be searched for treasure, 1855.
separated from ore—New truth cleared from error, 2350.
streaked through rock—Divine goodness found by the good, 2395.
veined in rock—Ideal of love, 110.
Good fellow and religious man—Men judged by their own standards, 474.
Samaritan—Balm before criticism, 881.
Goods for grain—Interchange of theologies, 2220.
Goose on a spit—Self-absorption, 398.
Gormandizing food—Wickedness of selfish culture, 2457.
Governor and governed—Calvinism and Armenianism, 2201.
Graces, opening of Christian—Christian development, 1620.
Grafts overgrown by tree—Grace overcome by nature, 1519.
Grain harvested here; next crop—The earthly and the heavenly, 339.
ripe but not sown—Thinkers who do not speak in meeting, 2116.
sown for harvest—Giving and receiving, 2389.
worth straw and husk—Self-examination advisable, 1471.
Granite, barren—Church members "misunderstood," 2104.
Grant—Military Americans in civil office, 988.
Grape-cluster and wine—Perpetuity of the Bible, 1912.
Grapes, black Hamburg—Holy Spirit specially used, 1316.
changed to wine—God in Christ a moral force, not an idea, 1151.
crushed to wine—Beneficence of adversity, 638.
Grass and trees must be different—Brotherhood does not imply equality, 2495.
blades of—Little virtues, 798.
Grave clothes to be removed—Soul resurrection, 1542.
stones—Sins repented of, 1567.
and sculptor's clay—Past and future, 1568.
Great-grandfather's apple-stealing — Responsibility for Adam, 2212.
Greed judging equity—Flesh discerning spirit, 1062.
Greek and barbarian, Jew and Gentile, etc.—Every Christian a Jew in Christ, 2082.
Hebrew ideas of God—God's emotion, 1213.
esthetical feelings—Conceptions of God, 1113.
gods in Louvre—Divine memorials in Bible, 1963.
statues—Manhood the beauty of man, 79.
Greenhouse without furnace — Religion without love, 1478.
Gridley, Dr.—Curative effect of cheerfulness, 494.
Guide gone, path the same—Man's duty and the Bible destroyed, 1969.
Grindstone—Discipline of trouble, 636.
—Mistakes sharpen men, 399.
—This world, 626.
Ground-springs under foundation—Native benevolence irrepressible, 2411.
Growing pains—Origin of evil with God, 1127.
Gulls flying with the wind—Yielding to God, 1618.
Gun ill-loaded—Unloving conscience, 1334.
without powder—Unpopular law, 967.
Gutter, philosophers of the—Anarchists and communists, 996.
Gypsies in fine house—Folly of indulging passions, 1398.

Hail on slate roof—Long words to children, 34.
Hand of Holy Ghost on heart—Apostolic succession, 2278.
untrained or skillful—Human nature right if used aright, 1563.
Handwriting—Lower law a step towards higher law, 2465.
Hangman of divine government—Fear, 1991.
Harlot—Evil disguised, 770.
Harlotry of wickedness—Evil wit, 771.
Harness—Christian training, 1633.
and pads—Grief in unexpected places, 682.

Harness increases strength—Law helps human force, 954.
over-tight—Doctrinal difficulties, 2183.
Harp and harper—Man's growth and divine influence, 1300.
—Tempted and tempter, 1352.
chords broken—Soul-destroying greed, 581.
strings slack—Joyless religion, 492.
without strings—Selling one's self, 614.
Hard in business, generous at home—Variations of sympathy, 2396.
Harvest and atmosphere—Human growth and God, 1330.
in Illinois—Modern increase of fine character, 2529.
to be cultivated—Promises to be earned, 2030.
Hat off to a lady—Spiritual impulse superior to law, 1686.
pulled down—Self-examination, 400.
Haven after storm—Peace through Christ, 1173.
Hazael—Preparation for crime, 1400.
Head, top not bottom of—Love of praise for noble things, 898.
Headless fly—Man without faith, 2007.
Health and hospital—Righteousness a natural law, 1473.
Heart, hardening of, softening of the brain—Money crazes more than religion, 559.
varnish—Imagination beautifies homeliness, 529.
Heat must radiate—Activity of Christian faith, 2026.
white, in brain—Power of enthusiasm, 869.
Heathen forsaking idols—Religious development misjudged, 1494.
Hedgehog—Self-judgment through others, 905.
Hell, prayer-meeting in—Religious despair, 1491.
Heloise—Spiritual kindred, 1731.
Help only when needed—Death of children, 220.
Hen brooding chickens—Christ's love for his enemies, 1272.
cackling over egg—Not model for generous giving, 2409.
in barnyard—The unthinking minister, 2293.
seeking roosting-place—Minister hunting position, 2307.
Hercules and Socrates—Physical and moral courage, 473.
the serpents—Evils in society can be destroyed, 2381.
Heroism appreciated by heroic instinct—God known through man's best qualities, 1154.
Hickorynut germinating—Prophecy of good time coming, 2468.
Hicks, the portrait-painter—Human soul but beginning of perfection, 2413.
Hide of self-conceit—Religious pride, 762.
Hills ahead, but slight ascents—Needless worry, 743.
Hind-sight and fore-sight of rifle—Present and future, 1682.
Hoe and catechism—Bondage of body and brain, 2040.
Hogs of Gadara—Reformation of passions, 1564.
Holes stopped in ship of state—Taxation for education, 2419.
Home light opened on winter night—Twenty-third Psalm, 1908.
Homer still chanting—Poesy immortal, 2451.
Honey from lions—Sweet-souled men, with barbaric views of God, 2217.
in deep flowers—Highest joys hardest to get, 1745.
not bitterness from flowers—Retrospection to be helpful, 1758.
Hooded blossom—Government fits the people, 957.
Horizon of immortality—New ideals given by Christ, 1048.
Horizon, bright, after storm—Splendor of hope for the world, 2544.
Horse, country, at hitching-post—Careless minister in pulpit, 2297.
fine qualities of, disciplined—Training of character, 428.
fractious—Young passions to be trained, not suppressed, 47.
kept at livery—Irritable man, 809.
spavined and feeble—Safety in lack of religious excitement, 2130.
thoroughbred—American political elasticity, 989.
under rider—Bodily exercise, 206.
well-broken—Training to calmness, 367.
Horseback riding—Experiments in religion, 1550.
Horses, driving fiery—Prayer and self-help, 1827.
taming wild—Brains and natural law, 2557.
Hospital diet discriminated—Ministers not preaching all they believe, 2344.
for the sick—Church for sinners, 2090.
luxuries instead of medicine—Exclusive preaching, 2324.
patients quarreling—Church members discordant, 2078.

Hospital work for pay and for son—Love lightens labor, 135.
Hospitality proffered — God's promises earnest, 1211.
Hotel lodgers—Church lack of Christian sympathy, 2098.
table—Christian truth for all men, 1660.
House-building and home-making—The home is the family, 158.
a slow process—Patience in reform, 2362.
destroyed to feed fireplace—Stimulants, 195.
fine, inmate bad—Physical beauty, moral depravity, 460.
poorly built—Reputation without character, 893.
unoccupied—Indolence breeds morbidness, 312.
without roof—Physical and social righteousness not spirituality, 1027.
Household growth from love and wedlock—Church a natural development, 2134.
economy—Sects for specific variation, generic unity, 2160.
peace, parental vigils—Suffering the price of good, 658.
Huguenots—Glory out of obscurity, 657.
Hulks, old—Men of pride, 759.
Human growth of Jesus—Youthful eclipse of Christ, 1229.
management of nature—Providence and law, 2556.
race—The Bible a growth, 1837.
Humor, sense of—Human nature organized for variety, 2188.
Hunger and thirst—Importunate longing for goodness, 1103.
Husbandman in spring—Time and tasks, 537.
works and waits—Impatience in personal career, 731.
Husk of corn—Spiritual value of secularities, 545.
—World-life helps soul-life, 1658.
externality — Disputes on form of baptism, 1923.
Huss—Power of weakness allied with God, 2356.
Hyacinth—Brief young attachments, 107.
Hymn, a solemn, before service—The Beatitudes, 1932.
writer of one genuine—Poesy immortal, 2451.

Iceberg—Unsympathetic God admirable not lovable, 1134.
sailing on an—Scientific truth without gospel, 2231.
Identity, faculties, better conditions—Things hoped for in immortality, 354.
Idol worshiping—Love of money, 607.
Idolatry not condemned—Necessity of loving, 1787.
"**I give** you joy, my darling"—Child-death greeted with peace, 224.
Illegitimacy—Humiliation of Christ, 1226.
Illness, mother's sacrifice in—Great feelings for great occasions, 416.
Imagination shrines dead child ever as child—Baby lost is kept, 262.
Incense—Silent prayer, 1807.
Independent or Congregational Protestantism—Principles of, 2156.
Index, a copious, to Life of Christ—The Gospels, 1920.
Indian attacks—Watch temptation at dangerous hour, 1362.
famine, aid for—Brotherhood growing, 2530.
under torture—Heroism of silence, 96.
Indictment destroyed—God's forgiveness absolute, 1207.
Indolent youth ignorant of work—Thoughts and things, 519.
Infection spreading—Corrupters of the young, 1402.
Infectious disease—Youth's exposure to vice, 52.
Inherited estate—Health to be preserved, 182.
Initiation into secret society—Religion not mysterious, 1456.
"**In Memoriam**"—Sympathetic moods for reading, 2450.
Inquisition, the—Conscience with other faculties, 1340.
Insects on lighthouse lantern—Dimming conscience, 1349.
Inspiration — Temptation suggestive not compulsory, 1353.
Instructor and education—Holy Spirit, 1302.
in algebra—Spiritual guidance, 1323.
Instrument in orchestra—Individual power of social evil, 920.
Instruments discordant — American and European amusement, 1000.
Intermissions in science — Decline of church-going, 2167.
Intoxication, effects of—Physical pain a moral lesson, 191.
Invisible pictures revealed by death—Children's ministry to memory, 42.
Inventor genius in physical ideas — Preacher in moral ideas, 2274.
Investments at interest—Work of teacher most profitable, 2415.

Investments unmarketable—Worth in the other world, 316.
Iron columns—Many late marriages, 111.
for tempering—Substance in character, 1644.
hands—Spirituality AND morality, 1041.
molten, in foundry — Excitement of higher feelings, 1553.
ore—Use of Bible good or bad, 1871.
unworked, worthless — Shirking duty means disuse, 550.
welded in heat—Fervency makes thinking and doing easy, 554.
work at Nüremberg—Sorrow exercising men, 264.
Isaiah—Politics in the pulpit, 2348.
Italy and charity—Unwise giving makes mendicancy, 2398.

Jacob's ladder — Earthly undertakings should aim at heaven, 1599.
Jails and honest men—Law aims at liberty, 955.
January follows August—Ignorance invites tyranny, 958.
Jelly, cooked fruit not strained for—Church members imperfect, 2073.
Jeremiah—Politics in the pulpit, 2348.
Jesus after and before ascension—Spiritual union, 1082.
and the Pharisees — Intelligent inhumanity, 883.
in books, laws, and institutions—Indirect influence, 2439.
representations of God by, and by Hebrews—Jehovah, 1150.
Jew and gentile—Every Christian a Jew in Christ, 2082.
medieval—Outward and inward life, 1286.
Jewel case for God's bride—The Beatitudes, 1523.
John to Paul as David to Moses—Great religious geniuses, 1939.
John the Baptist—Disturbance the price of progress, 2371.
—New truths from single men, 2355.
plowman before Christ—Reform preceded by agitation, 2369.
Joan of Arc—Inspiration of heroism, 1098.
Johnson, Dr., and John Bunyan—Complexity and simplicity of style, 2299.
Joseph of Arimathea—The higher courage, 1249.
Joist, imperfect, in building—Bible independent of any one book, 1960.
Joseph, Saint—Negative goodness, 870.
Joshua's severities—Old Testament judged by the New, 1895.
Joy—Interpretation of language by life, 2440.
not flattery—Source of praise to God, 2058.
Judge and father—Court room and home, 141.
captious, on bench—A God of law, 1143.
pedantic, and loving God—Divine law and divine mercy, 2255.
Judgment-seat—False witness, 788.
Judgments of law and of love—Measuring other people's children and our own, 24.
Justice known by conscience—Feeling before reason, 407.

Kaulbach's painting—Spiritual conflicts, 1610.
Kentucky caves—Self-building of soul, 1635.
Kettle-holes worn by rocks—Persistent troubles, 684.
Key—Dictionary, 1838.
to Christianity—Divine paternity, 1177.
clock—Bible guide of moral character, 1863.
Kindling a fire—Spirituality a late development, 1706.
Kindlings gathered for fire—Prayer-meeting not to be scattered, 2121.
Kindly nurse, parental order—Obedience to love and to law, 2253.
King robbing subjects—Manufacturing deceit, 1011.
Kings gone on pilgrimages—People the rising power, 2525.
Kite-string—Small Bible texts with great meaning, 1911.
Kitten chasing its tail—Profitless explanations, 894.
Knife, assassin's and surgeon's—Right and wrong variable, 1039.
Knighthood — Nobility recognized, not made, by outward honors, 477.
Knitting-machine that does not knit—Negative morality, 1482.
Knot, tangled — Business complications, 558.
Knotted rope—How to end quarrels, 764.
Knotty timber and white pine—Strong character takes best polish, 476.
Knowledge and schoolhouse — Religion and church, 1489.
Knox, John—Apostolic heresy, 2190.
Kossuth in New York—Hero-worship, 1047.

Lackey of the soul—Conscience, 1346.
Ladder—Symbols and rituals, 1257.
for the children—Large family, 160.

Lamb to the slaughter—Godless woman entering marriage, 106.
Lamp and sun—The Divine fullness, 1200.
fed by student's marrow—Mind-work at night, 392.
light of—Soul manifested, 1079.
needs oil—Jesus at Emmaus desired invitation, 1254.
of science—High results of commerce, 588.
sacred, in temple—Inward and outward light, 1712.
shedding light—True Christianity, 1448.
Lamps burned out—Transitory affections, 380.
Lanced by chance sentence—Habits revealed, 710.
Landscape gardening—Native qualities to be used, 1651.
rough and romantic, is attractive—Strong characters, 85.
Lash for steed of industry—Fear, 1990.
Lark-squab beautiful to parent—Baby to its mother, 2.
Lava-soil—Pride softened by love, 1719.
Lead for tools—Sincerity and wrong belief, 1977.
heaving the—Depth of character, 907.
Leaf, fall of, affecting universe—Effects of life on the soul, 357.
on a stream—Savage life, 551.
Laws of electricity—Vital elements of Bible universally accepted, 1889.
Lawyer—Condition of faculties for work, 388.
study of human nature by—By minister, 2283.
Leader—Salvation through Christ, 1275.
Leaf in eddy of stream—Conscience in Romans VII, 1941.
Leaking grain-wagon—Unconscious goodness, 1744.
Learning and intelligence—Liberty not dangerous, 960.
Leaves, before the wind—Lack of moral purpose, 1020.
dead, and fresh growth—The sceptic for betterment, 1983.
dying, disappear—Imperfections to be forgotten, 2000.
of leguminous plant—Body food for the soul, 1018.
wind-blown—Remnants of human life, 678.
Legal expositions in nursery — Bible adopted to original readers, 1881.
Lens, every dollar a—Money deviously gotten, 568.
Letter from lost lover—Influence the measure of value, 858.
Letter from friend — The ever-present Christ, 1278.
mailing a—Prayer not needing formal address, 1833.
of introduction—A man's trouble, 878.
through mail-carrier—Missions through commerce, 2094.
Lettuce—Quick maturity, quick decay, 1639.
Levitical eatings, etc.—Rites to be respected, not obligatory, 2139.
Liar, diplomatic, of the soul—Conscience, 1346.
Lifeboat—Simplicity of salvation, 1549.
for individuals; world-saving—Theories of religion, 1443.
Life insurance—Religion not mechanical, 1462.
power needed in church—Curative force of nature in man, 2176.
preservers—Emergency-religion, 1526.
Light by day and night—Constancy of God's goodness, 1216.
houses to mariner—Divine guidance a privilege, 1324.
in darkness—Motherly love in illness, 218.
window — Christian to show goodness, 1516.
killing darkness, theory and example—Living epistles, 1509.
must travel—Activity of Christian faith, 2026.
rain and air—God's abundance, 1191.
rays and sun—God as center, 1704.
sought by cellar-plant—Joy longed for by soul, 495.
Lighthouse without light—Churches without Christlike members, 2091.
Lightning at night—Transient aspirations, 1437.
heat—Looks remembered, 1234.
Liking and loving—Wishing and willing, 1653.
Lilies of the field—Providence of work, 518.
Liliputian and Brobdignagian—Leveling tendency of gospel, 970.
Lincoln, way of—Value of a good name, 902.
Links in chain—Steadfastness, 468.
of God—Human work unfinished but continued, 2482.
Lion and bear nature—Chinese ill-treated in America, 2523.
cubs to be watched—Wealthy corporations in politics, 1010.
Livingstone's experience with lion—Borrowing trouble, 681.
Loaf of society sliced vertically—Church membership, 2079.

Lobes of a seed—Parables of Jesus often cryptic, 2448.
Locomotive engine—Miracles caused belief in invisible, 1904.
sparks—Unconscious influence, 856.
Log, square end of a—Loveless conscience, 882.
Lombardy poplar—Upper and lower life, 1680.
London Tower, torture machines and arms—Evil powers of the soul, 734.
Loom and rug-makers—Evolution grander than creation, 2237.
threads broken in—Plans destroyed, 639.
weaving—Providence in nature, 1163.
Lovable man with burglar—Character not judged by single traits, 470.
Love for one's wife not mathematically demonstrable—God transcends knowledge, 2012.
Lover; mother—God symbolized in human affection, 1185.
Loving a woman—Self-deception in Christian hope unlikely, 1601.
enemies yesterday and to-day—Steadfast ideals, 1668.
Lubricating oil—Trust in God, 2022.
Luther—New truth from single men, 2355.
—Victory from defeats of predecessors, 534.
Lying boy with manly man — Influence of character, 865.
to children about medicine — God says affliction not joyous but grievous, 234.

Machinery, doing good by, omits personality—Danger of organized charity, 2404.
enlarged manhood—Benefaction of inventors, 2531.
new—Learning to live, 1623.
Madeleine church of the, Paris—Class feeling in churches, 2099.
Madonna, the—Typical mother, 151.
Maelstrom—Temptation to be avoided, 1356.
Magic lantern pictures—Persons associated with Jesus, 1934.
Magistrate and mother—Judgment by law and by love, 2247.
Magnet—Unconscious influence, 854.
and iron—Bible readers find their own affinities, 1849.
with iron in sand—Discoveries of gratitude, 1096.
Magnolia blossom and root—Top and bottom of society, 934.
Magnolia in blossom—Unconscious beauty of Christ spirit, 1792.
stem and blossom—Morality and piety, 1474.
Maiden and lover—Expression increases emotion, 1577.
become mother — Love transforming selfishness, 1602.
thoughtless—Dallying with temptation, 1363.
Mainspring of civilization—Health, 178.
watch—Home the motive power, 173.
—Love the one thing needful, 1791.
—Passions and appetites fundamental, 193.
Maize ripened and reaped—The hope in death, 295.
Malaria—Silent corrupting forces, 1369.
from new ground—New aspects of truth unsettling, 2349.
Mallet—Sincerity drives home good or mischief, 1977.
Mammon, demon of—American perils, 1002.
Man killed for sake of corpse—Piety sacrificed to save church, 2101.
Mankind—The body of Christ, 879.
Manna and the Israelite — Blessings despised, 1197.
Manoah's wife—Child-education for great things, 2416.
Man's body and mind—Natural law and God, 2555.
Mansion built and occupied—Good life completed, 276.
Manure-heap—Wealth to be diffused, 602.
Map—The Bible, 1860.
not a dissected—The Gospel history, 1920.
Maple sugar sap forming in tree—Invisible growths of good, 2479.
—Sweetness under injury, 817.
Marbles, basket of—Physical researches without evolution, 2236.
not nuts—Problems of Calvinism, 2202.
March of creation—Upward movement of the ages, 2542.
Marine shells on mountain-top—Most beliefs hypothetical, 2238.
Marksman almost hit mark—Morality incomplete, 1025.
Marriage service—Christ confessed, 1547.
Marrow—Sympathy for man indispensable in ministry, 2353.
Marsh-lights, miasmatic—Passions purified, 1075.
Martineau, Harriet — Annihilation unnatural idea, 338.

Martinet, boy changed to—Theological transformation of Bible, 1956.
Mary Magdalene—Expression by deeds, 1080.
and disciples — Sordidness judging sentiment, 406.
Mask—Conscience covers evil and good, 1335.
religious—Churchly cant, 2103.
Maternal ante-natal sustenance — God working in us, 1091.
Mathematical instruments—Character to be polished, 1714.
Mathematics or moral truth—Personality in the preacher, 2272.
Matterhorn and lesser peaks—Great and minor experiences, 1756.
Maturity, legal—Divine justice considerate as human, 1182.
May not January—The present an era for gladness, 2539.
Mean man enjoys saving a life—Pleasure of doing good, 2394.
man's generosity—Self-gratulation on past religion, 2126.
Measles—Suppressed repudiation, 1004.
Mechanic loves inventions and machines—Minister loves men, 2281.
Mechanical whittling out of world—Evolution sublimer conception, 2243.
Medical book read for cure—Bible for specific needs, 1853.
prescription—Sermons for certain conditions, 2319.
Medication for sickness—Spiritual betterment, 1625.
Medicinal roots undiscovered—Bible treasures unfound, 1861.
Medicine—Paper money in war and peace, 1005.
in action—Conflict leading to peace, 2373.
not food—Sorrow not typically Christian, 252.
of sorrow—Bible coëval with man's need, 1883.
orthodoxy and heterodoxy in—Religious differences, 2224.
Medieval castles—Antiquated religious thought-forms, 2197.
Melodies and harmony — Worldly and Christian joy, 503.
Memories — Imagination stronger than reason, 2326.
Men four feet high—Standards of self-judgment, 359.
Mephitic gas—Discouragement, 1730.
bubbles—Poems of sensual school, 2452.
Merchant prince—Faith deals with the invisible, 2010.
Merchant, selfish endurance of—Not meekness, 1752.
study of human nature by—By minister, 2283.
Mercury's winged sandals—The peaceful spirit, 813.
Messenger, God's—Imagination, 379.
Metallurgist knows ore—Spiritual discernment of Bible, 1851.
Meteor—Transitoriness of thought, 380.
Miasm and quinine — Fear and hope, 1997.
Miasma from stagnation—Property not circulated, 596.
Michael Angelo, art of—Teachers and preachers nobler than artists, 2414.
result of generations—God's kingdom long result of time, 2509.
scaffolding of—Disclosures of future, 335.
works of—Genius needs industry, 507.
Midges and butterflies—Vanity, 760.
Mignonette — Goodness made apparent, 1521.
Milan cathedral, observers of—Varying conceptions of God, 1123.
Militia and regular army—Generosity and benevolence, 2386.
Military band—Soul qualities disproportionate, 1684.
divisions of same army not jealous—Unity should be harmony, 2263.
Milk-pan, full, slops both ways—Mirth and pathos, 2303.
Mill brook—Working piety, 1506.
grinding flour at, instead of at home—Organized charity, 2403.
not flour—Devotion not piety, 1464.
streams—Power of feeling, 408.
and cascade—Motion and emotion, 410.
without grist—Empty meditation, 386.
Miller, Hugh, quarryman and philosopher—Great-mindedness in humble callings, 511.
Milton and mathematics—Belief with the heart, 403.
daughter of, reading Greek—Seeing nature superficially, 2550.
Mind in body—Immanence of God, 1129.
Mine, finding a—Religion a life-work, 1484.
shaft-sinking—God's severe dealings, 677.
under the fort—Unnoted indulgences, 1360.
wall—Unseen faults, 721.
water pumped out—Giving with grudging, 2390.

Ministering to a low or a charming child —Benevolence or personal love, 2392.
Mint, coining molten truth—The true preacher, 2271.
God's—Adversity, 623.
in Philadelphia—Mere money-makers, 606.
Minting men like dollars—Enforcing uniform beliefs, 1973.
of gold ore—Death an advancement, 311.
Mirror, concave—Distorted views of God, 1119.
reflecting light—Religion, receiving and giving, 1463.
scratches behind—Sullying of conscience, 1348.
shattered—Imperfect preaching of Christ reflects truth, 1283.
Miser raising flag on Independence Day—Insincere rejoicings, 2117.
Mission-school children—God loves as men need, 1215.
Mist before the sun—Superstition dispelled by righteousness, 2559.
blown away—New ideals given by Christ, 1048.
poor medium for observatory—Clouded vision, 1055.
Mob attacking wrong house—Living beyond malice, 660.
Mole's view of hyacinth—Earth-view of moral truth, 464.
Momentum of ship—Conduct needs continuance, 1337.
Monarchs, the best, not worst, as ideals—God's kingship, 1179.
Money, counting of—Moral training imperfect, 449.
for worthy cause—Prompt action on noble impulses, 1554.
from one pocket to another—Proselyting among sects, 2173.
maker, description of — Money-worship, 608.
Mont Blanc—Man's higher nature unfruitful, 1656.
Moody and Sankey—Holy Spirit works through men, 1313.
D. L., and Dr. C. G. Finney—Practical and theological preaching, 2305.
Moon beautiful but futile for harvests—Preaching without eternal life, 2357.
Moonlight for agriculture—Esthetic religion, 1449.
Morass of evil influence—Parable of Eden in old theology, 2209.
sub-drained—Reclamation of evil traits, 723.
Morbid anatomy—Condemnation not reformation, 2375.
Morning-glory twining on shadow—Loving an unknowable God, 1114.
star—Satan tempting Jesus, 1231.
Mortmain—Danger of creeds and confessions, 2186.
Mosaic institutions mostly gone—Vitality of Sabbath, 2040.
of Raphael's Ascension—Significance of the insignificant, 2500.
Moses and God's goodness—God's glory, 1176.
could not have believed a vision of America—Coming day not now realized, 2506.
died without the sight—Victory from predecessor's defeats, 534.
in laws and institutes—Indirect influence, 2439.
on Nebo—Hope of heaven in age, 282. —Solitariness of death, 304.
original nature of—Inspiration not creation, 1306.
provided music and dancing—Joy a part of religion, 487.
with David, as Paul with John—Great religious geniuses, 1939.
Mosquitoes—Malicious gossip, 785. —Nimbleness of proverbs, 2444.
Mosses, cryptogamous — Intents of the heart, 1076.
Moth—Insidious sins, 1359.
in garment—Petty sins destroy character, 715.
Mother and babe—God's beneficence, 1131.
family law — Sin against divine parent, 1430.
sick child—Joy of sacrifice, 7.
suckling—God's grace, 1152.
at party—Trained perceptions, 366.
child, wife, love of—Immortality, 315.
heart—God's children not forgotten, 1108.
language—Education begins in simplicity, 2417.
love and theory — Theologizing only philosophizing, 2195.
of all graces—Christian good-will, 1687.
relic of—Early environment, 844.
serving child—Christian kindness spontaneous, 1781.
soothing frightened child—The comforting God, 1135.
soul—God's love to his world, 4.
teaching child—Revelation, unveiling things not known, 1887.
with hurt child—God's nearness in trouble, 1552.

Mother, young, and grandmother—God's knowledge of all experience, 2020.
Motherhood—The atonement, 1289.
ideal—Preferring one another, 1783.
Mothering tired children—God's bosom, 1201.
Mother's breast—Nature better than books about it, 2548.
doing for child—Phases of Christian love, 1683.
Motion earth's revolution and orbital—Individual and race-progress, 2458.
Motive power harnessed—Secondary state of feeling, 442.
Mould—A rule, 952.
Mountain, descent of—Resolution and performance, 846.
echo—God's sympathy, 1173.
ice-clad summit — Selfish aspiration, 851.
lofty—Quiet power of meekness, 1753.
peaks in sunset—Benefits remembered, 1093.
stream—Irregularity of Elijah, 1906.
and meadow-brook—Romans VII and VIII, 1940.
verdure-clad; Mont Blanc — God as father; as ruler, 2248.
Mountaineering — Achievement demands more achievement, 478.
Mountains and clouds—Spiritual refreshment, 1679.
Mount Holyoke, top of—Escape from life's storms, 1755.
of vision towards promised land of spirit —Sermon on mount, 1932.
Pleasant thunder-storm—Mystery of life cleared, 2037.
Washington, railroad to top of—Uplifting power of singing, 2064.
view from—Vision of faith, 2013.
Mourner, his own at death—Selfish man solitary, 2383.
seeks lost beyond earth—Bereavement, expansion, 270.
Muck-rake—Wealth no title to remembrance, 617.
Mud, fertilizing, of floods—Immigration, 995.
on white clothing—Religious intolerance conspicuous, 2148.
Mulberry-tree—Growth and diffusion of feeling, 1613.
Mule for men's evil errands—Conscience, 1346.
Mullein-stalk—Virtue not negative, 1031.
last year's—Man retiring from business, 586.
Multiplication-table — Prayers without thought—1803.
Mummies—Poor contentment, 419.
—Sins repented of, 1567.
—Worn-out creeds, 2207.
Muscle, iron and human—Machinery frees labor, 532.
to be used—Moral activity for vitality, 1606.
Mushroom and timber—Weak morality worthless, 1040.
tree—Good growth, slow growth, 1616.
Music, art of—Widening horizons of life, 1669.
box key — Simple truths may begin great effects, 2269.
distant—Visions of the invisible, 321.
faint, far—Intimations of heavenly joys, 322.
heard not seen—God spiritually apprehended, 1153.
in melody, harmony, symphony—Beauty of moral character, 1735.
rests in—Solitude after society, 841.
science of—Moral excellence means labor, 1649.
strange and irregular—The Apocalypse, 1951.
Musical genius discerns faint discord—Moral intuitions, 454.
instinct needed for music—God known through man's best qualities, 1154.
instrument, quality of—Power of enjoyment, 613.
melody and harmony—Complexity of life, 382.
notes to melodious ideas—Words to thought, 2299.
parts concordant—True lovers, 101.
score called off by letters—Cold-hearted preaching, 2273.
theme elaborated—Spirit races beyond men, 86.
changed by organ-stops — Intellect colored by emotion, 361.
Musician hates discord—A sensitive conscience, 1333.
Musk in a chest—Persistent power of Calvinism, 2200.
Musket, old-fashioned kicking—Foreign missions best effect at home, 2093.

Naaman—Not chosen because not choosing, 1560.
Naming, men's and God's—The rich fool, 615.
Naomi; Mara—Significance of ancient names, 1898.
Napoleon—Labors of genius, 508.
—Sleep not to be gauged by others' needs, 205.

Napoleon and his marshals—Man's ignorance; God's providence, 2033.
marshal of, and the bomb—Steadfastness of faith, 2018.
music of, crossing Alps—Power from inspiration, 2016.
Nashville University—Wise giving, 2401.
Natural bent to be heeded—Poet from practical parents, 50.
birth—Mother to lead child in new birth, 150.
law, learning of—Individual interpretation of Bible, 1850.
spiritual and, beauties—Christ-life in men, 1279.
Navigating through Hell-gate (East River)—Perplexities of parentage, 143.
—Alcoholic drinking, 1374.
Navigation-chart—Bible a guide to right living, 1869.
Neatness in bedroom and in stone-mason's shop—Truth varies, 810.
Nebuchadnezzar—Human and divine morality, 1156.
Needle threaded with selfishness—Flatterer, 773.
Needles in bunch, blunt; single, sharp—Individual preaching, 2335.
Needy or attractive children sought—Benevolence or affinity, 2391.
Neglect of fire-alarm—Indirect guilt, 730.
Nerve destroyed—Reprobation possible, 1423.
plexuses of nation—Cities, 1012.
sensibility—Pain by Divine intention, 213.
Nest, a safe—A goodly parentage, 131.
New England—Early hardship good fortune, 655.
New sprout from old stock—Sermon on Mount not original, 1929.
New York and Paris—Morals at home and abroad, 847.
Newsboys and voices—Vocal power to be trained for, 2295.
Niagara, crossing on cable—Difficulty of living right, 540.
irresistible power of—Religion of fate, 2206.
falls unappreciated — Indifference to God, 1087.
not the model—Poor singing in church to be modest, 2062.
Nicodemus and Peter—Higher and lower courage, 1249.
Night, coolness of—Jesus' love of solitude, 1236.
Nightingale of Psalms—Thirty-third Psalm, 1909.
Noah's raven—Grumbling, 756.
Noble Hungarian refugees—Conscious sonship, 1538.
Noon growing from morning—Death an advance, 311.
Nourishment and cordial for helpless—Mercy, divine attribute, 1101.
Nurse for nervousness, calmness—Peace begets peace, 818.

Oak and harp—Happiness from within, 490.
developing—Immature yet true spirituality, 1619.
for the centuries—Long growth of the world, 2507.
Oars with wind and tide—Free agency and God, 2203.
Obstinate parent—The divine Father, not avenger, 1178.
Ocean, summer bath in—Refreshment in thought of eternity, 294.
storm or calm of, under law—Regulation of popular unrest, 2536.
the, a cup — God's great heart, 1198.
October—Beautiful old age, 284.
Odorous handicrafts, smell of—Professional piety, 1527.
Odors or stenches—Character and reputation, 896.
Ohio river overflow — Modern religious influence, 2177.
Oil lubricating—Humor, 482.
on machinery — Habit of generosity, 2410.
Old family estate—Associations of the Bible, 1872.
Old Testament — Education of Jesus, 1228.
bards—Poesy immortal, 2451.
Opal colors—Look of Jesus, 1234.
painting portrait of—Nature of Christ, 1222.
Operative in factory—Liberty, obedience to law, 78.
Ophthalmia cured by putting eyes out—Poor remedy for scepticism, 1975.
Optical treatise in nursery—Modern account of creation in Genesis, 1891.
Orange-tree — Duty of sweet influence, 857.
Orator in speechless baby—Mother's prophetic love, 6.
Oratorical inspiration, the first — Real penitence a sure possession, 1640.
Orchard—A book, 2436.
Orchestra—Varied elements of prayer, 1806.
in Bedlam, and concordant—Present and future, 2507.

Orchestral tuning and performance—God's will on earth and in heaven, 1189.
Ore and forged implements—Divine truth, human statements, 2184.
undug—Mind not educated, 2425.
Organ building an—Chaotic incompleteness of man, 2486.
cathedral—Complexity of man's nature, 381.
music in cathedral twilight—Evanescence of religious inspiration, 1104.
pipes and key-board—Conscience and reason, 1342.
playing—Complexity of living, 1689.
—Oratory, 2288.
range of, stops—Preaching to include all human nature, 2310.
stops modify musical theme—Intellect colored by emotion, 361.
with distant electric key-board—Earth-connection with heaven, 1434.
Organized institutions—Permanent benevolence, 2400.
Oriental cities—Bible buried under rubbish, 1953.
dress in Occident—Changing value of creeds, 2198.
Orphan asylum—Man's need Christ's motive, 1280.
Our countrymen abroad—A personal right to God, 1136.
Overcoats—Grades of desirability in revivals, 2129.
Owls and bats doubting sun—Philosophers scorning invisible Christ, 1271.
Ox, the, in Mosaic law—Saloon-keepers to be responsible, 2365.
Oysters and sponges—Seclusion not religion, 548.

Package of deeds including wrong paper—Biblical errors thrown out without injury, 1964.
Painter, German, in Italy—New ideals, 1050.
the village—Low ideals, 1670.
Painters, older, and later, Italian and German—Sincerity, 822.
Painting, by author's mother—Nature revealing God, 2565.
early schools of—Moral quality of heroism, 462.
one's own portrait—Self-revelation, 401.
Palette and painting—Beneficence of adversity, 638.
Panic in crowd—Dissensions of humanity, 2473.
Parental blessing—" Without me, nothing," 1168.
Parents not to depend on children—Frugality and manliness, 828.
with children—Jesus simple and mystical, 1238.
Paris and New York—Morals abroad and at home, 847.
Parthenon restored vision of—God seen as he is, 1159.
—Ruin of men under city temptation, 2472.
Partnership with God—Business methods for better morals, 557.
Patriarchs of the pool—Croakers, 757.
Patriotic soldiers in battle—Christian unity in reform work, 2361.
Pattern woven in God's loom—Present sorrow future joy, 225.
Paul and early orthodoxy — Apostolic heresy, 2190.
Greek culture—True religion of heart not head, 1743.
cloud of witnesses of—Companionship in labor, 533.
dying voice of—Epistle to Philippians, 1946.
gentlemanliness of—Religion demands courtesy, 1495.
living in others—Great minds stimulative, 2438.
love of, for Christ—Enthusiasm of love, 1789.
to John as Moses to David—Great religious geniuses, 1939.
Pauper and prince—Inward and outward riches, 695.
Payson on death-bed — Life increases vision, 1694.
Pea-brush for pea-vines—Simple customs for simple lives, 850.
Peace after war—Ruth after Judges, 1900.
Peacemakers children of God—Peace serenity in activity, 1102.
Peach and partridge-berry—Fruits of spirit various, 1321.
eating a—God's personality known by love, not analysis, 1141.
enjoying a—Self-deception in Christian hope unlikely, 1601.
Pearl, a—The Story of Ruth, 1899.
among days—The Sabbath, 2040.
from rough oyster—Rahab from harlotry, 1948.
Pearls cast into jewel-case—Parables of Jesus, 1927.
—Good deeds, 1516.
to be dived for—Hidden thought the best, 384.
Pedestal or pillory—Honor or shame in wealth, 592.

Peerage—The Order of Faith, in Hebrews, 2021.
Pen—Contrasted with tongue, 943.
Pendulum—Between sorrow and gladness, 255.
—Church vibrates between law and gospel, 2245.
—Condemnation and hope reconciled, 1310.
—Lack of spiritual persistence, 1760.
Perfume of Magdalen's vase—Value of sentiment, 1068.
vines—Jesus detached from his environment, 1237.
Personal equation in moral judgment—Astronomer, 453.
Phidias—Good work in unseen places, 524.
the Zeus of—Imagination and belief, 1976.
Philosopher's stone — Endurance transmuting lower to higher, 258.
Photographic plate—Knowledge of God not mere impression, 1060.
—Susceptibility to the Divine, 2002.
Photographs, spiritual — Individual conceptions of Christ, 1295.
Photography—Social influence, 834.
Physical deficiencies of children—Moral feebleness, 17.
ills doctored — Soul-sickness ignored, 1439.
Physician giving bodily regimen—Bible interpreting laws of life, 1862.
neglecting special diseases—Pulpit ignoring reforms, 2357.
rough treatment by — Reformers not respecting prejudices, 2376.
skilled, acceptable — Christ the sure leader, 1262.
treats cause of illness—Radicalism of Christ, 1242.
Piano playing—Taking up cross in Christian life, 1451.
tuning—Regulation by adversity, 649.
wailing of tuned—Mourning under trouble, 632.
Pick-axe and gold—Education does not originate, 2433.
Picket and general—Ideal perfection and present duty, 1716.
Picture gallery—An average congregation, 2334.
a matchless—Eleventh chapter of Hebrews, 2459.
hung in air—Continuing power of Christ, 1258.
of a home—Domestic life test of character, 162.
Picture, subject of a great—Impersonality of Jesus, 1237.
Pictures seen not heard—God spiritually apprehended, 1153.
Pigments for portrait—Christ of history, art, and philosophy, 1221.
Pile-drivers—Energetic natures, 542.
Pilgrims unsettled—Life a march, 549.
Pillar of fire—Sabbath luminous leader of civilization, 2049.
Pillars of right and wrong—God's government, 1133.
Pilot—Salvation through Christ, 1275.
Pins and plans—Ruthless speculators worse than law-breakers, 573.
Pirate—Manufacturing deceit, 1011.
Pitch, keyed to a high—Loftiness of Sermon on Mount, 1928.
Pitched to key of common life—Bible an everyday book, 1846.
Plague hospital—Moral corruption, 53.
stricken district—Goodness not to shun world, 544.
Plant, a living—A good name, 901.
earth and air—Reforms complained of by evil-doers, 2363.
evolution gradual—God's patience with man, 2484.
germination—Early development slow, 2471.
growth, stages of — Spiritual growth gradual, 1618.
Planting and transplanting—Spiritual development takes time, 1708.
rough ground with beauty—Pleasure in homely toil, 529.
Plants and autumn frosts—Courage under failure, 679.
broad-leaved—Lower life enriched by higher, 1695.
dependent on climate—Moral life needs love, 1069.
hot-house, taken outdoors — Death a transplanting, 312.
in open air—Churches need excitement, 2124.
Plate not food—Lower life unsatisfying, 1699.
Plates in sets—Varying kinds of Christians, 2096.
Plato—Admiration not love of, 1224.
Plow crushing field-life—New thought wasteful, 2240.
in the field—Trouble comes to enrich, 229.
leveling old corn-ridges—Democracy of public schools, 2422.
needed for wheat—Worth of the church, 2175.
not harvest—Creeds not religion, 1508.

Plowed soil releases malaria—Moral sensibility discovers sin, 1652.
Plowing an old field—Eras of doubt, 1972.
for new crops—Russian despotism reconstructed, 2517.
of furrows for good seed—Financial disturbances, 2332.
same field — Spiritual culture grows easier, 1673.
surface—Feeling in shallow natures, 415.
Plows, ancient and modern—Past not to rule present, 2528.
Plus and minus—Good and bad scepticism, 1982.
Plymouth Church, Brooklyn — Congregationalism, 2158.
Pocket-World—The newspaper, 2453.
Poem—Garden-parable of Eden, 2209.
Poet a genius in beautiful ideas—Preacher in moral ideas, 2274.
finds poetry in world—Saviour personal to each, 1264.
the—Self-measurement upwards, 2440.
Poetic speaker—Ground of forgiveness in God's nature, 1205.
Poison—Pure fear, 1993.
small doses of—Accustomed to evil, 1419.
stimulus of—Anxiety morbidly desired, 1994.
Polar expeditions, etc.—Business men's virtues, 588.
star to slave—Jesus the guide, 1267.
escaped southern captive—Heavenly guidance, 1328.
Pole stirs mud—Aggressiveness arouses evil, 754.
Police-court of to-day—Old Testament laws, 1893.
Politician selfish endurance of—Not meekness, 1752.
study of human nature by—By minister, 2283.
Politics—Trials of strenuous life, 845.
Pomology and destruction—Non-fulfillment not violation of law, 1636.
Poor man and rich helper—Faith without knowledge, 2009.
man's garret, fields, or church—Rest of Sabbath worship, 2044.
Poorhouse—Vicarious penalty, 915.
Populace and Jesus—Shallow discipleship, 1654.
Popular elevation; class-privilege—Value and peril of priesthood, 2171.
Porcelain decoration—Beautifying of character, 73.
in biscuit—Childhood time for impressions, 30.
Portrait almost like original—Morality incomplete, 1025.
of angel—Self-recognition, 433.
painting—Human imperfection, 1637.
without head—Morality without spirituality, 1025.
Portraits, partial — Fragmentary reading of Gospels, 1225.
Post-office, sorting letters in—Law in world's tumult, 2535.
Potato vines in cellar—Longing for God, 1088.
Potatoes, first use of—Ignorance of Bible promises, 1854.
Pots here, freely in other life—Human growth, 2492.
Potsherds behind pottery—Public life ruining young men, 991.
Potter and clay—God interrogated by intelligence, 1126.
Poultice on bruise—Sympathy of heart, 880.
Powder—Jewish fanatical patriotism, 2512.
—Latent sin, 1399.
—The tongue, 783.
—Wealth, 594.
Prairie and seeds—Indolent man ready for temptation, 1377.
lost and found on the—God's rejoicing over rescued souls, 1158.
Prairie-fire — Irregular habits and immorality, 59.
—Resist beginnings, 58.
Preacher—Baby teaching lessons, 3.
—Condition of faculties for work, 388.
Precious stones, beauty of—The Beatitudes, 1931.
Precipice—Yes, 1376.
Premium on character—Commercial credit, 900.
Presbytery and responsibility — Church councils and authorities, 2157.
Priestess, a natural—Woman to pray in prayer-meeting, 2122.
Printer's unimportant error on chart—Biblical inaccuracies, 1888.
Prison, man in—Unbeliever in immortality, 320.
release from — Bad habits broken, 1432.
Problem requires all its figures—Faculties all needed, 450.
Prodigal, return of—Recognized fatherly love, 149.
son—Prayer of the wicked, 1824.
Prodigality in abundance—Wealth in poverty, 642.
Profanity before minister — Confessed Christianity a safeguard, 2089.

Profession, a, gained by education—Life, 927.
entering a — Conversion a study of Christian living, 1578.
Promontories and tide—Temptation to be fled before it comes, 1364.
Property not vital—A "ruined" man, 702.
Proverbs and philosophy—Compliments and praise, 947.
ubiquity of—The power of good phrasing, 2443.
Pruning, awaiting result of—Patience in obedience, 1621.
knife—Sorrow, 237.
methods of — Disagreement without quarrel, 926.
Psalms—Praise lightens trouble, 242.
Public assemblies—Humor friend of conscience, 1336.
Puddle and flowing stream — Duty of activity, 536.
Puff-ball and prince — Character test of success, 622.
Pump from bad well—Society to control private conduct, 921.
or spring—Giving stingily or freely, 2385.
Puppet made perfect—Man to grow perfect, 76.
Puritan Protestantism — Principles of, 2156.
Purple or drab—Quality interior not exterior, 603.
Pyramid—Effect of Lincoln's death on government, 982.
—Spiritual nature of the unspiritual, 1016.

Quagmire warning—Trouble as a guide, 663.
Quaker and fiery abolitionist — Speaking truth in love, 925.
Quakers — Meek possessing the earth, 1507.
Quarreling children—Conversion not to be reluctant, 1572.
Quarrying building material from self—Narrow conceit, 2267.
Quartz-crushers—Energetic natures, 452.
Quicksilver-ore in smelting-furnace—Profitable losses, 707.
Quinine, discovery of—Nature's wealth to be found out, 2562.

Rabbis and Jesus — Scholastic prejudice rejecting truth, 2433.
Rags and nakedness—Morality better than nothing, 1028.
Railway car the vehicle, not the person—Death is of the body, 309.
Railway operation—Necessary labors on Sunday, 2047.
switch—Critical decisions, 1469.
wreck—Orthodoxy and Unitarian Sunday-schools, 2147.
Raiment growing shabby — Moral deterioration, 722.
no moral distinction — Goodness and badness interior, 1512.
Rain and rainbow—Discomfort glorified, 666.
clouds to make crops—The preacher a talker, 2289.
cold, late, checking vegetation—Sorrow paralyzing the soul, 248.
early, stimulates vegetation—Wedded love changes emotion to action, 127.
efficiency of—Power of the weak, 520.
turned to ice—Tearless grief, 224.
vegetation — Unforeseen effects, 1327.
versus storm—Simple pleasure best, 498.
Rainbow and storm-cloud — Love and hatred, 1780.
Ramparts around city—Public law, 1203.
Raphael, a, demonstrable only to art lover —Agnosticism natural, 1112.
children of—Youth ashamed of saintly parents, 63.
—Indirect influence, 2439.
school of—School of Christ, 1722.
Transfiguration of, copying—True self-examination, 1665.
Rash upon the skin—Sacred heats of Pharisees, 758.
Rasps that wear off the skin—Harm of profanity, 946.
Rat-hole stopped — Perseverance in self-cleansing, 1541.
Raw material unmanufactured—Untrained church members, 2105.
Razor without a handle — Brain-power without health, 195.
Realm, invisible, of joy—Persecuted for righteousness, 659.
Reaping and sowing — Reputation and character, 897.
Reason, historical development of human —Ages to come, 345.
Rebekah and Isaac—Counterparts in marriage, 116.
Reckless son asking money for debt—Prayer under pressure, 1819.
Recruit in army—Enduring hardness, 692.
Reeling in by the line of love—Tenacity of home-influence, 692.
Religious phraseology—Strong talk for strong feeling, 1498.
Remedy and patient—Discrimination in preaching, 2329.

Remorse in morals—Illness punishment for violated physical law, 216.
Reports, reckless—Heedless judgments, 779.
Reservoir become frog-pond — Money unused, 595.
for Erie canal—Conscience as sense of duty, 1343.
Rest—American public amusements, 999.
Revivals of religion—Life inspires life, 891.
Reynolds, Sir Joshua—Eternity the background of life, 314.
Rhododendrons—Growth solidified, 1702.
Richest man in New York—Writer of great hymns, 2069.
Rifle and game—Institutions valued for their effect, 2170.
Ripples—Feeling in shallow natures, 415.
River and canal—High and low civilization, 987.
boom—Force of example, 866.
broadening of a—Teachings of Jesus, 1239.
drops of—Multiplicity of thoughts, 391.
rill, and—Beginnings of character, 899.
floods, houses wrecked in—Life on too low a plane, 685.
increasing to sea—Christian life, 1713.
industrial, full to ocean—Work in age, 278.
of death bridged by successive bereavements—Engineers, 306.
life—Wedded love, 109.
wears boulders smooth—Social polish, 831.
Rivet inseparable—Love God AND neighbor, 1468.
Road easiest, to heavenly gate—Liturgical or extempore prayer, 1812.
worn hard — Phrases of consolation, 247.
Robber baron — Manufacturing deceit, 1011.
Robin on eggs — Revivals of religion awaken life, 1551.
Rock and crystal—Body and soul, 652.
wax; sun and frost—Prosperity and adversity, 627.
gushing water in wilderness—Spontaneity of prophets, 1907.
Rocks, written on the—Divine law of betterment, 2532.
Rockets—Brilliant sermons, 2292.
Rocky Mountains, crossing westward—Democracy raises average of mankind, 2526.
Roll of immortals—Lincoln's name on, 983.
Roman Catholic Sisters of Mercy—Christianity judged by its fruits, 1734.
Roman idea of the State—Danger of labor-unions, 930.
Rome gone but war remains—Slow growth of Christ's peace, 2463.
Roof, glass or slate—Soul open to divine influence, 1301.
Rooster—Orator's voice, 2298.
Root of David in true soil—Jesus in rock sepulcher, 1253.
the tree—Spiritual truth always the pulpit theme, 2340.
stem, blossoms, without fruit—Morality partial, 1026.
and maturation—Three stages of world-growth, 254.
Roots and branches—Man's strength and woman's, 92.
grow deeper—Carelessness dangerous, 728.
growing, power of—Holy Spirit in man, 1314.
of literature—High results of commerce, 588.
seeking moisture — Women at the sepulcher, 91.
Rose—Beauty of holiness, 1505.
cultivation—Spiritual culture, 1667.
fragrance—Method of Biblical inspiration unimportant, 1867.
one, demands another—Goodness multiplies, 1671.
withered, for friend—Postponing the new life, 1446.
Roses developed by culture—Responsiveness of children to care, 32.
feeble and healthy—Moral measurements individual, 455.
Rottenness destroying cohesion—Greek genius without morality, 2513.
Route, circuitous, Greece to New York—Perils of future probation, 318.
Rowing up-stream — Obstacles to higher life, 1692.
Rudder—The human will, 1458.
Rugs to wipe feet on—Children treated without respect, 19.
Rust—Cares of life, 482.
Ruth, the book of—Sympathetic moods for reading, 2450.
Rye—Virtues of slow growth, 48.

Sabbath difference between Hebrew and Puritan—Joy sanctified, 499.
Sacrifice for friend—Learning God's nature, 1790.
self, of mothers, ministers, etc.—Religion perennial, 1453.
Safe-lock—Self-consciousness, 763.

Safety-valves—European public amusements, 999.
Sahara—Indifference, 1970.
in soul—Refinement not to be exclusive, 1081.
Sails not all, but hull and freight also—Society moves by average mass, 2493.
anchors—Good works, 1626.
spread to help current—Man moving with the ages, 2542.
Saint in golden niche—Wealth with goodness, 597.
St. Peter's dome—Close of Romans VIII, 1942.
ascent of—Perseverance to the end, 1761.
Salt air east of Alleghanies—Tonic influence of woman, 90.
Same name, meal-hours, etc., in a town—Church unity valueless, 2081.
Sand, house on, good in fair weather—Trials test strength, 624.
Sahara of gold—Unsuccessful success, 612.
Sap rising in Spring—Popular intelligence, 2502.
Savonarola—Power of weakness allied with God, 2356.
Scales of chemist—Christ's divinity measured by love not texts, 1281.
turning of—Critical decisions, 1469.
Scars, maiming, etc.—Physical retribution, 188.
Scavenger and sewer—Tongue and ear, 792.
School among colliers—Christian life begins slowly, 1597.
going home from — Death, vacation time, 310.
house not dwelling—The world not our home, 336.
of life—Marriage permanent, according to Jesus, 123.
to university—Death a grade, 288.
saloon disallowed near—Sunday saloon-closing 2046.
Schoolmaster—Churchly forms valuable according to effect, 2169.
—The Divine patience, 1195.
Science and husbandman—Holy Spirit and the Church, 1312.
modern, in Temple at Jerusalem — Apostolic arguments now, 2279.
the opener—Primitive revelation, 2229.
Scion from desirable tree—Starting aright in Christian life, 1591.
Scorner at conversions — The soul in danger, 2125.
Scott's "Lady of the Lake"—The peaceful spirit, 813.
Scribes and Pharisees—Religion without sympathy is sin, 2095.
Scrubbing for neatness—Disturbances of reform, 2372.
Sculpin—Empty greed, 575.
Sculptor, chisel of—Self-portraiture by motive, 432.
clay of—The future, 1568.
work of — Divine fashioning of man's glory, 1723.
great, for making image of man—Surpassed by man himself, 72.
with marble—God's dealing with men, 1643.
Sculpture — Suffering, God's shaping of manhood, 647.
Sea, bathing in shore-waters of—Thoughts of death, 290.
breezes over the, of death—Blessedness of age, 273.
captain, a fiddling, and wreck — Merrymaker and soul, 1406.
embarkation on stormy — Youth beginning manhood, 45.
motion of, intermittent—Sorrow's varying moods, 240.
murmurs of—Desires of worldly heart, 1106.
of sleep drowns a third of life—Use through waste, 205.
ripples of, on undiscovered shore—Motherhood forecastings, 129.
sand, handful of—Prayer-meeting disclosures not all, 2118.
shore, names written on—Fame brief, 535.
sickness, and beauty of foreign lands—Earth and heaven, 351.
avoiding—Equanimity to be learned, 1611.
voyage, discomforts of—Earthly sorrow suggests heavenly joy, 238.
with mud at bottom—Imperfect Hebrews to be thanked for Bible, 1879.
Seasoning dish while cooking—Child-training continuous not spasmodic, 10.
Seasons, development of—Growth of love with years, 108.
Seat in street-car—Courtesy better than catechism, 889.
walking-stick unopened—The uneducated, 2426.
Secret *mésalliance* — Christ unconfessed, 1546.
Secretiveness—Sin, wrong use of right faculties, 1386.
Seducer—Home ruined by evil temper, 171.

Seed—Seminal character of Bible, 1966.
dies to live—Truth crushed to earth, 661.
growing—Goodness needs Divine nourishment, 1690.
growth almost invariable—Man-growth variable, 74.
in prepared ground—Temptation finds welcome, 793.
of manhood—Childhood of Jesus, 1226.
planted—Vital force of liberty, 965.
sowing in mid-ocean—Seemingly unfruitful work, 526.
thorn-bush—Ugly words, 786.
Seeds, autumn-sown, spring-blossomed—Death and resurrection, 265.
in different soils—Christian life in various conditions, 1634.
of God—Tears, 159.
planted seek light—Sorrow bears germs of joy, 222.
sown by wind—Vice easily propagated, 1377.
sprout in darkness—Temptation works in secret, 1378.
tropical, in temperate zone—Human life to be developed hereafter, 327.
wind-sown — Heart-associations of life, 843.
watered with tears—Patient labor under discouragement, 528.
See-saw of children—Overcome evil with good, 950.
Self-sacrifice and selfish lust—Christian and pagan conception of deity, 1256.
Sentinel awake to evil—Habits of hearing, 794.
Sepulcher as a sieve—Body to remain on earth, 210.
Seraph—Love winged by faith and hope, 1800.
Serpent; lion—Repudiation more dangerous than war, 1006.
in soul—Man-hater no God-lover, 1796.
Serpents—Insidious sins, 1359.
Serving for gratitude and for pay—Love and justice, 2252.
Severe parents—Self-government not from over-government, 2427.
Sewer and scavenger—Ear and tongue, 792.
living in—Rejoicing in iniquity, 791.
Sex dyed in the wool—Woman's nature, 93.
Shadow—Reputation, 939.
of a people—Civil government, 956.
hawk—Mysterious powers of evil, 1351.
on the canvas—Saint Joseph, 870.
throwing—Half truths, whole lies, 719.
worshiping one's—Own good deeds to be forgotten, 1785.
Shadowy realm of feeling, murder in—Purpose is crime, 1392.
Shakespeare and cobbler alike—Divine measurements, 1181.
living in other poets—Great minds stimulating, 2438.
not the exhaustion of—Poetic inspiration, 2546.
supernaturalism of — Bible symbolism not reducible to art-forms, 1902.
treatment of supersensuous — Lessons from miracles, 1917.
Webster on—Most delightful parts of Bible, 1968.
with history—Jesus with Solomon's philosophy, 1925.
Sharp-shooter, hidden—Death certain and uncertain, 289.
Shearing and weaving—Value measured by quality of labor, 2496.
Sheaves garnered by angels—Sainthood in poverty, 693.
Sheep, lost—Lost souls, 1562.
stealing from pastures—Mutual respect of sects, 2162.
Shell and color of a dead thing—Superficial manners, 848.
burst by the germ—Genius not to be suppressed, 373.
Shepherd for wool—Self-seeking friendship, 768.
Shield—No, 1376.
dimmed by needle pricks—Little faults hide God, 714.
Ship, a beached—Man with health gone, 196.
anchor-chain of—Religion for time of trouble, 1447.
anchored—Secret sins, 1396.
and steering-line—Variations from purpose, 451.
captain—Faith is trust, 2008.
chronometer—Bible, man's regulator, 1868.
glorying in voyage of—Church partisanship, 2155.
leaking seam of — Generosity in a money-getter, 576.
magazine of—Moral danger unheeded, 1409.
master, the—Responsibility of neglect, 729.
in wreck—Fidelity, 820.
narrow, wide-spread sails—Sentiment without ethics, 1450.
phosphorescent wake of — Happiness-making, 502.
place for navigation—World place for Christianity, 1721.
unanchored—Soul bestead by doubt, 1981.

Ship under headway—Blessedness of work, 552.
voyage in half-built—Life under difficulties, 2474.
well built—Durability of character, 469.
Shooting to learn to shoot—Voting to learn to vote, 2424.
Shot missing its aim—Failures in sermons, 2323.
Showers of rain—Transientness of sermons, 2333.
Shuttles weaving future garments—Events, 2481.
Sibboleth and Shibboleth—Doctrinal intolerance, 2189.
Sick child refuses medicine—Resisting answers to prayer, 1828.
men not yet cured—Church members sinful not yet sanctified, 2097.
Silk or tow—Quality interior not exterior, 603.
spinning to embroider own life—Selfish superiority, 1736.
worm cocoon—Christian activity to continue, 1728.
worms—Fidelity in labor, 1737.
Silver-ore—Biblical allusions explained by facts, 1843.
Sinai and Calvary—Punitive and healing love, 140.
crags of—Early hardship, good fortune, 655.
Skating—Skimming, not reading the Bible, 1856.
Skeleton and body—Doctrine and life, 2181.
Sketch, outline—Regeneration, 1540.
Skies tranquil, not brooding storms—God's delicacy towards the repentant, 1202.
Skin connects with heart—Low things illustrate loftiest, 2300.
Sky on morning after storm—Goblet with wine of life, 1253.
Slavery, Hebrew and American—Social relationships changed, 853.
mutual—True friendship, 909.
Sleep, coming on of—Public life dulls moral sense, 992.
Sleepy in church—People like priest, 2285.
Sluggard wants riches not industry—Resisting answers to prayer, 1828.
Small change of treason—Grumbling, 756.
Smallpox, spreading of—Theory of God's creation of unsalvable men, 2213.
Smart-weed and flower—Gifts measured by motives, 887.
Smiling dead on battlefield—Beautiful surrender, 687.
Smoke and sermons—Thinking in a murk, 395.
family in—Sulkiness a sin, 742.
from fireplace—Evil temper at home, 168.
of expiring wick—Querulous Christians, 1502.
passions, etc., aired out—Putting house in order for death, 29.
Snake, horned—Meanness repulsive, 942.
Snowflakes and avalanche—Cumulative transgressions, 1404.
Snowstorm—Public opinion, 873.
Snow with message of life—God's word effective, 2561.
Sociable crowd at end of meeting—Prayer gathering to sit close, 2114.
Socrates and Hercules—Moral and physical courage, 473.
in Plato—Indirect influence more potent than direct, 2439.
Sodom and Gomorrah—Corruption dislikes to be meddled with, 2364.
Soil, a fat, has weeds—Freedom more fertile than restraint, 2346.
virgin—Disciples of Jesus, 1233.
Sojourner Truth and Fred'k Douglass—Man's strength in God, 2028.
Soldier recounting petty camp-troubles—Care not to be emphasized, 738.
Soldier's duty—Heroism in trouble, 674.
Solferino, after battle of—Men ready to be helped, 2480.
Solomon's opinion—Conceit, 397.
temple, building of—High destiny of humble work, 521.
Song sparrow and eagle—Preacher to be himself, not imitation, 2275.
Son's communion with father—Prayer spontaneous, 1816.
Soot in flues—Sin not hereditary, 1391.
Sordidness judging sentiment—Disciples and Mary Magdalene, 406.
Sore muscle—Tender places in hard natures, 2320.
Soul's judgment-hall—Uncharitable judgments, 938.
Soup and meat—Fiction and fact, 2446.
Southern gentlemen after Civil War—Nobility in adversity, 676.
Sowing and gathering—No premiums to laziness, 504.
reaping—Cause and effect, 1401.
Spark, blaze, fire—Enlargement of Christian life, 1645.
extinguished—Act of dying, 297.
from a flint—"Love at first sight," 114.
kindling prairie-fire—Power of a true preacher, 2287.
of eternal life—Divine view of man, 2527.

Spark on powder—Power of temptation in the soul, 1350.
or oil—Habits of speaking, 804.
Sparta—Moral sense, taught and intuitive, 459.
Spears in battle—I's used by Paul's egoism, 1946.
Spice and condiments—Works of fiction, 2447.
Spider in morning-glory—Evil always evil, 1369.
Spiders in Parthenon cornices — Petty errors in Bible, 1965.
Spider-web—Gambling saloon, 55.
and cordage—Dangers of smartness, 570.
snake—Power of repeated acts, 1405.
in window—Repeated faults dim moral sight, 713.
revealed by dew—Unnoticed influence, 855.
Spinal marrow and brain—God's love root of "advanced" theology, 2246.
Spirit, not old clothes—Apostolic quality, 2172.
of this world—Temptation of Jesus, 1231.
world, unhindered social power of—A thought of the future, 341.
Sponge squeezed dry—Business and religious feeling, 584.
Sponges and oysters—Seclusion not religion, 547.
Spring changeableness — Sensitive children, 33.
coming of, and summer—Triumph of meekness, 1779.
in the forest—Young manhood, 46.
of water—Loving kindness, 1793.
—Sense of humor, 485.
—Soul's self-renewing power, 1078.
on frozen ground—Love of enemies, 1772.
or leaky pump — Giving freely or stingily, 2385.
rock—Delicacy, 409.
stopping a — Spirit of freedom irresistible, 966.
water, cupful of—Prayer-meeting disclosures not all, 2118.
Springfield Armory, weapons in—Soul's powers of evil, 734.
Springless and spring-wagon—Doctrines old and new, 2227.
Spur—Fear, 1989.
for the mule—Preaching must be apt for hearer, 2328.
Stacking arms for soldier's dinner—Casting care on God too temporary, 1830.
Stairs—Knowledge, transient, 1631.
going up—Elevation means effort, 2489.
Stalactites and stalagmites—Spiritism and spiritual longing, 1084.
Stalk, leaf, blossom—God's love to man prophesies grandeur, 2487.
Stamp on wax—Christians not made instantly, 1608.
Star; firefly—Man of few talents, 358.
in firmament—Cheerful traits in religion, 500.
making—Origination of noble thought, 396.
morning—Silence of great events, 2502.
observation by—Hours of vision, 1054.
of Bethlehem—New light from single men, 2355.
goodness — A mother's memory, 152.
Starlight—Human side of the atonement, 1290.
Stars—God's promises, 2031.
independent of astronomy—Immutability of Bible, 1913.
State boundaries in Europe and America —Consciousness and realization, 1576.
Statue and packing-case—Man's spirit, God's image, 362.
marred except chin—Human knowledge fragmentary, 2194.
of man and lion—Sects misjudging each other, 2149.
Statues in overwhelmed cities—Wealth burying aspiration, 616.
Stature instantly increased—Conversion not perfection, 1588.
Stays at home—Benevolence not enterprising, 2384.
Stealing an apple—Small transgressions damage the soul, 735.
Steam and engine—Liberty needs means of activity, 963.
Steamers, wet and dry — Surmounting trouble, 484.
Steed, a—Reason, 1990.
reining in a—Patience in self-control, 421.
Steeds, awaiting bit and training—Human faculties to be regulated, 430.
Steel making—Hardship makes strong men, 656.
plate prepared for engraving—Trouble softens the heart, 245.
Steeples without bells—"Great" sermons, 2286.
Stellar observation—Short prayers, 1813.
Step of heaven light; tread of earth heavy —Happiness of immortality, 329.
Sticks, many for a fire—Men need men, 876.

Stilts, walking on—This world and the other, 1555.
Stimulating drinks—Preaching to please, 2291.
Stock exchange — Trained perceptions, 366.
gambling—Coveting undue gains, 749.
Stole and Christian ideal manhood — Tested by suffering, 87.
Stomach as related to head—Furnace to machine, 187.
restored by repentance and diet—Nature's forgiveness limited, 189.
Stone, the white—Love-tokens, 353.
Storehouse—A book, 2436.
Storm cloud a portent not revelation—Illness of friend no time for resignation, 221.
ground made of future—Painful forethought, 2005.
in summer cleanses—Just anger purifies, 424.
pelting — Meekness positive patience under provocation, 816.
sweeping the continent—Sorrow for Lincoln's death, 246.
Storms—The passions, 1358.
Story to explode on striking—Percussion bomb, 483.
Streams from joined drops—Unity to be of spirit not thought, 2140.
obstructed—Reformation manifests evil, 1427.
obstruction in — Reforms arouse disturbance, 2367.
self-cleansing—Duty of activity, 536.
to river — Discouragements in early Christian life, 1621.
Street lamp in wind—Disfellowship of real Christians impossible, 2159.
Strength increased—Divine lightening of burdens, 1711.
Struggles of bad men against vice—Prayer universal, 1823.
Stubble and mud in log-cabin—Humblest church members useful, 2083.
Studying sixteen hours a day—Infirmity not sin, 1384.
Subsoil plow—Doctrinal preaching to be practical, 2182.
Summer abundance—Soul enriched by love, 1524.
as well as winter—Sacred dignity of religion, 1500.
brook run dry—Disappointment in wedlock, 119.
day, close of a stormy—A lovely old age, 287.
forces—Formative influences of character inconspicuous, 430.
Summer from winter—March of humanity to self-government, 2483.
in each growing thing—Divine spirit in every soul, 1317.
insects—Bible infested by controversialists, 1954.
memories in winter—Evanescence of experience, 414.
storm rages and disappears—Dissolution of American armies, 984.
sun—Love in God productive, 1199.
thunder-shower—Spirit of beneficence, 1171.
thunderstorm — Great trouble has cleansing power, 267.
warmth—God known by love, 1107.
Sun and all flowers—Preaching Christ individually, 1292.
blossoms—God's gracious bounty, 1190.
frost—Prosperity and adversity, 627.
plant—Divine and human coöperation, 1305.
bursting through clouds — Rejoicing amid sorrow, 266.
chronometer set by the—Christ the only guide, 1261.
coloring objects — Love spontaneous, 1794.
despises nothing—All humanity to receive the Gospel, 2485.
doctor—Outdoor life, 197.
drawing forth vegetation—Divine love for man, 2571.
evaporating sea—Attraction of God's spirit, 111.
father of energies—Symbol of Deity, 2560.
flower and its color—Native qualities permanent, 450.
light and heat of—Love the atmosphere of growth, 1604.
never weary of giving—God's promises, 2031.
of June or of October—Energy or mildness of goodness, 434.
on Sahara and prairie—Revelation requires receptivity, 1707.
strawberries — Power of Christ, 1265.
rising—Christ our hope, 1218.
set—The Apocalypse, 1951.
is sunrise elsewhere—Death beginning of life, 309.
setting not rising — Hebrew view of death, 302.
shines on all alike—Variety in preaching, 2316.
shining in darkness—Business of church, not self-preservation, 2141.

Sun, talk of, to flowers—Christ's promise of life, 1676.
to flowers—Holy Spirit to human hearts, 1297.
unclouded—Luminous natures, 1049.
water evaporated by—Attraction of God, 2027.
Sunday (see also *Sabbath*) in author's boyhood—Should be a day of joy, 25.
Sunlight and window or cave—Holy Spirit universal but specialized, 1315.
generosity of—Free grace, 1189.
in window—Friend in household, 1274.
on a plant—God's influence on man's development, 1125.
individual blossom — Holy Spirit and man, 1297.
Sunning one's spirit—Prayer, communion with God, 1801.
Sunrise—The soul finding God, 1533.
Suns, planets, and satellites—God central in human affairs, 1164.
Sunshine—Dispositions vary, 807.
after cloud-shadow—Joy of the new life, 1600.
different effects of—Making use of God, 1169.
in winter and summer—Prayer for steady Divine influence, 1759.
Surf, beat of, on shores of eternity—Thoughts about death, 290.
distant moan of—Sorrow sounds from humanity, 209.
Surgeon amputating leg — Benevolence requires force, 2397.
emotion of, in action—Practical sympathy, 888.
not instrument-maker—Minister must know human nature, 2282.
setting broken limb—Kindness of pain, 653.
Surgery—Love chastening for cure, 144.
Swallows and eagles—French and Greeks, 2514.
Swearing, habitual, reform of—Credit for effort, 466.
Swim, learning to—The divine training, 675.
Swimming Charles River—Forward not backward, 686.
for shore—Critical moments for reformation, 1414.
instead of sailing—Spiritual life without God, 1460.
Swiss cottage in Alps—Unwise character-building, 631.
Switch with the leaves on—Involved sentences in oratory, 2298.
Sword—No, 1376.
and wreath—Power of love, 1146.
Sword drawn—Wrong use of conscience, 1333.
of the Lord, using not forging—Preaching not theology, 2354.
of warrior—Money not the man, 621.
red-hot—Theory of human ruin in Adam's fall, 2214.
short, of every day—Lay preaching, 864.
Swords and pruning-hooks—War energies used for peace, 2511.
of God—The Puritans, 656.
Sympathy of moods—Spiritual contagion, 890.
Symphony, close of a—Old age, 285.

Tableau, not statement nor history—The Apocalypse, 1951.
Tan-bark—Time the best seasoner, 1639.
Tape-measure—Self-consciousness, 763.
Taper going out—Act of dying, 297.
Taste, questions of, not debatable—Spiritual discernment, 1063.
Tea, first use of—Ignorance of promises in Bible, 1854.
Teacher cares for the dull—Love seeks the low, 1770.
may be wrong, doctrine right—Preaching and practice, 2308.
Telescope—The Bible, 1834.
—Tears, lenses that reveal God, 235.
—Tomb to reveal the infinite beyond, 244.
dimmed by breath—Little faults hide God, 714.
lens, the correct—Seeing God through purity, 1124.
using—Conversion a change of method, 1561.
Telescopic power increasing — Growing views of God, 2014.
Temper, hot, irritable—Training changes use, not nature, 429.
Temperate Zone—Golden mean in property, 591.
Tempering of steel—Affliction works quality of character, 657.
Temple of God cleared from sand-drift—Theology restored by evolution, 2242.
defaced — Illness from abuse of body, 217.
or hut for children—Sound body a parental obligation, 137.
Temptation described — Frugality, self-government, 698.
Tenants in lodging-house—Inharmonious faculties, 383.
Tendency in taste, education of—Prayer without ceasing, 1815.

Tenderloin, eating the—Reading with discrimination, 2449.
Tenement abandoned—Emptiness of unbelief, 1980.
Tennyson and microscopy—Belief with the heart, 403.
Teredo; conflagration—Sins, little and great, 1396.
Thanatopsis—Death disrobing, not for sleep but glory, 330.
Theater—Emotion pernicious if not practical, 1497.
Thermometer—Moral judgment important, 1412.
—Vacillation of Christian desires, 1543.
—Susceptibility of man, 834.
Thievery a hard master—Dishonesty unprofitable, 750.
Thieves, drunkards, godly men: starting of children—Heredity, 41.
Thin-skinned and thick-skinned — Sensitiveness, 777.
Thistle, smiting the—Persecution spreading truth, 644.
down, chewing—Pantheistic God unsatisfactory, 1118.
Thorn-hedge — Violation of social law punished, 852.
Thread, black in white web—Teasing, 784.
in needle—Friend in household, 1274.
rotten, in fabric—Social duty of health, 918.
Threshing out wheat—Right effect of trouble, 628.
Throne, cold marble, or blazing with love —God's unselfishness, 1139.
of iron; crystal; mystery; grace—Interpretation of God, 1219.
Thunder of summer shower—Love's anger, 145.
Thunderstorm, night, morning — Crucifixion, tomb, resurrection, 1253.
Thunderstorms needed — Fanatical reformers bring up average unfaithfulness, 2380.
Ticket to heaven—Religion not mechanical, 1462.
Tide ebbing—Act of dying, 297.
favorable or opposite—Moods, 422.
filling bay—Divine love in the soul, 1748.
floats shoaled ship—Religious depth relieves trouble, 1599.
in bay—Vacillation of Christian desires, 1543.
scientists and moon on—Earthly and heavenly power in reform, 1325.
Tides—Emotional extremes, 411.
Tides—Interchange of force, mental and physical, 1073.
—The passions, 1358.
rising of the — Upward progress of humanity, 2504.
Tied up with *nots*—Popular conception of religion, 1483.
Timber not growing tree—Church members with single creed, 2110.
straightening crooked — Correcting faults, 1650.
tests of different—Temptableness variable, 1370.
under strain—Men proved by trials, 671.
Time-worn institutions not for to-day—Mummies not men, 2223.
Tinder in certain faculties—Sensitiveness to injury, 816.
Titian's pictures and pigments—Heaven in earthly conceptions, 324.
Toadstool, not child, brought up on a rock—Wholesomeness of society, 833.
Tonic, a moral—Fear, 1988.
Tools, chest of, unpacked—Ignorance and education, 2427.
discussion of—Theologizing, 2178.
dull—Man's need of adversity, 629.
fine, badly used—Heedlessness, poor thinking, 727.
to be sharpened—Recreation after work, 199.
work mahogany—Bible study needs better instruments, 1952.
unused—Child's faculties, 8.
Tooth-drawing—Getting gifts from the grudging, 2390.
—Imaginary troubles the worst, 682.
Torch, a guiding—Wit, 482.
flame in open air—Variable Christian feeling, 2131.
lighted, in wind—Living aright, difficult, 839.
Torpedo-mines in war—Danger-signals in crooked business, 569.
unexploded — Combative disposition 751.
Touchstone — God's child hears God's words, 1067.
Tow and rope—Torpid nerves, small enjoyment, 444.
Townsfolk all one name, meal-hour, etc. —Church unity valueless, 2081.
Trade to be learned—Life, 927.
Train laid by prayer, fired by life—Prayer interpreting God, 1809.
Training not goading animals—Preaching through love not fear, 2251.
Tramp beggar, the—Help better than almsgiving, 2408.

Traveler changing direction—Conversion turning aright, 1587.
in storm—Love beareth all things, 829.
interrupted views of—Spiritual moods, 1056.
over bad roads—Church members, 2071.
Treachery in the fort — Inconspicuous temptations, 1371.
Treason in the fortress—Infidelity in marriage, 122.
Treasure misspent—Youthful excesses, 60.
not diamond—Faith universal not single, 2010.
Tree bark-bound—Soul torpidity fosters disease, 1663.
culture—Education changes size but not sort, 2412.
disbranched—Losses of old age, 279.
easily trained in youth—Childhood conversions, 37.
expansion of—The world's growth, 2469.
fall of huge, in forest—Generous dread of bankruptcy, 560.
grown crooked—Bad habits hard to change, 62.
healing its wound—Restorative power of good, 2567.
in forest—Limitations of society, 836.
and in clearing—Social solidarity, 875.
overgrowing injury—God's forgiveness remedial, 1206.
quick wrecking and slow decay—Sudden death a blessing, 313.
rooted in uncleanness—Hypocrisy, 769.
sudden fall of old decayed—Violation of law punished, 190.
tough-growing — Sources of people's strength, 962.
transplanted in spring—Misfits in life, 579.
trunk needed for fruit—Worth of the church, 2175.
varied aspects, to lumberman, poet, botanist, etc.—Man, 77.
with buds, blossoms, and ripened fruit —Perseverance in well doing, 1603.
one root—Rich man without general sympathy, 604.
worn-out fruit—Degenerated ideals in age, 281.
Trees—Description, 2584.
along Hudson River—Righteousness thrives, 1514.
dropping ripe apples — Fruitful lives, 1530.
girdled—Sin destroys great natures, 1417.
old—Life of man associated with nature, 2578.
Trees put forth their own nature—Men, 2274.
resurrection of, every spring — Born again, and again, 1595.
roughness of—Literary carelessness of the Bible, 1847.
varied in height—Democracy starts all on same level, 971.
Trellis for grape-vine—Ritual not vital, 2053.
Triangle for wheel—Sincerity and wrong belief, 1977.
Tribune or *Times*—Gospel-life of Christ to be read entire, 1919.
Trip-hammer—Unsocial temper, 755.
Triumph of ancient victor—"Abundant entrance" into heaven, 325.
Tropical fruits and climate—Virtue dependent on love, 1757.
Trough of sea, wave-crest—Adversity tests friendship, 672.
Truce with enemy—Lenten intermission of sin, 1410.
Trust in the pilot—Faith in God, 2023.
Trumpet-calls to sleeping warriors — Hymns, 2063.
Trumpeter and soldier—Pulpit and pew, 2280.
Trumpets, 400,000 angelic, no good—Ordination by nature, 2277.
Trunk lock picked, things unpacked—Science discovering truth, 2538.
Truth-telling and lying—Laws of life generally obeyed, 1037.
Trying on garments—Testing sinfulness by Christ, 1569.
Tulip-tree with blossoms—Popular refinement, 2494.
Tumbler, cracked — Broken friendship, 910.
Tuning-fork—Heaven, standard for earth, 1754.
room of orchestra—This world a preparation, 1677.
Turf plowed up for seed—Reforms preceded by agitation, 2369.
Turkey-buzzards—Faultfinders, 778.
Turkey walking and flying—Reason and faith, 2029.
Turkeys trapped—Small faults baits for larger ones, 772.
Twilight and sunrise—Fear and hope, 1997.
of dawn—Angelic ministration to Jesus, 1921.
Twins—Doubt and faith, 1985.
Tyndale, Scripture translation by—New truth by single men, 2358.
Tyndall, experiment on light-spectrum—God passes comprehension, 1109.

Typesetter—Automatic virtue, 1681.
Typesetting exemplified — Doctrines proved by trial, 2221.

Ulysses—Moral sense, taught and intuitive, 459.
Under-shot and over-shot wheel—Degrees of health, 183.
tow of waves—God's promises sincere, 1210.
on seashore—Almost saved from temptation, 1415.
Unfenced potato-patch—Christian life outside church, 2076.
United States citizenship—Interchange of church membership, 2165.
University—Life an education, 1466.
Unsounded cave-depths—Future of wicked unknown, 2219.
Up-hill is down-hill—Approach to God easy, 1203.
Upward fall—The fall of man, 2211.

Valetudinarian — Half-hearted religion, 492.
Valley, a lovely, after battle—Bible of conflict, 1959.
Valleys among mountains—Beauties of Old Testament, 1877.
without, no mountains—Poor sermons, 2276.
Vapor, clouds, rain—Interplay of human forces, 2467.
Varied methods enrich the church—Public prayer to be natural, 2118.
Vase from artist-potter—Fashioned by Christ, 1270.
with water for flowers—Church a sustainer of Christian life, 2135.
Vassar College—Wise giving, 2401.
Vaudois—Glory out of obscurity, 657.
Vegetable and animal nature — Social interdependence, 832.
kingdom needs all vegetal growth—All churches form the Church, 2144.
nature reproduces its kind—Moods in home-training, 138.
Veil for shelter—Secretiveness, 1386.
Vermin in dark places—Dangers of ignorance, 990.
View from Mt. Washington—Times of the Patriarchs, 1892.
Village, run-down—Preaching and public spirit, 969.
Vine and trellis—Reputation and social connections, 903.
clinging and climbing — Aspiration, 1057.
formed on tree—Experience fashions ideals of Christ, 1263.
Vine in Labrador and in South—Heavenly growth completes earthly, 1057.
throws out tendrils—Negro dependent, 2518.
Vines and grapes—Test of instrumentalities, 2153.
girdling tree—Perils of prosperity, 611.
on the home—Church lineage interesting, not vital, 2136.
twining about each other—Early marriages, 111.
Viol string, no discord from slack—Meekness not unprovokableness, 1751.
Violation of trust—Carelessness criminal, 728.
Violence and strength—Beneficence of adversity, 638.
Violet's perfume for others—Divine impulse of love, 1172.
Violin a true, makes others discordant—Reformers, 2368.
decorated—Happiness interior not external, 488.
kept at concert pitch—Recreation neglected, 585.
learning the—Spiritual skill gained by self-denial, 1614.
playing—Christian training, 1633.
untuned—Concordant faculties for Christian life, 1711.
with bow hung up—Transient religious feeling, 1487.
Violinist's knowledge of strings—Jesus' knowledge of man, 1242.
Vision, dazzling made definite—Hope and experience, 2001.
times of, giving landmarks—Doubt illuminated, 1986.
Vital force in body—Christianity a divine incitement, 1308.
functions specified — All agreeable, 185.
Voice of millions of men—Silence of ballot, 975.
Volcanic conditions—Social unrest in Europe, 998.
fires—Lustful passion, 425.
Volcano crater—Knowledge of evil life, 1366.
Voltaire—Removing obstructions to truth, 1974.
Volume printed—Man's endless talking, 781.
Voyage for sake of coming joy—Bearing present troubles, 690.

Walking and flying—Science and sentiment, 2038.
instinct in—Spontaneity of conscience, 1339.

Walking stool for children—Miracles for early education, 2142.
to California—Christian life easiest in church, 2087.
Wall—Refinement not to be exclusive, 1081.
for defence—Secretiveness, 1386.
high, of garden—Doctrine of total depravity hiding God, 2249.
woman built in—Gold-gatherers self-immured, 615.
Walls—Customs restrain conduct, 1440.
Wall Street and Trinity—Market and Church, 539.
War-horse, old—Lyman Beecher, 505.
wounds and scars of—Biblical controversy hurtful, 1955.
Warm house one blanket, cold house three—Sabbath needed by poor, 2042.
Warmth and coolness of spirit—Fervency effective, 435.
Warts on tongue—Slang, 790.
Washing of body and of soul—Baptism declaratory not active, 2137.
of feet—Lowly service, 1768.
off filth—Repentance and reformation, 1421.
Washington and Burr — Superiority of moral element, 463.
as president—American soldiers in civil office, 988.
face of—Character and countenance, 895.
farewell letter of—Deuteronomy, 1897.
Watch and watch-making machinery—Greater evidence of design, 1128.
destroying a—Varieties of evil-doing, 1395.
maker—Admiration not love, 1224.
making—The world a place of preparation, 2476.
spring—The inward life, 1066.
stopped to see if it goes—Microscopic conscience, 1337.
to tell time by—World good for its purpose, 546.
ungathered parts of—Life in this world unfinished, 2477.
Watches unregulated—False ideals, 538.
Watchmaker seeking right tool—Finding sermon-subject, 2318.
Watchman not asleep—Heavenly welcome, 326.
Water; artificial drinks—Common-sense better than uncommon, 360.
bearing boats—Church organ music and congregation, 2060.
drops and ocean—Individuals and community, 874.
in river levee—Petty cheating, 747.
Water fowl, swimming, walking, flying—Grades of motive in conduct, 458.
from mist to ocean—Power of weak things in combination, 2501.
in well-plumbed house—Spontaneous virtue, 1486.
logged timbers—Anxiety may paralyze, 739.
power and mill—God the mover, man the actor, 436.
purified by activity—Health, 179.
Watering-pot not Niagara—Equality of poor and good workman impossible, 2497.
Wave changes shore—Life affects soul, 357.
crest, trough of sea—Adversity tests friendship, 672.
Wayside blossoms—Environment not all, 662.
Wax and rock; sun and frost—Prosperity and adversity, 627.
softened by fire—Hearts under affliction, 227.
Weak of the army—Falling by the way in humanity's march, 2533.
Weather, clear or cloudy—Condition for work, 388.
Weathercocks and their upright rods—Human and divine guidance, 2015.
Weaving, flaw in the—Duty and destiny, 446.
permanent patterns of—Mother's influence, 139.
Web of insincerity, thread of truth—Flattery, 772.
spider and of silk-worm—Uses of refinement, 849.
woven—Nature of character, 892.
Wedges single—Single instances, 1725.
Weed poisonous self-sowing—Propagation of evil, 1424.
Weeds amid crops—Religious fervor to be regulated, 1501.
in rich soils—Faults in full natures, 404.
kept down—Avoidance of evil, negative, 1029.
Webster on Shakespeare—Most delightful parts of Bible, 1968.
Weeping willows—Seekers of suffering, 1994.
Weighing sugar and coffee—Equivalent theory of heaven, 1467.
Weights on scale—Christian choice immediate, 1574.
Well bought goods half-sold—Heredity to be more studied, 2464.
digging—God's severe dealings, 677.
never dry—Mother's heart, 147.
Wellesley College—Wise giving, 2401.

Wells in desert; cup of water—Heavenly reward, 340.
quickly dug—Sudden intimacies shallow, 908.
Wesley, John and Charles—Humble beginnings of greatness, 643.
—Sleep not gauged by other's needs, 205.
and the English Church — Primitive Christianity and Judaism, 2133.
revolt against bishop—New truth from single men, 2355.
Whatsoever things are true—Scientific truth is Christian, 2456.
Wheat and chaff—Equality of all wages absurd, 2498.
from old straw—Sermon on the Mount, 2228.
growing on straw—Biblical truths of inspiration, 1876.
in the grass—Morality a beginning, 1024.
thrown away, chaff eaten—Rejecting New Testament miracles, 1916.
Wheelbarrow, wagon—Material improvements Christian, 2466.
Whetstones, God's—Dangers of wealth, 601.
Whip of scorpions—Creed used for discipline, 2185.
syllabub of life—Novels, 2445.
Whipped child kissing mother—Prayer of duty, 1817.
Whipping boy with clothes on—Tempered affliction, 667.
Whirlpool—Dissipation increasingly dangerous, 61.
Whirlwind—Selfishness and love in conflict, 1786.
under law—Orderly disorder in world, 2534.
White Mountains, summit of—Silences of New Testament, 1918.
Whittling pine and lignum vitæ—Sympathy seeks the needy, 1770.
Wick just kindled—Spiritual life begins uncertainly, 1598.
Widow's mites—Genuine benevolence influential, 2406.
—Gifts of love lasting, 2407.
Wife faithful, husband faithless — Persistence of love, 1788.
newly married—Geniality in Christian life, 1579.
Wild beasts in dark recesses—Passions to be avoided, 1361.
boar desolating garden—Conflicts over Bible, 1957.
Wilderness—Unbelief, 1970.
Wildfire—Speaking evil, 787.
Wilding pear set in garden—Good man bettered in church, 2077.
Will and won't—Elect and non-elect, 2204.
Willow branch rooting in own soil—Child well brought up, 154.
Wilson, Henry, shoemaker and senator—Greatmindedness in humble callings, 50.
Winchester Cathedral—The Bible's associations, 1844.
orders of architecture in—Biblical unity in diversity, 1961.
Wind for cockle-boat and ship—Needless talk, 780.
in malarial regions—Freedom of speech, 2374.
less, more sails — Impulses towards Christian life, 1548.
northeast—Dispositions vary, 807.
sowing seeds on prairie—Temptation seeks the lazy, 1377.
Window darkened by spider-webs—Truth obscured by dull preaching, 2304.
finer than furniture—Spiritual views from New Testament, 1914.
light shut out—Preaching without imagination, 2314.
vision through — Holy Spirit works through man, 1313.
Windows—Books, 2335.
painted—Symbolism of worship in repetition, 2052.
towards heaven—Troubles, 639.
Wine forcing cork from bottle—Prayer from emotion, 1808.
of being—Power of personality, 868.
strong, diluted for drinking — Jesus' teaching humanized by apostles, 1240.
turned to vinegar—Character soured in age, 275.
Wings—Emotional effect of hymns, 1496.
—Church singing, 2068.
of angels—Man's access to God, 1142.
Winnowing machine and wind—Spiritual life subject to natural law, 1672.
Winter and spring on fertile land—Life without and with religion, 1442.
defied by New England boy—Braving trouble, 648.
Wistaria—Aspiration undeveloped, 1085.
Wit recognized by mirthfulness—Feeling before reason, 407.
Wood for shelter or pleasure—Classes for use not mastery, 933.
thrush in grove—Solitude, 841.
Wool growing, spinning, and weaving—Providence and natural law, 1166.
sheep's, in royal robe—Suffering means elevation, 259.

Woolsey, Miss—Woman's servitude in love, a glory, 97.
Word associations vary—Unity of worship impossible, 2054.
Work measured by wages—Love measured by love, 115.
Workman, the happy—Power of cheerfulness, 486.
World forces—External helpful pulpit influences, 2338.
Worldly pursuits—External harmful pulpit influences, 2339.
Worm-eaten ship—Corruption in public affairs, 1007.
Worms at wine-cask—Small meannesses empty the heart, 716.
Worry—Rust on the blade, 1992.
about bread—Baker, 625.
needless—Hills ahead, but slight ascents, 743.
Wrecked mariner—Christian help at critical time, 2086.
Wrecker's boat saving few—Christianity aims to save humanity, 2543.
Write, boy learning to—Transgression as education, 2432.
learning to—Self-righteousness sign of low attainment, 1628.
—Training in righteousness, 1624.

Yachts and war-ships—City missions and churches, 2093.
Yard not measure of prayer—Quality not quantity, 1813.
Year, the, a cyclopedia of beauty—The beauty-revealing God, 2570.
Yeast — Temptation works in secrecy, 1378.

Zero—Extremes and means in morals, 445.
man born at, in everything—No original sin or righteousness, 2215.

INDEX OF TITLES

ABANDONING Beliefs, Danger in, 1979.
"ABHOR That Which is Evil," 1379.
ABIDING Influence of Christ, 1259.
Joy, 1746.
ABSTRACT Doctrine, Concrete Truth Better than, 2305.
ABUNDANT Entrance Into Heaven, 325.
ACHIEVEMENT Demands Further Achievement, 478.
Happiness in, 552.
Measure of, 455.
ACT of Dying, the, 297.
ACTION a Health-Giver, 179.
Emotion in, 442.
Feeling in, 127.
ACTIVE and Passive Evil, 922.
ACTIVITY, Duty of, 536.
of Christian Faith, 2026.
Outruns Trouble, 555.
Quality in, 548.
the Condition of Vitality, 1606.
ADAM as a Type, 70.
Responsibility for, 2212.
Scriptural Treatment of, 2210.
ADAPTATION to the Times, 2279.
ADMIRATION, Nobleness Compels, 867.
not Love, 1224.
ADOPTION, Grounds of, 1571.
ADVANCE of Truth by Science, 2538.
ADVANTAGE in Organized Charity, 2403.
ADVERSITY, 633.
and Prosperity, 627.
Beneficence of, 638.
Heroes of, 640.
Man's Need of, 629.
Nobility in, 676.
Recuperation under, 669.
Sweetness after, 635.
in, 691.
AFFINITY and Benevolence, 2391.
AFFLICTION and Its Comfort, 239.
Fire of, 651.
Joy in, 224.
AGE, Approach of, 283.
Blessedness of, 273.
AGES to Come, the, 2507.
Upward Movement of the, 2542.
AGREEMENT as to Vital Elements, 1889.
AGGRESSIVENESS, 754.
AGNOSTICISM, 1112.
ALCOHOLIC Drinking, Danger of, 1374.
ALL Churches Needed for the Church, 2144.
Elements Needed, 2085.
Graces, the Mother of, 1687.
Important Element, the, 1478.
Men, the Preacher All Things to, 2284.
Religion Acceptable to, 1455.
One in Christ Jesus, 2082.
Scripture Profitable, 1968.
ALMOST a Christian, 1557.
Saved, 1415.
ALMS and Benevolence, 2405.
ALMSGIVING, 2393.
Better Than, 2408.
AMERICA, Converting the Chinese in, 1001.
the Chinese in, 2523.
the Common Language of, 2522.
AMERICAN Armies, Disbanding of, 984.
Confidence in the Future, 1014.
Negro, the, 2519.
Political Elasticity, 989.
AMERICA'S Prosperity and Peril, 990.
AM I a Christian, 1742.
AMUSEMENT Discriminated, 54.
AMUSEMENTS, Immigration and Freedom of, 1000.
ANARCHISM and Communism, 996.
ANCIENT Names, 1898.
Revelations Commonplace, 1885.
ANGER of Love, the, 145.
Truth in, 951.
ANGELIC Ministrations, the, 1921.
ANIMALS First and Then Men, 9.
ANNIHILATION, Unnatural Idea, 338.
ANNOYANCE by Commentators, 1954.
ANOTHER Life, Man's Need of, 350.
ANTIQUATED Thought-Forms, 2197.
ANTIQUITY of New Truths, 1841.
ANXIETY, 739.
and Trust, 2022.
APOCALYPSE, the, 1949.
APOCALYPTIC Figures, 2262.
APOSTOLIC Heresy, 2190.
Quality, the, 2172.
Succession, 2278.
APPEARING Before God, 292.
APPETITES and Passions, 193.
Right use of, 47.
APPRECIATIVE Gratitude, 1096.

Approach of Age, 283.
Death, 286.
the Civil War, 981.
Aptness of Jesus' Parables, 1926.
Ardent Preacher, the, 2271.
Arminianism and Calvinism, 2201.
Artificial Religious Symbols, 2549.
Style in Speaking, 2298.
Artistic Goodness, 461.
As a Hen Gathereth Her Chickens, 1272.
Little Child, 1235.
Little Children, 1784.
Ashamed of Christian Parentage, 63.
Aspen-Tree, the, 2582.
Aspiration, 1057.
Exacting, 1662.
Men Without, 1085.
of Prayer, 1805.
Assassination of Lincoln, 246.
Associating with those in Error, 1512.
Association, Power of, 842.
Associations, the Bible Dear from, 1872.
with Nature, 2578.
At Home and Abroad, 847.
Atmosphere of Growth, the, 1604.
Atmospheric Christianity, 1515.
Atonement, Human Side of, 1290.
the, 1289.
Atoning Love, 1157.
Attraction, 1329.
Attractive Presentation of Truth, 2311.
Audience Not to be Scattered, 2121.
Automatic Virtues, 1681.
Authority and Church Councils, 2157.
Influence Higher Than, 972.
in Thinking, 2107.
Average Congregation, the, 2334.
Avoidance of Evil, 1029.

Baby, the, 1.
Possibilities, 2416.
Background of Life, the, 314.
Bad, Neither Good nor, 445.
Habits, 62.
Pertinacity of, 725.
Temper, Sin of, 169.
Ballot, the, 974.
Balm of Nature, the, 2585.
Sympathy, the, 880.
Bankruptcy, Generous Dread of, 560.
Manliness in, 561.
Baptism, 2137.
Forms of, 1923.
of Suffering, the, 271.
Basilar Elements, Importance of, 475.
Bearing Afflictions, 227.
but not Overborne, 1248.
of Trouble, 258.
Present Troubles, 690.
the Cross, 1726.
Bearing the Reproach of Christ, 639.
Beatitudes, the, 1932.
Beautiful Age, 284.
Surrender, 687.
the Kingdom of the, 2570.
Beautifying of Character, 73.
Beauty Inherently Divine, 2572.
of Death, 298.
Habit, 835.
Holiness, 1505.
Man, Manhood the, 79.
Moral Character, 1735.
Woman, the, 95.
Begin Humbly, Willingness to, 157.
Beginning Life Aright, 64.
of Spiritual Life, 1573.
Beginnings of Character, 899.
the New Life, 1597.
Being Praised, Dangers of, 2306.
Belief and Imagination, 1976.
Sincerity and Correctness of, 1977.
with the Heart, 403.
Benefactions of Inventors, 2531.
Beneficence of Adversity, 638.
God, 1131.
Wealth, 601.
Spirit of, 1171.
Benefits, Memory of, 1093.
Benevolence and Affinity, 2391.
Alms, 2405.
Generosity, 2386.
Personal Love, 2392.
Generosity not, 2388.
Limited, 2387.
Needs Force, 2397.
Benumbing Effect of Suffering, 253.
Bereavement Expansive of Life, 270.
Best Church, the, 2168.
Give God the, 1535.
Ministers, the, 2315.
Better Life, Decision for the, 1545.
than Almsgiving, 2408.
Betterment, Divine Law of, 2532.
Between Sorrow and Gladness, 255.
Bible a Growth, the, 1837.
Map, the, 1860.
Infant Humanity in the, 2470.
an Everyday Book, the, 1846.
as Furniture, the, 1859.
Blind Reading of the, 1857.
Buried under Rubbish, the, 1953.
Coeval with Man's Need, the, 1883.
Combative Reading of the, 1958.
Conflict Over the, 1957.
Dear from Associations, the, 1872.
Essential Quality of the, 1836.
Guidance, Breadth of, 1873.
How to read the, 1852.
Immutability of the, 1913.
Indispensable, the, 1863.

BIBLE, Inspiration of the, 1867.
Many-Sidedness of the, 1845.
Not a Book of War, the, 1955.
Dependent on any One of its Books, the, 1960.
Exhausted, the, 1879.
of Conflict, the, 1959.
Outside Light on the, 1843.
Perpetuity of the, 1912.
Reading, 1848.
Right use of the, 1834.
Seminal Character of the, 1966.
Skimming the, 1856.
Study Needs Better Instruments, 1952.
Symbolism of the, 1902.
the: Reading for Cure, 1853.
Unity in Diversity, 1961.
World Interprets the, 1838.
Theological Transformation of the, 1956.
to be Practiced, the, 1612.
True Significance of the, 1847.
Unfound Treasures in the, 1861.
Unknown Beauties in the, 1866.
Unused Parts of the, 1875.
What Readers Find in the, 1849.
BIBLICAL Criticism, 1964.
Exactitude a Fatal Claim, 1888.
Statements, Incompleteness of, 1881.
BIRD Nature, 2579.
BIRD'S Lesson, a, 2580.
BLESSED are the Meek, 1100.
Merciful, 1101.
Peacemakers, 1102.
They that mourn, 241.
Who Hunger and Thirst After Righteousness, 1103.
BLESSEDNESS of Age, 273.
Work, 553.
BLESSING in Trouble, 634.
BLIND Reading of the Bible, 1857.
BODILY Exercise, 206.
Health for Mental Vigor, 194.
BODY and Brain, Rest for, 2040.
Soul, 652.
Care of the, 184.
for Earth, the, 210.
Marvels of the, 181.
Nourishing the Soul, the 1018.
of Christ, the, 879.
the, a Living Sacrifice, 192.
BOOK of Revelations, the, 1951.
Ruth, the, 1900.
the, 1844.
Heart Makes Known the, 1840.
BOOKS, 2435.
Ministry of, 2436.
Bible not Dependent on any One of its, 1960.
BORDER Line, a, 2577.
BORN Again, 1586.
—and Again, 1595.
BORROWING Trouble, 681.
BOYS, 18.
BRAIN Power, Value Measured by, 2496.
the: Money: the Heart, 559.
BRAINS and Climate, 440.
BRAVE Bearing of Trouble, 674.
BRAVING Trouble, 648.
BREADTH of Bible-Guidance, 1873.
BRIEF Attachments, 107.
BRILLIANT Ministers, 2292.
BROAD Views of Truth, 1051.
BROKEN Friendships, 910.
BROTHERHOOD and Equality, 2495.
Growing, 2530.
BUILDING of the Soul, 1659.
BUSINESS and Religious Feeling, 584.
Crafty devices in, 565.
Christianity in, 566.
Danger-Signals, 569.
Depression Demoralizing, 700.
Men, Virtues of, 588.
of the Church, the, 2141.
Retiring from, 586.
Unfavorable to Meditation, 556.
BY their Fruits, 1734.

CALL to Church Membership, a, 2071.
CALVINISM and Arminianism, 2201.
Democracy, 2202.
Power of, 2200.
CALVINISTIC Shadows, 2205.
CAPTAIN of Our Salvation, the, 1276.
CARE, 736.
Live Above, 740.
of the Body, 184.
CARELESS Bible Reading, 1858.
CARELESSNESS a Crime, 728.
CARES not to be Emphasized, 738.
CASTING Care on God, 1830.
CAUSALITY, Sureness of, 190.
CAUSE and Effect, 1401.
CAUTION in Religion, 1470.
with New Ideas, 2343.
CERTAINTY of Trouble, 630.
CHANGE of Social Relationships, 853.
Realization of, 1576.
CHANGES, Time for, 2232.
CHANGING Moods and Powers, 422.
Value of Creeds, 2198.
CHARACTER and Countenance, 895.
Reputation, 897.
Beautifying of, 73.
Beginnings of, 899.
Building, 480.
Commercial Credit and, 900.
Compensation in, 390.
Depth of, 907.
Future Disclosure of, 349.

CHARACTER, Influence of, 865.
Maturing of, 1705.
Nature of, 892.
Single Traits No Test of, 470.
Slow Growth of, 1638.
Substance in, 1644.
the Finishing of, 1714.
Test of Success, 622.
Three Tests of, 479.
to be Perfected, 1593.
Training of, 428.
CHARITY Begins at Home, 2384.
CHASTENING—Now and Afterwards, 263.
Love, 144.
CHEER of Hope, 2003.
CHEERFULNESS, 806.
in Religion, 500.
Mercy with, 823.
Power of, 486.
CHEERLESS Soul-Culture, 491.
CHEERLESSNESS of Doubt, 1971.
CHICAGO Fire, the: a Lesson of Heroism, 2540.
CHILD and Mother, 139.
Christ in the Child-Heart, a, 38.
Training and Christian Training, 673.
Continuous, not Spasmodic, 10.
CHILDHOOD Disciples, 29.
of Jesus, the, 1227.
CHILDISH Lack of Faith, 2032.
CHILDREN, 13.
and God's Handiwork, 40.
the Old Testament, 27.
Conversion of, 37.
Courtesy Due to, 19.
Forgiveness of, 16.
God's Love for His, 1140.
Mothering of His, 1201.
Lessons Taught by, 36.
Lies to, 20.
Long Words to, 34.
Loss of, 223.
Present Duties for, 31.
Sensitiveness of, 33.
Sunday and the, 26.
the Invisible Ministry of, 42.
Undue Anxiety for, 39.
CHINESE in America, Converting the, 1001.
the, 2523.
CHOICE, Conviction Without, 1544.
CHOOSING a Life-Partner, 112.
and Desiring, 51.
CHRIST, Abiding Influence of, 1259.
and Hebraism, 1243.
Bearing the Reproach of, 639.
Coming to, 1287.
Conceptions of, 1295.
Controversies about, 1938.
Experience Fashions Our Ideal of, 1263.
CHRIST, Fashioned by, 1270.
for Man, not Institutions, 1798.
God in, 1151.
Gratitude to, 1269.
Heart in the Christian Ministry, the, 2353.
How to Find, 1556.
How to read the Life of, 1919.
in You, 1285.
a Growth, 1646.
Jesus, All One in, 2082.
Knowledge of, 1271.
Life, Convincing Beauty of the, 1279.
Limitations of God in, 1255.
Love tokens to, 1277.
New Ideals Given by, 1048.
Our Hope, 1218.
Power of, 1265.
Practical Use of, 1262.
Radicalism of, 1242.
Salvation Through, 1275.
Spirit, Unconscious Beauty of the, 1792.
the Body of, 879.
Divinity of, 1281.
Door, 1284.
Higher View of, 1223.
Humiliation of, 1226.
Nature of, 1222.
Only Standard, 1261.
Power of, 1258.
School of, 1722.
Soul's Image of, 1266.
to be Confessed, 1547.
Learned, 1648.
Unconfessed, 1546.
Variously Preached, 2217.
Visions of, 1296.
Working with, 1294.
Youthful Eclipse of, 1229.
CHRISTIAN Activity, 1728.
Almost a, 1557.
and Worldly Living, 1713.
Change of Nature, 1651.
Choice, the, 1574.
Conception of Deity, the, 1256.
Courtesy, 889.
Democracy, Elevation of, 2526.
Esprit de Corps, 2150.
Faith, Activity of, 2026.
Comfort in, 2034.
Fragrance, the, 165.
Hope, Self-Deception in, 1601.
Household, Potency of a, 161.
Joy, Worldly and, 503.
Kindness, Spontaneity of, 1781.
Life a Study, 1578.
Courtesy in, 1495.
Enlargement of, 1645.
Geniality in, 1579.

CHRISTIAN Life, Impulses towards, 1548.
Objections to the, 1451.
Requires Training, 1622.
the, a Life-Work, 1484.
Church a Sustainer of, 2135.
Course of, 1629.
Living, Early Hindrances in, 1627.
Church Helpfulness in, 2076.
Love, Phases of, 1683.
Men Cannot be Disfellowshiped, 2159.
Ministry, the Christ-Heart in the, 2353.
Parentage, Ashamed of, 63.
Self-Examination, 1665.
the, in the World, 1516.
Training, 1633.
and Child Training, 673.
Truth for All, 1660.
Unity, 2361.
CHRISTIANITY and Commerce, 2094.
Orthodoxy, 1725.
for All of Life, 1522.
Fruits of the Spirit Make, 1457.
in Business, 566.
Judged by Its Professors, 1502.
Medicinal Power of, 2381.
not Stoicism, 236.
Original, and Improved, 2193.
Scope of, 1480.
Sorrow Not Typical of, 252.
the World the Place for, 1721.
Unconscious Preparation for, 1575.
What is, 1308.
Without Love, 1776.
CHRISTIANS, Different Kinds of, 2096.
Not Made Instantly, 1608.
Outside of the Church, 2088.
CHRIST'S Interpretation of God, 1175.
Judgments, Interior, not Exterior, 1245.
Mediatorship, 1268.
Methods of Illustration, 2300.
Motive, Our Need, 1280.
Peace, Slow Growth of, 2463.
Preaching, 2341.
Representation of Jehovah, 1150.
Valuation of Humanity, 5.
Works of Mercy, 1232.
CHURCH a Hospital, the, 2078.
Natural Development, the, 2134.
Sustainer of Christian Life, the, 2135.
All Churches Needed for the, 2144.
and Religion, the, 2167.
the Man, the, 2101.
the World, the, 2358.
Councils and Authority, 2157.
Discipline, 2111.
Christians Outside of the, 2088.
Exclusiveness, 2174.
CHURCH, Faith in the, 68.
for Sinners, the, 2090.
Good Men Bettered in the, 2077.
Helpfulness in Christian Living, 2076.
Interchange Wholesome, 2165.
Joining the, 2074.
Life, Partisanship in, 2155.
Lineage Interesting—Not Vital, 2136.
Making, Self-Help in, 2113.
Man's Servant, the 2102.
Members to be Trained, 2105.
Membership, a Call to, 2071.
Duty of, 2075.
Variety in, 2079.
Militant, the, 2151.
of the Future, the, 2160.
Organ Music, 2060.
Religion and the, 1489.
Singing, 2068.
the Business of the, 2141.
Market and the, 539.
Worth of the, 2175.
Unity, 2081.
Weakness of the, 2097.
Work, Past and Future, 2109.
CHURCHES, Class-feeling in, 2099.
Lack of Christian Sympathy in, 2098.
Mixed Elements in, 2100.
Need Excitement, 2124.
CHURCHLY Forms, the Value of, 2169.
CIRCUMSTANCES, Influence Independent of, 374.
CITIES, National Importance of, 1012.
CITY and Country Sabbaths, 2045.
Evils of the, 838.
Missions, 2092.
CIVIC Preaching, 2363.
CIVIL Governments, 956.
Institutions, Human Defences, 961.
Office, Military Americans in, 988.
War, Approach of the, 981.
CIVILIZATION, Health the Mainspring of, 178.
CLASS-Feeling in Churches, 2099.
CLASSES, the, 932.
CLAY and the Potter, the, 1126.
CLEAN Athletics, 209.
CLEANSING Power of Great Troubles, 267.
CLEAR and Cloudy Mental Weather, 388.
CLIMATE and Brains, 440.
CLOTHED Upon, Not Unclothed, but, 330.
CLOUD of Witnesses, the, 533.
Sympathetic Witnesses, the, 1092.
CLOUDED Vision, 1055.
COLD-HEARTED Preachers, 2273.
COLONIAL Liberty, Growth of, 963.
COMBATIVE Disposition, 751.
Reading of the Bible, 1958.
COMBINATION, Weak Units Mighty in, 2501.

Comfort in Christian Faith, 2034.
Trouble, 256.
of Mere Sympathy, 885.
Comforting God, the, 1135.
Coming Day, the, 2506.
to Christ, 1287.
Triumph of Meekness, 1779.
Commentators, Annoyance by, 1954.
Commerce and Christianity, 2094.
Moral Intelligence of, 589.
Commercial Credit and Character, 900.
Death and Resurrection, 680.
Common Language of America, the, 2522.
Schools, the, 2420.
Sense Better than Uncommon, 360.
Commune of 1871, the, 935.
Communion Day, 2057.
Invitation to the, 2056.
Communism and Anarchism, 996.
Communities and Individuals, 874.
not Institutions, 2170.
Community of Feeling, 872.
Compensation in Character, 390.
Complaint, Unmanliness of, 580.
Complementary Natures, 2084.
Complete Life, 285.
Complexity of Life, 382.
Man's Nature, 381.
Compliments, 947.
Comradeship in the Public Schools, 2421.
Conceit, 761.
in Moralities, 1543.
Narrowness of, 2267.
of Strength, 664.
Wise in His Own, 397.
Conceptions of Christ, 1295.
God, 1121.
Heaven, 324.
Concord, not Unison, 2164.
Concordant Faculties, 1710.
Concrete Truth Better than Abstract Doctrine, 2305.
Condemnation and Hope Reconciled, 1310.
not Reformation, 2375.
Condiment, Fiction a, 2447.
Condition, Inequalities of, 699.
Conditions of Salvation, 2257.
Conduct, Self-knowledge as to, 800.
Society's Right to Control, 921.
Conference-Meeting, the, 2120.
Confessed Christianity a Safeguard, 2089.
Confession Lessens Temptation, 1378.
Conflict Leading to Peace, 2373.
Over the Bible, 1957.
Selfishness and Love in, 1786.
the Bible of, 1959.
Confusion, Peace Begins in, 2382.
Congregational Singing, 2067.
Congregationalism, 2158.
Conscience and Love, 1799.
Reason, 1342.
Deterioration in Public, 1011.
Dimming of, 1349.
for Others, 1347.
Humor the Friend of, 1336.
Sins Under, 1346.
Spontaneity in, 1339.
Sullying of, 1348.
Sundays and Week-Days, 1341.
the Department, 1338.
Guide, 1345.
Works Evil and Good, 1335.
Wrong Use of, 1332.
Consecration of Natural Gifts, 94.
Conscious Sonship, 1538.
Conservativeness in Religion, 1500.
Consider the Sensitive, 827.
Constancy of God's Goodness, 1216.
Constitution of United States, 964.
Contentment with Mortality Unnatural, 337.
Continuance, Hunger for, 342.
Continuing Instant in Prayer, 1814.
Regeneration, the, 1724.
Control of the Tongue, 782.
Controversies about Christ, 1938.
Conversion a Change of Method, 1561.
Good Start, 1587.
and Sanctification, 1594.
but the start, 1583.
Not Mode, but Fact, of, 1582.
Perfection, 1588.
of Children, 37.
Conversions Like the Dawn of Morning, 1539.
Converting the Chinese in America, 1001.
Conviction of Sin, 1570.
Without Choice, 1544.
Coöperation, Divine and Human, 1305.
Coöperative Capital, Dangers of, 2505.
Corinthians, 1st, XIII, 1945.
Corporate Wealth in Politics, 1010.
Corrigible Faults, 1650.
Creation, Perfected Manhood the Idea of, 76.
Creative Process, Waste in the, 2558.
Corrupter, Indolence a, 530.
Corrupters of the Young, 1402.
Corruption in Public Affairs, 1007.
with Propriety, 1034.
Cosmic Center of Peace, 1148.
Cost of Good, the, 658.
Countenance and Character, 895.
Counterparts in Married Life, 116.
Country Rest, 2554.
Courage, the Lower and the Higher, 1249.
Under Failure, 679.

COURSE of Christian Life, the, 1629.
COURTESY Due to Children, 19.
in Christian Life, 1495.
COVETING, 749.
CRADLE, Lessons from the, 3.
CRAFTY Devices in Business, 565.
CREATION, Divine Inspiration not, 1306.
CREATIVE Design by Evolution, 2237.
CREDIT for Effort Rather than Result, 456.
Effort the Measure of, 1389.
CREED, Oneness of, 2110.
CREEDS and Confessions, Danger of, 2186.
Religion, 1508.
Changing Value of, 2198.
CRIME, Carelessness a, 728.
Preparation for, 1400.
CRIMINALITY—Casual and Habitual, 1403.
CRITICAL Decisions, 1469.
Moments for Reformation, 1414.
Season, the, 43.
Time, Help at the, 2086.
CRITICISM, the Habit of, 776.
CROAKERS, 757.
CROOKED Business, Self-Deception in, 568.
CRUCIFIXION, the Tomb, the Resurrection, the, 1253.
CRUEL Views of God, 2216.
CRUELTY of Man, 82.
CUMBERING Prosperity, 620.
CRY of the Penitent, the, 1826.
CRYPTIC Parables of Jesus, 2448.
CULTIVATED, Spiritual Grace to be, 1695.
CULTIVATION and Humanity, 75.
CULTURE, Effects of, 1673.
Possibilities in, 32.
Selfishness of, 376.
CUMULATIVE Violations of Law, 1404.
CURATIVE Life-Power, 2176.
Mountains, the, 2563.
CURE of Ignorance, the, 2429.
Malign Feelings, to, 949.
Reading the Bible, for, 1853.

DAMAGES of Money-Getting, 576.
DANGER in Abandoning Beliefs, 1979.
Dalliance, 1363.
Organized Charity, 2404.
Line in Morals, the, 1355.
of Alcoholic Drinking, 1374.
Creeds and Confessions, 2186.
Labor Unions, 930.
the Soul in, 2125.
DANGEROUS Lies, 718.
DANGERS of Being Praised, 2306.
Coöperative Capital, 2505.
Refinement, 377.
Ritual, 2053.
Smartness, 570.
Unseen Indulgence, 1360.
DARING, Varieties of, 472.
DARKNESS, Love-Light in, 218.
Luminous Hours after, 1763.
DARWINIAN Hypothesis, the, 2238.
DAVID, the Warrior, 1910.
DEAR Ones Gone, 265.
DEATH, a Grade, 288.
Approach of, 286.
Beauty of, 298.
Forethinkings About, 293.
Glory of, 303.
Going Home, 310.
Hour, a Hope for the, 305.
is Life, 309.
Jewish View of, 302.
Mourning for, 257.
Near to, 291.
Not an Exile, 308.
of Jesus Foreknown by Him, 1247.
Sleep, the, 202.
Preparation for, 307.
Repose of, 300.
Solitariness of, 304.
the Hope in, 295.
River of, 306.
Transplanting of, 312.
Uncertainty and Certainty of, 289.
DECEITFULNESS of Temptation, 1375.
DECISION for the Better Life, 1545.
DECORATION, Nobility Before, 477.
DEEDS Done, Persistence of, 1420.
Expression by, 1080.
DEEP Emotion not Common, 418.
DEGREES of Health, 183.
DEITY, the Christian Conception of, 1256.
Sun as a Symbol of, 2560.
Varying Conceptions of, 1123.
DELAYED Answer to Prayer, 1820.
DELICACY, 409.
of God, the, 1202.
DELIGHT of Peace after War, 2520.
DEMOCRACY and Calvinism, 2202.
of the Public School, 2422.
DEMOCRATIC Self-Government, 933.
DENOMINATIONALISM, 2145.
DEPARTED Children, 231.
DEPARTMENT Conscience, the, 1338.
DEPTH of Character, 907.
DESIGN, Larger Evidence of, 1128.
DESIRING and Choosing, 51.
DESPISED Blessings, 1197.
DESPOTISM in Russia, 2517.
DESTINY and Duty, 446.
DESTRUCTION in Evil Courses, 1416.
Regulation not, 450.
DESULTORY Action, 732.
DETERIORATION in Public Conscience, 1011.
DEUTERONOMY, 1897.
DEVELOPING Woman, the, 93.
DEVELOPMENT, 1620.

Development, Expression Gives, 1688.
God's Method of, 2243.
Idea, the, 1125.
in Material Life, 2466.
Devotion and Piety, 1464.
Devotional Impulses, 1685.
Differences of Approach to Men, 2321
Different Kinds of Christians, 2096.
Roads to the Same End, 2261.
Differentiation, Perfection in, 2259.
Differing Beliefs, Necessity of, 1973.
Difficulty of Goodness Amid Evil, 814.
Living, 1689.
Living Aright, 540.
Right Living, 839.
Proportioned to Fineness, 1479.
Diluting Truth, Necessity of, 1240.
Dimming of Conscience, 1349.
Direct and Indirect Influence, 2439.
Disagreement Without Quarrel, 926.
Disappointments in Wedded Life, 119.
Disaster, Social Liability to, 919.
Disbanding of American Armies, 984.
Disciples of Jesus, the, 1233.
Discipline of Trouble, 636.
Unpleasant, 1563.
Disciplinary Treatment, 649.
Disclosures of the Future, 335.
Discomfort Glorified, 666.
Discouraging Young Christians, 66.
Discoursing at the Last Supper, 1935.
Discrimination in Preaching, 2329.
of Qualities, 940.
Reading With, 2449.
Disease, Torpidity Prolific of, 1663.
Disfellowshiped, Christian Men Cannot be, 2159.
Dishonest Success Transient, 571.
Dishonesty a Hard Master, 750.
Atmospheric, 746.
Burdens Society, 914.
Folly of, 572.
Disorder, Order in, 2534.
Disposition and Volition, 1739.
Disproportionate Natures, 471.
Soul-Qualities, 1684.
Disputation, 745.
Dissensions of Humanity, 2473.
Dissipation, 61.
Distorted Views of God, 1119.
Distress, Trust in Time of, 2017.
Disturbance the Price of Progress, 2371.
Disturbances of Reform, 2372.
Diversity, Power in, 2260.
of Social Life, 923.
Divine and Human Coöperation, 1305.
Nature, 1188.
Sympathy, 1193.
Benevolence, 1145.
Comforter, the, 1194.
Divine Conceptions from Earthly Experiences, 1155.
Democracy, 1122.
Faith in the, 2023.
Fatherhood, the, 148.
Guidance, Privilege of Taking, 1324.
Impulse of Love, 1172.
Influence on Human Soul, 1311.
Ripening Power of, 1320.
Inspiration not Creation, 1306.
Intention, Pain by, 213.
Intercourse, Tokens of, 1510.
Judgment, 1634.
Justice, 1182.
Law and Divine Mercy, 2255.
of Betterment, 2532.
Love, Eternity of the, 1183.
for Man, 2571.
in the Soul, 1748.
Measurement, the, 1181.
Mercy and Divine Law, 2255.
Parent, the, Sin Against, 1430.
Paternity, the, 1177.
Power Through Human Mediums, 1313.
Sensibility to the, 1984.
Slavery, 133.
Spirit in Every Soul, 1317.
Utilizing the, 1319.
Truth: Human Statements, 2184.
Willingness to Help, 1832.
Wisdom, Search for, 1110.
Divinity of Christ, the, 1281.
Meekness, 1752.
Do the Near Duty, 1716.
Doctrinal Differences, 2214.
Intolerance, 2189.
Preaching, 2182.
Doctrine and Destiny, 1476.
of Election, 2204.
Total Depravity, 2249.
Doctrines and Life, 2181.
of Inspiration, 1962.
Puzzles of, 2183.
the Proving of, 2221.
Doing Good, Pleasure of, 2394.
the Habit of, 1520.
Double Life, a, 1388.
Doubt and Faith, 1985.
Cheerlessness of, 1971.
Eras of, 1972.
the Power of, 1978.
Downward Way, the, 1413.
Drawn of God, 2027.
Dry Preaching, 2314.
Dull, the Patience of the, 421.
Durable Character, the, 469.
Duty and Destiny, 446.
Fidelity to, 525.
of Activity, 536.

DUTY of Church-Membership, 2075.
Health, 182.
Sweet Influence, 857.
the Strong, 598.
Shirking the Call of, 550.
the Habit of, 1343.
Prayer of, 1817.
DYING and Living, 311.
the Act of, 297.
Ease of, 299.
Peace of, 301.

EAR and Tongue Leagued for Evil, 792.
EARLY Christianity, 2192.
Development Slow, 2471.
Hardships, Good Fortune in, 655.
Hindrances in Christian Living, 1627.
Human Records, 1882.
Marriages, 111.
Needs Outgrown, 1647.
Surroundings, 844.
EARTH and Heaven, 351.
Growth in, 328.
Body for the, 210.
Connection with Heaven, 1434.
Heaven above the, 1754.
Judgments in Heaven, 317.
the Meek Possessing the, 1507.
View of Moral Truth, the, 464.
EARTHLY Abundance; Heavenly Poverty, 616.
and Heavenly Power, 1325.
the Heavenly, the, 339.
Conditions Forgotten in Heaven, 348.
Dangers, Heavenly View of, 1996.
Experiences, Divine Conceptions from, 1155.
Immortal, an, 983.
Immortality, 1750.
Losses Insignificant, 708.
Loves, Heavenly Associations with, 175.
Preparation for Heaven, 323.
Sadness, Heavenly Joy, 238.
Work, Eternity to Show, 333.
EASIER Way, the, 2087.
EASTER Sunday, 1252.
EATING is Engine-Running, 180.
on Principle, 186.
ECCLESIASTICISM, Religion Hindered by 2154.
EDEN, the Garden of, 2209.
EDIFICATION, 1617.
EDUCATED Virtues, 797.
EDUCATION and Training, 12.
Labor Unions and, 928.
of Jesus, the, 1228.
Transgression as, 2432.
EDUCATIONAL Taxation Wise, 2419.
EDUCATOR, Holy Spirit an, 1302.
EFFECT and Cause, 1401.
of Lincoln's Death, 982.
Sorrow, 248.
EFFECTS of Culture, 1673.
Life on the Soul, 357.
EFFICIENCY of Miracles, 1904.
Sects, 2146.
EFFLUENCE of Goodness, 1072.
EFFORT, Power From, 593.
the Measure of Credit, 1389.
ELABORATE Conversions, 1572.
ELECTION, Doctrine of, 2204.
ELEVATION Means Effort, 2489.
of Christian Democracy, 2526.
ELIJAH'S Dramatic Career, 1906.
ELMS of New England, the, 2583.
EMERGENCY, Prayer in, 1818.
Religion, 1526.
EMMAUS, Jesus at, 1254.
EMOTION and Intellect, 361.
Motion, 410.
in Action, 442.
not Religion, 1496.
EMOTIONAL Nature of Religion, 1488.
Natures, Extremes of, 411.
EMPIRE of Thought, the, 1440.
EMPTINESS and Greediness, 575.
of Money-Getters, 577.
Pantheism, 1118.
Unbelief, 1980.
EMPTY Meditation, 386.
END Crowns the Work, the, 1762.
of Life, Work to the, 278.
the Year, the, 1664.
ENDEAVOR, a World of, 1649.
ENDLESS Talking, 781.
ENDOWED Benefactions, Longevity of, 2402.
ENDURANCE of a Righteous Republic, 1015.
ENERGIZING Power of Excitement, 439.
ENERGY of Goodness, 434.
ENGINE-Running, Eating is, 180.
ENJOYMENT, the Power of, 613.
ENLARGEMENT of Christian Life, 1645.
Recreations, 55.
ENLARGING Ideal of God, 1727.
ENRICHMENT by Trouble, 229.
ENTHUSIASM, Motive Power of, 869.
of Love, 1789.
ENTREATED, God Easy to be, 1203.
ENVIRONMENT, 837.
Superior to, 662.
EPISTLE to the Romans, 1942.
EQUALITY and Brotherhood, 2495.
EQUALIZING Wages, Folly of, 2498.
EQUANIMITY, 1611.
EQUIVALENT Theory of Heaven, the, 1467.
EQUIVALENTS in Temperament, 378.

ERADICATING Bad Habits, 724.
ERA for Glad Life, an, 2539.
ERAS of Doubt, 1972.
ERECTION of God's Kingdom, 2475.
ERROR, Associating with Those in, 1512.
ESCAPE from Soul-Bondage, 1590.
Trouble, 684.
ESSENCE of Sin, the, 1386.
ESSENTIAL Criminality, 1392.
Quality of the Bible, 1836.
ESSENTIALS of Theology and Preaching, 2351.
ESTHETIC Religion, Weakness of, 1449.
Element, Help of the, 2573.
ETERNAL Life, Promise of, 1676.
ETERNITY of the Divine Love, 1183.
to Show Earthly Work, 333.
ETHICS and Sentiment, 1450.
EUROPE, Social Unrest in, 998.
EVANESCENCE of Experiences, 414.
EVANESCENT Fancies, 1438.
EVENTS and Parables, 1927.
EVER-Present Christ, the, 1278.
EVERYDAY Book, the Bible an, 1846.
Goodness, 1504.
Gratitude, 1097.
Life, Reputation from, 904.
Preaching, 864.
EVERY Man, Good in, 447.
Preacher a Partialist, 2275.
Soul, Divine Spirit in, 1317.
EVIDENCE of Things Not Seen, the, 2011.
EVIL, Active and Passive, 922.
Always Evil, 1368.
and Good, Conscience Works, 1335.
Avoidance of, 1029.
Bondage, Release From, 1432.
Courses, Destruction in, 1416.
Legibility of, 57.
Deeds, 1395.
Difficulty of Goodness amid, 814.
Disguised, 770.
Ear and Tongue Leagued for, 792.
for the Sake of Good, 562.
Getting Accustomed to, 1419.
Insensibility to, 1418.
Life, the, 83.
Ministers, and Reform of, 2364.
Mysterious Powers of, 1351.
Native Evil Finds, 793.
of Evil Thought, the, 1387.
One Man's Power for, 920.
Origin of, 1127.
Overcome with Good, 950.
Problem of, 2199.
Proneness to, 1394.
Propagation of, 1424.
Returning Good for, 1797.
Speaking, 787.
Tampering With, 1422.
EVIL Temper, 171.
the Hearing of, 795.
Strength of, 1426.
Thought, the Evil of, 1387.
Traits, Reclamation of, 723.
When to Escape from, 1364.
Wit, 771.
EVILS of Poverty, 701.
the City, 838.
EVOLUTION Among Scientists, 2236.
and Theology, 2242.
Creative Design by, 2237.
EVOLUTIONARY View of Sin, 1383.
EXAMPLE, Force of, 866.
EXCESSIVE Activity, 582.
EXCITEMENT and Incitement, 1487.
Energizing Power of, 439.
Universal Desire of, 438.
EXCLUSIVE Preaching, 2324.
Refinement Not to be, 1081.
EXERCISED by Sorrow, 264.
EXHAUSTED, the Bible Not, 1879.
EXPERIENCE and Hope, 2001.
Fashions Our Ideal of Christ, 1263.
Learning by, 8.
EXPERIENCES, Evanescence of, 414.
EXPRESSION by Deeds, 1080.
Increases Emotion, 1577.
Gives Development, 1688.
of Pleasure, 802.
Safety in, 2123.
EXTERNAL Pulpit Influences: Helpful, 2338.
Harmful, 2339.
EXTREMES of Emotional Natures, 411.

FACT and Fame, 893.
Fiction, 2446.
FACULTIES Brighten by Use, 389.
Obscuration of, 280.
Sin the Dislocation of, 1390.
FAILURE, Courage Under, 679.
of the Law, 1244.
FAILURES in Sermons, 2323.
FAINT Beginnings, Hope in, 1584.
FAITH and Doubt, 1985.
Reason, 2029.
Childish Lack of, 2032.
in Practice, 2025.
the Church, 68.
Divine, 2023.
Womanhood, 88.
is Trust, 2008.
Living by, 2036.
Steadfastness of, 2018.
Test of, 2020.
the Man Without, 2007.
Order of, 2021.
Universal Application of, 2010.
FALLING by the Way, 2533.

FALL of Man, the, 2211.
FALSE Ideals, 538.
Witness, 788.
FAME and Fact, 893.
FAMILY Make the Home, the, 158.
Prayer, 174.
FANATICAL Patriotism of the Jews, 977.
Reformers, 2380.
FANATICISM of the Jews, 2512.
FASHIONED by Christ, 1270.
FATE, the Religion of, 2206.
FATHER and Judge, 141.
View of God, the, 2254.
FATHER'S Presence, the, 23.
FAULT-Finding, 778.
FAULTS in Others, 881.
of Full Natures, 404.
FAULTY Idea of Unity in Worship, 2054.
Instruments of Providence, 994.
FEAR, 1987.
a Noxious Element, 1993.
Pain, 1989.
and Hope, 1997.
Love, 2251.
but a Restraining Agency, 1991.
Corroding, 1992.
Folly of, 1995.
Value of, 1988.
FEEBLENESS of Wills, 1458.
FEELING and Thought, 402.
before Reason in Higher Truth, 407.
Community of, 872.
in Action, 127.
Intellection Inimical to, 1090.
Reaction of, 443.
Social Effect of, 1459.
the Growth of, 1613.
Law of, 441.
Power of, 408.
FERTILE Mind, the, 394.
FERTILITY in Freedom, 2346.
FERVENT in Spirit, 554.
FIBER, Toughness of, 476.
FICTION a Condiment, 2447.
and Fact, 2446.
Teaching Truth by, 35.
FIDELITY, 820.
in Labor, 1737.
the Radiance of, 2366.
to Duty, 525.
FIGURE of God, Friendship a, 912.
FILIAL Liberties, 22.
Love, 2565.
FINDING the Sermon-Subject, 2318.
FINE Character, Modern Increase of, 2529.
FINENESS, Difficulty Proportioned to, 1479.
FINISHING of Character, the, 1714.
FIRE of Affliction, 651.
FIRM Hope, a, 688.
FIRST Soul-Work of Religion, the, 1596.
FISHERS of Men, 2312.
FLATTERER, the, 773.
FLATTERY, 772.
FLESH and Spirit, 1065.
Cannot Discern Spirit, 1062.
FLIMSY Excuses, 1408.
FLOWERS, Love of, 2545.
the Meanings of, 2576.
FOLLY of Dishonesty, 572.
Equalizing Wages, 2498.
Fear, 1995.
Fretting, 744.
FORCE of Example, 866.
FOREIGN Missions, 2093.
FORELOOKING, 2487.
FORETHINKINGS About Death, 293.
FORETHOUGHT, 2005.
FORGET Your Own Good Deeds, 1785.
FORGETTING, Forgiving Without, 767.
Sleep a, 204.
FORGIVENESS, 815.
Spirit of, 816.
of Children, 16.
the Ground of, 1205.
FORGIVING and Punishing, 1282.
Without Forgetting, 767.
FORGOTTEN, Repented Sins to be, 1567.
FORMATIVE Influences, 431.
FORMS of Baptism, 1923.
Prayer, 1812.
FORWARD; not Backward, 686.
FOUND and Lost, 1490.
FOUNDATION-Work, 523.
FRAUD in Manufactures, 774.
FREE Communities, Good Customers, 959.
Government Requires Self-Restraint, 968.
FREEDOM, Fertility in, 2346.
Germanic Spirit of, 2516.
of Speech, 2374.
the Will, 2203.
FRENCH Estheticism, 2514.
FRETTING, Folly of, 744.
Shows Weakness, 741.
FRIENDSHIP, a Figure of God, 912.
Trouble a Test of, 672.
FRIENDSHIPS, 909.
Rarity of, 911.
FRIVOLOUS Zeal, 758.
FRUGALITY, 828.
Moral Worth of, 698.
FRUITFUL Lives, 1530.
FRUITFULNESS, 1534.
FRUITS of the Spirit, 1321.
Make Christianity, 1457.
FULL Natures, Faults of, 404.
FULLNESS of God, the, 1200.
FUNDAMENTAL Elements, three, 2265.

Furniture, the Bible as, 1859.
Future, American Confidence in the, 1014.
and Present, 1682.
Disclosure of Character, 349.
Disclosures of the, 335.
for Hope, the, 2004.
Joy a Present Help, 334.
Life, a Prophecy of, 327.
Thought of, 341.
of the Wicked, 2219.
Perils of the, 318.
Retribution, 2250.
Splendor of the, 356.
the Church of the, 2160.
Past and the, 1568.

Gambling, 56.
Garden of Eden, the, 2209.
General Aim, Judgment by, 1033.
Confession, the, 1435.
Generic Unity; Specific Variation, 2161.
Generosity and Benevolence, 2386.
not Benevolence, 2388.
Generous Dread of Bankruptcy, 560.
Genesis, 1891.
Geniality in Christian Life, 1579.
Gentleness, 812.
Genuine Religion Enjoyable, 1493.
Genius Needs Industry, 507.
not to be suppressed, 372.
Obligations of, 373.
the Labors of, 508.
Gentleman, the, 848.
Germanic Spirit of Freedom, 2516.
Getting Accustomed to Evil, 1419.
and Giving, 2359.
Knowledge Brings Wisdom, 2431.
Religion, 1585.
Gift of Love, the, 21.
Gifted Natures to Live Superiorly, 1518.
Gifts of Love Lasting, 2407
the Heart, 801.
to God, 1217.
Give God the Best, 1535.
How to, 2409.
God's Willingness to, 1174.
Giving, 2385.
and Getting, 2359.
Receiving, 1463.
Glad Life, an Era for, 2539.
Glory of Death, 303.
God, the, 1176.
Love's Servitude, 97.
the Spirit: Struggles of the Flesh, 1943.
Out of Obscurity, 657.
God and Man, 2352.
Prayer, 1802.
as Disciplinarian, 1192.
God, Beneficence of, 1131.
Called, in Trouble, 2019.
Casting Care on, 1830.
Central in Human Affairs, 1164.
Christ's Interpretation of, 1175.
Conceived Through Man's Best Qualities, 1154.
Conceptions of, 1121.
Cruel Views of, 2216.
Distorted Views of, 1119.
Drawn of, 2027.
Easy to be Entreated, 1203.
Enlarging Ideal of, 1727.
Found Through the Heart, 1477.
Gifts to, 1217.
Governmental View of, 1144.
Growing Views of, 2014.
Growth in Knowledge of, 1137.
Human Judgments of, 1120.
Hunger and Thirst for, 1117.
Ideals of, 1113.
in Christ, 1151.
the Soul, 1091.
Nature, 2568.
Independent Workers for, 2108.
Interpretation of, 1219.
in the Image of, 1114.
is Love, 1107.
Longing for, 1088.
Lover, Man-Hater Cannot be, 1796.
Making Use of, 1169.
Man's Access to, 1142.
Indifference to, 1087.
Praises Acceptable to, 2051.
Serenity in, 1537.
Strength in, 2028.
of Law, a, 1143.
Partnership with, 557.
Power of Weakness Allied with, 2356.
Realization of, 1138.
Revelation of, 1707.
Sin Against, 1429.
Symbolized in Human Love, 1185.
the Delicacy of, 1202.
Father, not Avenger, 1178.
God the Ruler, 2248.
View of, 2254.
Glory of, 1176.
Grace of, 1152.
Great Heart of, 1198.
Historic Christ of, 1257.
Image of, 362.
Mover; Man the Actor, 436.
Peace of, 1765.
Rest of, 2038.
Ruler; God the Father, 2248.
Soul's Response to, 1675.
Sympathy of, 1173.
Universal Medicament, 1180.

God, the Word of, 2561.
Thoughts of, 1147.
to be Spiritually Apprehended, 1153.
Transcends Knowledge, 2012.
Trust in, 2024.
Working in Us, 1316.
through Men, 1314.
Yielding to, 1618.
Godless Love, 106.
God's Abundance, 1191.
Brooding Love, 1089.
Care of His Children, 675.
Children, 1108.
Dealings, 677.
Emotion, 1213.
Forgiving Love, 1204.
Forgiveness Absolute, 1207.
Remedial, 1206.
Free Grace, 1189.
Generosity, 1214.
Goodness, Constancy of, 1216.
Waits for Men, 1184.
Government, 1133.
Gracious Bounty, 1190.
Heirs not Poor, 709.
House, the Zeal of, 505.
Incarnation in Christ not Strange, 1288.
Jewel-Case, 1523.
Kingdom a Long Result of Time, 2509.
Erection of, 2475.
Kingship, 1179.
Love, 1199.
and His World, 4.
Man's Need, 1212.
for His Children, 1140.
Mercies, 1196.
Method of Development, 2243.
Mint, 623.
Modeling of Man's Clay, 1723.
Mothering of His Children, 1201.
Nature not Self-Centered, 1139.
Outflaming Life, 1149.
Patience, 1195.
Promises Earnest, 1211.
Ignorance as to, 1854.
Laws of Nature, 2031.
Neglect of, 1209.
Sincere, 1210.
Providence: Man's Ignorance, 2033.
Sculpture, 647.
Spirit, Power of, 1111.
Stewards, Unfaithfulness of, 605.
Tenderness for the Weak, 1186.
Thoughts in Nature, 2569.
Ways of Influence, 1303.
Willingness to Give, 1174.
Words, Permanence of, 1963.
Work Continuous, 2482.
Golden Mean, the, 591.
Good Deeds, 1517.
Forget Your Own, 1785.
Evil for the Sake of, 562.
Overcome with, 950.
Fortune in Early Hardships, 655.
Growth, Slow Growth, 1616.
in Every Man, 447.
Invisible Growths of, 2479.
Life, a, 276.
Men Bettered in the Church, 2077.
Name, a, 901.
Value of a, 902.
Nature, 860.
Natured People, 809.
Rudeness, 753.
Passing Impressions of, 1105.
Phrasing, Power of, 2443.
Recuperative Power of, 2567.
Report, Things of, 1481.
Start, Conversion a, 1587.
that Lives, 2400.
the Cost of, 658.
Things, Sharing the, 417.
Thoughts Not Applied, 2331.
Time Coming, the, 2468.
Work in Unseen Places, 524.
Works, 1626.
Goodly Parentage, a, 131.
Goodness a Growth, 1607.
Effluence of, 1072.
Energy of, 434.
Finds Goodness, 2395.
Multiplies, 1671.
Nobility of Wealth with, 597.
the Measure of Man, 71.
to be Active, 544.
Made Apparent, 1521.
Gospel and Law, 1941.
Public Affairs, the, 2345.
Leveling Tendency of the, 970.
of John, the, 1937.
Stories, Irregularity of the, 1920.
the Law and the, 2245.
Governmental View of God, 1144.
Governments Fit Peoples, 957.
Grace of God, the, 1152.
Physical Means of, 208.
Grades of Motive, 458.
Religious Revivals, 2129.
Grandeur of Man, 72.
Grateful Natures, 1094.
Gratitude, 819.
as a Motive Power, 1095.
to Christ, 1269.
Jesus, 1291.
Gravitation and Resolutions, 846.
Great Artist, the, 2575.
Events, Silent Coming of, 2503.
Experiences, Minor Events and, 1756.
Feelings for Great Occasions, 416.

GREAT, Heart of God, the, 1198.
Lives, Inspiration of, 1098.
Meaning in Small Texts, 1911.
Men, Imperfection of, 375.
Mindedness in Humble Callings, 511.
Minds, Greatness of, 2438.
Natures Destroyed, 1417.
Occasions, Great Feelings for, 416.
Religious Geniuses, 1939.
Sermons, 2286.
Sins, and Little Ones, 1396.
Thoughts Destroy Small Troubles, 665.
Troubles, Cleansing Power of, 267.
GREATER Strength, Lighter Burden, 1711.
GREATEST is Love, the, 1766.
GREATNESS, Humble Beginnings of, 643.
of Great Minds, 2438.
the True Orator, 2290.
Power of, 2437.
GREEDINESS and Emptiness, 575.
GREEKS, Moral Inferiority of, 2513.
GRIEF, Joy in, 222.
Revelations of, 235.
GROSS Measurements, 2564.
GROUND of Forgiveness, the, 1205.
GROUNDS of Adoption, 1571.
GROWING Views of God, 2014.
GROWTH, Goodness a, 1607.
Ideal and Real, 134.
in Earth and Heaven, 328.
Faith Gradual, 2030.
Knowledge of God, 1137.
of a Lifetime, the, 1694.
Colonial Liberty, 963.
Feeling, the, 1613.
Ideals, 1058.
Love, 108.
the Atmosphere of, 1604.
GRUDGE, Holding a, 765.
GRUMBLERS, 756.
GUIDE, Trouble as a, 663.

HABIT, Beauty of, 835.
of Criticism, the, 776.
Doing Good, the, 1520.
Duty, the, 1343.
Sulkiness, the, 742.
HABITS of Hearing, 794.
Revealed, 710.
HABITUAL Generosity, 2410.
HALF-Hearted Religion, 1492.
Truths, 719.
HAND-Book, New Testament, the, 1915.
HAPPINESS a Means of Grace, 14.
and Nerves, 444.
from Health, 493.
Within, 490.
in Achievement, 552.
Made Manifest, 497.
HAPPINESS, Making, 502.
Not Having but Being, 496.
of the Immortal, 329.
HARD Master, Dishonesty a, 750.
Natures, Tender Places in, 2320.
HARDNESS in Life, 692.
to Endure, 656.
HARM of Profanity, the, 946.
HARMONY and Unity, 2263.
Essential in Marriage, 104.
HASTE to be Rich, 609.
HATE Evil Deeds, not Evil-Doers, 942.
HATRED and Love, 1780.
"He Knew What Was in Man," 1241.
HEAD and Heart, 1743.
Importance of Stomach to, 187.
the Heart Uses the, 405.
HEALER of Souls, God the, 1220.
HEALTH, Degrees of, 183.
Duty of, 182.
Giver, Action a, 179.
Happiness from, 493.
the Mainspring of Civilization, 178.
HEALTHFUL Living, Social Duty of, 918.
Man, the, 177.
HEARERS, Truth to be Adapted to, 2344.
HEARING, Habits of, 794.
of Evil, the, 795.
HEART and Head, 1743.
Associations, 843.
Belief with the, 403.
Eloquence, 2270.
Enthusiasm, 1642.
Gifts of the, 801.
God Found Through the, 1477.
Heaven in the, 332.
Intents of the, 1076.
Makes Known the Book, the, 1840.
the: the Brain: Money, 559.
Uses the Head, the, 405.
HEARTS, Homes Built by, 126.
HEAVEN Above the Earth, 1754.
Abundant Entrance into, 325.
and Earth, 351.
Conceptions of, 324.
Earth-Connection with, 1434.
Judgments in, 317.
Earthly Conditions Forgotten in, 348.
Preparation for, 323.
Hymns in, 2070.
in the Heart, 332.
Our Father, Which Art in, 1804.
Quarreling as Preparation for, 170.
Sickness, 319.
the Equivalent Theory of, 1467.
HEAVENLY and Earthly Power, 1325.
Associations with Earthly Loves, 175.
Guidance, 1328.
Father, the, 1161.
Joys, Intimations of, 322.

HEAVENLY, the Earthly and the, 339.
View of Earthly Dangers, 1996.
Vision, the, 1764.
Welcome, the, 326.
HEBRAISM and Christ, 1243.
HEBREW Prophets, the, 1907.
HEBREWS, Labor Among the, 514.
HEEDLESS Judgments, 779.
HEEDLESSNESS, 727.
HELP at the Critical Time, 2086.
Divine Willingness to, 1832.
of the Esthetic Element, 2573.
the Time for, 1559.
when Needed, 220.
HELPFUL Work, Joy in, 340.
HELPLESSNESS of the Uneducated, 2426.
HEREAFTER, the, 347.
We Shall Know, 230.
HEREDITY, 41.
HERO Worship, 1047.
HEROES of Adversity, 640.
HEROISM in Sickness, 219.
Moral Quality of, 462.
of Silence, 96.
the Chicago Fire a Lesson in, 2540.
HIDDEN Beauty Revealed, 646.
Life, the, 1069.
Man, the, 1073.
Thoughts, 384.
HIGH Civilization, Liabilities of, 987.
Destiny of Humble Work, 521.
Feelings Transitory, 413.
Spirituality a Late Development, 1706.
HIGHER Developments, Slow, 1615.
Excitements, the, 1553.
Life in Human Love, the, 103.
Lower Powers in, 368.
Obstacles to the, 1692.
Moods, Power of, 1701.
Truth, Feeling Before Reason in, 407.
View of Christ, the, 1223.
HIGHEST Joys of Life, 1745.
Liberty, 954.
HISTORIC and the Personal Christ, the, 1221.
Christ of God, the, 1257.
HISTORICAL Need of the Old Testament, 1877.
HOARDED Wealth, 594.
HOLDING a Grudge, 765.
HOLY Ghost, the Sin Against the, 81.
Living, Self-Effect of, 1531.
Spirit an Educator, 1302.
and Man, the, 1298.
Need of the, 1297.
HOLINESS, Beauty of, 1505.
HOME Blessings Radiated, 163.
Character Tells, 164.
Charity Begins at, 2384.
Influence, 156.
HOME Life the Test of Character, 162.
Lover, the, 173.
Selfishness, 167.
the Family Make the, 158.
World not Our, 336.
HOMELY Toil, Pleasure in, 529.
HOMES Built by Hearts, 126.
HONESTY in Work, 826.
HONOR or Shame in Wealth, 592.
HOPE and Condemnation Reconciled, 1310.
Experience, 2001.
Fear, 1997.
Patience, 1998.
for Organized Labor, 929.
Cures Weariness, 1999.
Cheer of, 2003.
for Humanity, the, 2458.
the Death-hour, a, 305.
in Death, the, 295.
Faint Beginnings, 1584.
of Heaven in Old Age, 282.
Reason for, 2002.
the Future for, 2004.
Splendor of, 2544.
HOPEFUL View, the, 2000.
HORIZONS, Immortality Enlarges, 320.
HOSPITAL, the Church a, 2078.
HOURS of Vision, 1054.
HOUSEHOLD, the, 155.
HOW Conscience Acts, 1340.
to End Quarrels, 764.
Find Christ, 1556.
Give, 2409.
Look at Scenery, 2551.
Read the Bible, 1852.
Life of Christ, 1919.
Repay Injury, 817.
Take Trouble, 637.
Use Illustrations, 2302.
HUMAN Affairs, God Central in, 1164.
Development, 2460.
and Divine Nature, 1188.
Sympathy, 1193.
View of Man, 2527.
Development, 1300.
Experience Transitory, 380.
Goodness Needs Nourishment, 1690.
Imperfection, 1637.
Judgments of God, 1120.
Knowledge Fragmentary, 2194.
Love, God Symbolized in, 1185.
the Higher Life in, 103.
Mediums, Divine Power through, 1313.
Nature, Knowledge of, 2282.
Organized Variety of, 2188.
Without Religion, 1441.
Opinion an Uncertain Gauge, 906.
Side of Atonement, 1290.
Soul, Divine Influence on, 1311.

Human Spirit Unequally Developed, 363.
Unity and Variety, 2488.
Variability, 74.
Humanity and Cultivation, 75.
the Gospel, 2485.
Christ's Valuation of, 5.
Dissensions of, 2473.
in Trouble, 878.
Interplay of, 2467.
March of, 2483.
Temples of God in, 2490.
the Hope for, 2458.
Rise of, 2524.
Sorrow of, 269.
Upward Progress of, 2504.
Humanization of Literature, 2456.
Humble Beginnings of Greatness, 643.
Callings, Great-Mindedness in, 511.
Helpers, 522.
Work, High Destiny of, 521.
Humiliation of Christ, the, 1226.
Humility, Honorable, 2083.
Humor and Wit, 482.
the Friend of Conscience, 1336.
Sense of, 485.
Hunger and Thirst for God, 1117.
for Continuance, 342.
Hunting Happiness, 489.
Husbands and Wives, 121.
Hymnody to be Cultivated, 2066.
Hymns in Heaven, 2070.
Inspiration of, 2063.
Hypocrisy, 769.

Iconoclasm of the Paris Communists, 997.
Ideal and Real Growth, 134.
Beyond the Real, the, 1043.
Man, the, 80.
of Love, the, 110.
Manhood, the, 1042.
Self-Government the, 2427.
Ideals, Growth of, 1058.
Must be High, 1046.
of God, 1113.
Under Trial, 120.
Idealization, 1045.
Ideas, Wealth in, 2069.
Idolatry of Money, 608.
Ignorance as to God's Promises, 1854.
Invites Tyranny, 958.
of Science, the, 2255.
the Cure of, 2429.
Worthlessness of, 2425.
Ill-Gotten Gains, 543.
Illness, 212.
Illustration, Christ's Methods of, 2300.
Illustrations from Nature, 2547.
How to Use, 2302.
Image of God, the, 362.
Imaginary Trouble, 682.
Imagination, 379.
and Belief, 1976.
Stronger than Reason, 2326.
Imaginative Truth-Seekers, 2325.
Immanent God, the, 1129.
Immature, yet Genuine, 1619.
Immigration, 995.
and Freedom of Amusements, 1000.
Immorality and Irregular Habits, 59.
Immortal, Happiness of the, 329.
Immortality and Youth, 69.
Enlarges Horizons, 320.
Life without, 343.
Love Teaches, 315.
of Spiritual Labor, 535.
Things Hoped for in, 354.
Immutability of the Bible, 1913.
Impatience in Personal Career, 731.
Imperfect Men, 2413.
Truths, 2241.
Imperfection, 457.
of Great Men, 375.
Impersonality of Jesus, the, 1237.
Importance of Basilar Elements, 475.
Stomach to Head, 187.
Importunate Prayer, 1822.
Improvement Honestly Misjudged, 1494.
Impulses to be Guarded, 365.
towards Christian Life, 1548.
"In Adam's Fall," 2213.
"In Him We Live," 1330.
"In the Image of God," 1114.
Inactive Life, Low Grade of the, 551.
Incitement and Excitement, 1487.
Incomplete Character, 1025.
Incompleteness of Biblical Statements, 1881.
Patience with, 1678.
Inconspicuous Evil Influences, 1371.
Increased Moral Sensibility, 1652.
Independent Character, Training to, 154.
Workers for God, 2108.
Indian and Negro, 2518.
Indifference and Unbelief, 1970.
Indirect Guilt, 730.
Temptations, 1373.
Individual Message, the, 2276.
Preaching, 2335.
Individuality, 2412.
Individuals and Communities, 874.
Indolence, 512.
a Corrupter, 530.
Poisonous, 726.
Indolent, the, Temptation Finds, 1377.
Indulgence, Shortsightedness of, 1398.
Industry, 504.
Ineffective Thinking, 385.
Inequalities of Condition, 699.
Infant Humanity in the Bible, 2470.

INFIDELITY as to Primitive Revelation, 2229.
Lack of Sympathy is, 945.
INFINITY, Incomprehensible, 1130.
INFIRMITY and Sin, 1384.
INFLUENCE, 854.
God's Ways of, 1303.
Higher than Authority, 972.
Independent of Circumstances, 374.
of Character, 865.
Christ, 1258.
Noble Deeds, 1948.
Self-Consciousness, 859.
Society, 833.
Soul on Soul, 437.
Visible Goodness, 1503.
the Measure of Value, 858.
INHARMONIOUS Faculties, 383.
INIQUITY, Rejoicing in, 791.
INJURY, How to Repay, 817.
INSENSIBILITY to Evil, 1418.
INSIDIOUS Sins, 1359.
INSIGNIFICANT, Significance of the, 2500.
INSINCERITY, 2117.
INSPIRATION, 1835.
Doctrines of, 1962.
of Great Lives, 1098.
Hymns, 2063.
the Bible, 1867.
Power of, 2016.
Progressive, 2191.
Truths of, 1876.
INSPIRED Use of Uninspired Material, 1886.
INSTANT Action on Noble Impulses, 1554.
INSTITUTIONS of Religion, 2166.
INSUBORDINATE Mind-Servants, 466.
INTANGIBLE Property, 2553.
INTELLECT and Emotion, 361.
INTELLECTION Inimical to Feeling, 1090.
INTELLIGENCE and Knowledge, 2428.
Liberty and Religion, 962.
INTELLIGENT Inhumanity, 883.
Sinning, Meanness of, 1428.
INTENSITY, Power of, 435.
INTENTS of the Heart, 1076.
INTERCHANGE of Theologies, 2220.
INTERPLAY of Humanity, 2467.
INTERPRETATION of God, 1219.
Prophetic Visions, 1950.
INTERPRETING God's Will, 1777.
INTERIOR not Exterior Quality, 603.
Obligation Superior to Law, 1686.
INTIMACY, 908.
INTIMATIONS of Heavenly Joys, 322.
INTOLERANT Toleration, 1511.
INVENTORS, Benefactions of, 2531.
INVISIBLE, the, 1697.
Growths of Good, 2479.
Ministry of Children, the, 42.
Visions of the, 321.
INVITATION to the Communion, 2056.
INWARD and Outward Riches, 695.
Conflicts, 1610.
Life, the, 1066.
Light, the, 1712.
Ornaments, 1074.
Quality, Outward Show not, 488.
IRISH, the, 2515.
IRREGULAR Habits and Immorality, 59.
IRREGULARITY of the Gospel Stories, 1920.
Is Religious Excitement Indecorous, 1499.
ISSUE of Tribulation, 650.
IT is the Lord, 1643.

JACOB'S Ladder, 1599.
JEHOVAH, Christ's Representation of, 1150.
JESUS and John the Baptist, 1230.
Solomon, 1925.
at Emmaus, 1254.
Cryptic Parables of, 2448.
Gratitude to, 1291.
in the Tomb, 1250.
Leaves Galilee, 1106.
Love of Retirement, 1236.
Parables, Aptness of, 1926.
Persons Associated with, 1934.
Resurrection of, 1251.
the Childhood of, 1227.
Education of, 1228.
Disciples of, 1233.
Impersonality of, 1237.
Life of, 1225.
Look of, 1234.
Peaceful Presence of, 1274.
Polar Star, 1267.
Teaching of, 1239.
Temptation of, 1924.
JEWELS, Spiritual Emblems, 2566.
JEWISH View of Death, 302.
JEWS, Fanatical Patriotism of the, 977.
Fanaticism of the, 2512.
Separateness of the, 976.
JOHN the Baptist, 1922.
and Jesus, 1230.
Forerunner, 2369.
Gospel of, 1937.
JOINING the Church, 2074.
JOY after Sorrow, 232.
and Sorrow, 1729.
in Affliction, 224.
Grief, 222.
Helpful Work, 340.
Trouble, 254.
Mosaic Provision for, 487.
of Sacrifice, the, 7.
the New Life, 1600.
Over the Lost One Found, 1158.
the Soul's Longing for, 495.
to the Lord, 499.
JOYLESS Religion, 492.

Joys Awaiting Us, 501.
Judge and Father, 141.
Judgment by General Aim, 1033.
Judgments of Law and of Love, 24.
Just Anger, 424.
Justice, 821.
and Love, 2252.
Love in, 1208.

Kindling of the Spirit-Life, 1598.
Kindness of Pain, 653.
Kingdom of the Beautiful, the, 2570.
Knowledge and Intelligence, 2428.
of Christ, 1271.
God Must Grow, 1060.
Human Nature, 2282.
Passeth Away, 2258.
Present and Future, 2179.
Too Dearly Bought, 1366.
Trust Without, 2009.

Labor, among the Hebrews, 514.
Fidelity in, 1737.
Organizations, 931.
Unions and Education, 928.
Danger of, 930.
Laborer and the Machine, the, 532.
Laboring for a Revival, 2127.
Labors of Genius, the, 508.
Lack of Christian Sympathy in Churches, 2098.
Moral Purpose, 1020.
Sympathy is Infidelity, 945.
for Men, 2095.
Language, Simplicity of, 2299.
Large Families, 160.
Larger Evidence of Design, 1128.
View, the, 2491.
Last Day of the Year, 1757.
Supper, Discoursing at the, 1935.
Late Maturity in Life, 277.
Laughter, 483.
Law, a God of, 1143.
and Gospel, 1941.
Love, 146.
Judgments of, 24.
Providence, 2556.
the Gospel, the, 2245.
Breakers, Worse than, 573.
Cumulative Violations of, 1404.
Failure of the, 1244.
in the World's Tumult, 2535.
Interior Obligation Superior to, 1686.
Liberty the Aim of, 955.
not Religion, 2256.
of Feeling, the, 441.
Success, the, 515.
Value, the, 542.
Laws of Life Generally Obeyed, 1037.
Interpreted, 1862.
the Two Vital, 1468.

Learning by Experience, 8.
God's Nature, 1790.
Liberty, 2424.
to Live, 1623.
Speak the Truth, 15.
Legally Debased Currency, a, 1004.
Legibility of Evil Courses, 57.
Legislative Thievery, 1008.
Lenten Truce with Sin, 1410.
Lesson Must Suit the Scholar, 2328.
Lessons from the Cradle, 3.
of Virtue, Results of Vice, 1990.
Taught by Children, 36.
Leveling Tendency of the Gospel, 970.
Liabilities of High Civilization, 987.
Liberal, Temptation of the, 2226.
Liberty in Religious Thinking, 2225.
the Pulpit, 2347.
Intelligence and Religion, 962.
is Safe, 960.
Obedience to Law, 78.
the Aim of Law, 955.
Vital Force of, 965.
Lies to Children, 20.
Life, a Good, 276.
March, 549.
an Expounder of Moral Truth, 1839.
and Doctrines, 2181.
Aroused by Revivals, 1551.
Bereavement Expansive of, 270.
Christianity for All of, 1522.
Complexity of, 382.
Hardness in, 692.
Highest Joys of, 1745.
Indeed, the, 2327.
Inspires Life, 891.
Interpreting God Through Prayer, 1809.
Interprets Language, 2441.
Late Maturity in, 277.
Misfits in, 579.
Needs Love, 1769.
of Jesus, the, 1225.
Outward and Inward, 1286.
Partner, Choosing a, 112.
Remnants of, 678.
Test the Bible by, 1864.
the Background of, 314.
Standard for, 1170.
Voyage of, 2474.
Varying Standards in, 937.
Without Immortality, 343.
Life's Storms, to Escape, 1755.
Lifetime, the Growth of a, 1694.
Life-Work, the Christian Life a, 1484.
Light, a Soul Open to the, 1301.
Striving Against the, 2218.
to be Received, 1315.

Like Begets Like, 818.
in Mental Action, 138.
Priest, Like People, 2285.
Limitations of Comprehension, 1109.
God in Christ, 1255.
Society, 836.
Limited Forgiveness in Nature, 189.
Value of Sorrow, 250.
Lincoln, Assassination of, 246.
Lincoln's Death, Effect of, 982.
Literal Human Equality Impossible, 2497.
Literature, Humanization of, 2456.
of the Old Testament, 1878.
Little Faults, 714.
Lies, 717.
Questioner, a, 11.
Sins, and Great Ones, 1396.
Things in Scripture, 1874.
Virtues, 798.
Live Above Care, 740.
Learning to, 1623.
Living and Dying, 311.
Aright, Difficulty of, 540.
Beyond Malice, 660.
by Faith, 2036.
Difficulty of, 1689.
Epistles, 1509.
God, the : Personality, 1141.
Gospels, 1715.
Needs Learning, 927.
Sacrifice, a—the Body, 192.
Loftiness : Sermon on the Mount, 1928.
Look of Jesus, the, 1234.
Loom of Time, the, 2481.
Long and Short Prayers, 1813.
Suffering, 694.
Words to Children, 34.
Longevity of Endowed Benefactions, 2402.
Longing for God, 1088.
Lord, Joy to the, 499.
Lord's Prayer, the, 1933.
Loss of Children, 223.
Losses, no Choosing of, 243.
Lost and Found, 1490.
Baby Kept, the, 262.
Cares Precious, 260.
One Found, Joy Over the, 1158
Shall be Found, the, 352.
Souls, 1562.
Wealth Appreciated, 619.
Lovable God, a, 1134.
Love, a Token of, 353.
above Passion, 105.
and Conscience, 1799.
Fear, 2251.
Hatred, 1780.
Justice, 2252.
Law, 146.
Love as Judge, 2247.
Beareth All Things, 829.
Believeth All Things, 1771.
Christianity Without, 1776.
Cushioning Conscience, 882.
Divine Impulse of, 1172.
Element in St. Paul, 1774.
Enthusiasm of, 1789.
from Within, 1794.
God is, 1107.
Growth of, 108.
in Justice, 1208.
Service, 128.
Light in Darkness, 218.
Lightens Labor, 135.
Measure of, 115.
Needs Nourishment, 114.
Not Occasional, 1775.
Obedience to Law and to, 2253.
of Flowers, 2545.
Man for Woman, 102.
Money, the, 607.
Praise, 898.
Persistence of, 1788.
Pride Softened by, 1719.
Seeks the Lowest, 1770.
Speaking the Truth in, 925.
Suffering the Test of, 233.
Supreme, 1800.
Teaches Immortality, 315.
the Anger of, 145.
Gift of, 21.
Ideal of, 110.
Primal Source of, 136.
Theology of, 2246.
to be Manifested, 805.
God Means Love to Man, 172.
Tokens to Christ, 1277.
Transforming Selfishness, 1602.
Virtues Dependent on, 1767.
Lovely Old Age, a, 287.
Love's Beginning, 99.
Power, 1146.
Servitude, Glory of, 97.
Loving Atmosphere, the, 1485.
Kindness, 1793.
Necessity of, 1787.
Our Enemies, 1772.
Low Christian Attainment, 1657.
Grade of the Inactive Life, 551.
Ideals, 1670.
Standards in Public Affairs, 993.
Lower and the Higher Courage, the, 1249.
Upper Life, 1680.
Law a Step Towards Higher Law, 2465.
Life Unsatisfying, the, 1699.
Planes do not Include Higher, 852.
Pleasures Destroy Higher, 1393.
Powers in Higher Life, 368.

Lower Orders, the, 936.
Lowly Service, 1768.
Luminous Hours after Darkness, 1763.
Natures, 1049.
Lustful Fires, 426.

Machine, the Laborer and the, 532.
Madonna a Typical Mother, a, 151.
Make-Shift, Religion not a, 1445.
Making Others Happy, 803.
Use of God, 1169.
Malice, Living Beyond, 660.
Malicious Gossips, 785.
Malign Feelings, to Cure, 949.
Man and God, 1969.
Controlling Nature, 2557.
Cruelty of, 82.
Divine Love for, 2571.
Grandeur of, 72.
Hater Cannot be God-Lover, 1796.
Human and Divine View of, 2527.
in the Making, 2477.
Making Takes Time, 2478.
Money not the, 621.
Needs God, 1017.
Position Does Not Make the, 49.
of Few Talents, the, 358.
the Actor; God, the Mover, 436.
Responsible, 1318.
the Church and the, 2101.
Fall of, 2211.
Holy Spirit and, 1298.
Without Faith, the, 2007.
Work the Measure of, 506.
Manhood and Religion, 1462.
Property not, 641.
the Beauty of Man, 79.
Ideal of, 1042.
Mankind, Wealth Used for, 618.
Manliness in Bankruptcy, 561.
of Repentance, 1565.
Man's Access to God, 1142.
Best Qualities, God Conceived Through, 1154.
Brotherhood, 877.
Capacity for Growth, 2492.
Chaotic Incompleteness, 2486.
Faculties to be Regulated, 430.
Higher Nature, Poverty of, 1656.
Ignorance: God's Providence, 2033.
of Himself, 1059.
Indifference to God, 1087.
Ineptness, 541.
Low Estate, 1700.
Nature, Complexity of, 381.
Need and God's Love, 1212.
of Adversity, 629.
Another Life, 350.
Restraint, 423.
the Bible Coeval with, 1883.
Man's Possibilities, 2430.
Praises Acceptable to God, 2051.
Regulator, 1868.
Serenity in God, 1537.
Spirit Needs God's Spirit, 1309.
Strength in God, 2028.
Susceptibility, 834.
Temptableness, 1370.
Varied Aspects, 77.
Weakness, 2484.
Manufactures, Fraud in, 774.
Many Called: Few Chosen, 1720.
Sided Temptations, 1691.
Sidedness of the Bible, 1845.
Map, the Bible a, 1860.
March, Life a, 549.
of Humanity, 2483.
Market and the Church, the, 539.
Marriage, Harmony Essential in, 104.
Permanency of, 123.
Married Life, Counterparts in, 116.
Marvels of the Body, 181.
Material Life, Development in, 2466.
Matter and Spirit, 1696.
Maturing of Character, 1705.
Under Sorrow, 268.
Meaning in Petty Mosaic Details, 1894.
of Sorrow, 259.
the Sepulcher, 244.
Meanings of Flowers, the, 2576.
Meanness of Intelligent Sinning, 1428.
Means of Grace, Happiness a, 14.
Measure of Achievements, 455.
Love, 115.
Man, Goodness the, 71.
Morality, 1024.
Measurements of Things Worldly, 1733.
Medicinal Power of Christianity, 2381.
Meek, Blessed are the, 1100.
Shall Inherit the Earth, the, 1773.
the, Possessing the Earth, 1507.
Meekness, Coming Triumph of, 1779.
Divinity of, 1752.
Quiet Power of, 1753.
Meeting, Men Who Should Speak in, 2116.
Speaking in, 2115.
Memory of a Mother, the, 152.
Benefits, 1093.
Men, Differences of Approach to, 2321.
Fishers of, 2312.
God Working through, 1314.
God's Goodness Waits for, 1184.
Heedless of Moral Danger, 1409.
Judged by Their Own Standards, 474.
Must be Born Better, 2464.
Need Other Men, 876.
Ready to be Helped, 2480.
the Study of, 2283.
Wasting of, 2472.

Men Who Should Speak in Meeting, 2116.
Without Aspiration, 1085.
Men's Perplexities to be Worked Out, 1967.
Mental Action, Like Begets Like in, 138.
Vigor, Bodily Health for, 194.
Weather, Clear and Cloudy, 388.
Merciful, Blessed Are the, 1101.
Mercy, Christ's Works of, 1232.
with Cheerfulness, 823.
Mere Doctrinal Discussion, 2180.
Feeling to be Avoided, 113.
Morality, 1030.
Merry-Maker and his Soul, 1406.
Method, Conversion a Change of, 1561.
Microscopic Conscience, 1337.
Military Americans in Civil Office, 988.
Mind-Force and Muscle-Force, 370.
Hunger, 369.
Ownership, 2552.
Should Dominate, 364.
Work at Night, 392.
Ministerial Instinct, the, 2281.
Ministers, an Obstacle for, 2309.
and Reform of Evils, 2364.
Place Hunting for, 2307.
Ministry of Books, 2436.
Minor Events and Great Experiences, 1756.
Miracles, Efficiency of, 1904.
of To-day, 1905.
Supplemental, 1903.
Miraculous Elements, 1917.
Mirth, 481.
Mirthful Illustrations, 2303.
Misconception of Repentance, 1566.
Misfits in Life, 579.
Misjudgment of the Young, 44.
Mistakes, 399.
Misunderstood, 2104.
Misuse of This World, 546.
Mixed Elements in Churches, 2100.
Moderate Morality, 1036.
Moderation in Work and in Play, 201.
Modern American Perils, 1002.
Increase of Fine Character, 2529.
Miracles, 2142.
Religious Influence, 2177.
Modest Merit, 2581.
Money-Getters, Emptiness of, 577.
Getting, Damages of, 576.
Idolatry of, 608.
Makers, 606.
Not the Man, 621.
the Heart: the Brain, 559.
the Love of, 607.
to be Used, 595.
Moads, Sympathy of, 25.
Moral Character, Beauty of, 1735.
Courage, Physical and Mental or, 473.
Moral Danger, Men Heedless of, 1409.
Depravity and Physical Beauty, 460.
Deterioration, 722.
Disability, 1825.
Element, Superiority of the, 463.
Inferiority of the Greeks, 2513.
Intelligence of Commerce, 589.
Intuition, 454.
Judgment Important, 1412.
Judgments, the "Personal Equation" in, 453.
Principle in Affairs, 563.
Purpose, Lack of, 1020.
Quality of Heroism, 462.
Sense, Public Life Dulls the, 992.
Taught, not Intuitive, 459.
Teaching from Physical Pain, 191.
Training, 449.
Truth, Life an Expounder of, 1839.
the Earth-view of, 464.
Worth of Frugality, 698.
Morality and Piety, 1474.
Spirituality, 1021.
Better than Nothing, 1028.
but Partial, 1026.
Human and Divine, 1156.
Indispensable, 1019.
Measure of, 1024.
not Enough, 1022.
the Root, 1035.
Moralities, Conceit in, 1543.
Morals, the Danger-Line in, 1355.
Morbid Seeking of Trouble, 1994.
Morning, Conversions Like the Dawn of, 1539.
Mortal and Immortal Vision, 344.
Mortality, Contentment with Unnatural, 337.
Mosaic Provision for Joy, 487.
Training, 1895.
Mother and Child, 139.
the New Birth, the, 150.
Creed, the, 2264.
Nature, 2548.
of all Graces, the, 1687.
the Memory of a, 152.
Motherhood, 129.
Ideal, the, 1783.
Nobility of, 130.
Transformation by, 132.
Mother's Eye, The, 2.
Forgiveness, a, 147.
Motion and Emotion, 410.
Motive, Grades of, 458.
Power, Gratitude as a, 1095.
of Enthusiasm, 869.
Motives, not Acts, 887.
Mount of Vision, the, 2013.
Mourning for Death, 257.
Movement, Progress Conditioned on, 2234.

Multiplicity of Thoughts, 391.
Municipal Prosperity, 1013.
Murk, Thinking in a, 395.
Muscle-Force and Mind-Force, 370.
Mutual Helpfulness, 884.
Judgments, 452.
Recognition of Sects, 2162.
Mysterious Powers of Evil, 1351.
Mystery of Life Cleared, 2037.
Mystic Interpretation Unhelpful, 1842.
Mystical, the Simple and the, 1238.

Nagging, 783.
Name Above Every Name, the, 1260.
Associations, 1936.
Narrowness of Conceit, 2267.
Nation and the States, the, 980.
National Ailments, 986.
Excitements, 979.
Honesty, 1006.
Importance of Cities, 1012.
Life, Wealth in, 599.
Native Benevolence, 2411.
Evil Finds Evil, 793.
Gifts no Standard for Measure, 1738.
Ordination, 2277.
Natural and Spiritual Life, 1672.
the Religious Life, the, 1442.
Bent to be Heeded, 50.
Death, the, 296.
Development, the Church a, 2134.
Gifts, Consecration of, 94.
Law, 2555.
and Providence, 1166.
in Spiritual Things, 1614.
Righteousness a, 1473.
Religion, 1460.
Naturally Good Children, 2418.
Naturalness in Prayer, 2119.
of Religious Revivals, 871.
Nature, Associations with, 2578.
Christian Charge of, 1651.
God in, 2568.
God's Thoughts in, 2569.
Illustrations from, 2547.
Limited Forgiveness in, 189.
of Character, 892.
Christ, the, 1222.
Prayer, the, 1801.
Sin, 1381.
Overpowering Grace, 1519.
Providence in, 1163.
the Balm of, 2585.
Nature's Retribution, 1357.
Wealth to be Found Out, 2562.
Near to Death, 291.
Necessary Labors on the Sabbath, 2047.
Necessity of Differing Beliefs, 1973.
Diluting Truth, 1240.
Loving, 1787.
Need of the Holy Spirit, 1297.
Needless Doubt, 1870.
Talk, 780.
Worry, 743.
Negative Goodness, 870.
Morality, 1482.
Neglect, 729.
of God's Promises, 1209.
Negro and Indian, 2518.
Neither Good nor Bad, 445.
Nerves and Happiness, 444.
New Aspects of Truth not to be Hastily Preached, 2349.
Birth, the, 1299.
Mother and the, 150.
England, the Elms of, 2583.
Era, Spiritual Enrichment of the, 2240.
Ideals, 1050.
Given by Christ, 1048.
Ideas, Caution with, 2343.
Life, Beginnings of the, 1597.
Joy of the, 1600.
Postponing the, 1446.
Light, 2231.
Spirit, the, Old Letter, 1884.
Testament Miracles, 1916.
Silences of the, 1918.
Supreme Elements of the, 1914.
the Hand-Book, 1915.
the Old and the, 2224.
Truth from Single Men, 2355.
to be Separated from Error, 2350.
Truths, 2222.
Antiquity of, 1841.
View of Sin, the, 2239.
Newspaper, the, 2454.
Night, Mind-Work at, 392.
of Sorrow, the, 272.
Nimbleness of Proverbs, 2444.
No and Yes, 1376.
Choosing of Losses, 243.
Conscience, 1331.
Marriage in the Resurrection, 125.
Original Righteousness, 2215.
Safety in Solitude, 840.
Nobility before Decoration, 477.
in Adversity, 676.
of Motherhood, 130.
Wealth with Goodness, 497.
Noble Burden-Bearing, 1732.
Deeds, Influence of, 1948.
Impulses, Instant Action on, 1554.
Poesy Immortal, 2451.
Thought, a, 396.
Nobleness Compels Admiration, 867.
Nomadic Americans, 2521.
Non-Fulfillment not Law-Breaking, 1636.

NOT Chosen, Because Not Choosing, 1560.
Joyous, but Grievous, 234.
Mode, but Fact, of Conversion, 1582.
the Church, but the Christian, 863.
Unclothed, but Clothed Upon, 330.
NOTHING for Nothing, 516.
NOVEL-READING, 2445.
NOXIOUS Element, Fear a, 1993.

OBEDIENCE, Patience in, 1621.
Power from, 1444.
to Law and to Love, 2253.
OBJECT of Prayer, 1803.
OBJECTIONS to the Christian Life, 1451.
OBLIGATIONS of Genius, 373.
OBSCURE Work, 527.
OBSCURATION of Faculties, 280.
OBSCURITY, Glory Out of, 657.
OBSTACLE for Ministers, an, 2309.
OBSTACLES to the Higher Life, 1692.
OBSTRUCTIONS to Truth, 1974.
OF the Earth, Earthy, 1016.
OFFENCES, the Owning of, 824.
OLD Age, a Lonely, 287.
Hope of Heaven in, 282.
Weakness of, 279.
and Joy of, 274.
and the New, the, 2224.
Letter, the; the New Spirit, 1884.
TESTAMENT, Children and the, 27.
Historical Need of the, 1877.
Judged by the New, 1896.
Laws, 1893.
Literature of the, 1878.
Rejection of the, 1890.
Truthfulness of the, 1880.
ONE Man's Power for Evil, 920.
Thing Needful, the, 1791.
ONENESS of Creed, 2110.
ONE'S Self, Taking Account of, 465.
OPENING of Young Manhood, 46.
ORATOR'S Voice, the, 2294.
ORATORY, 2288.
ORDER in Disorder, 2534.
of Faith, the, 2021.
ORGANIZED Charity, Advantage in, 2403.
Danger in, 2404.
Labor, Hope for, 929.
Variety of Human Nature, 2188.
ORIGIN of Evil, 1127.
ORIGINAL Christianity, 1307.
OTHER Denominations, Preachers from, 2163.
Men's Consciences, 1344.
Crookedness, 567.
Prosperity, 705.
World, Worth in the, 316.
ORTHODOXY and Christianity, 1725.
OUR Father, Which Art in Heaven, 1804.
OUR Hope, Christ, 1218.
Infirmities, 1385.
Need, Christ's Motive, 1280.
OUTBREAKING Corruption a Symptom, 1009.
OUT-Door Life, 197.
OUTGROWN Sins, Repenting of, 1411.
OUTSIDE Light on the Bible, 1843.
OUTWARD and Inward Life, 1286.
Riches, 695.
Show not Inward Quality, 488.
OWNING of Offences, the, 824.

PAIN by Divine Intention, 213.
Kindness of, 653.
PANTHEISM, Emptiness of, 1118.
PAPER Money, 1005.
PARABLE and Fable as Teachers, 28.
PARABLES and Events, 1927.
PARENTAGE, Perplexities of, 143.
Revelations of, 153.
PARENTAL Obligation, Sound Bodies a, 137.
PARENTS' Task, the, 142.
PARIS Communists, Iconoclasm of the, 997.
PARTIAL Christianity, 1472.
Views, 1132.
PARTISANSHIP in Church Life, 2155.
PARTNERSHIP with God, 557.
PASSING Impressions of Good, 1105.
PASSIONS and Appetites, 193.
Power of the, 1358.
Reformation of the, 1564.
the, 425.
to Guard Against, 1361.
PAST and Future Church Work, 2109.
the Future, the, 1568.
not to Rule the Present, the, 2528.
Still Exists, the, 65.
Victory Over the, 1605.
PATIENCE and Hope, 1998.
in Reform, 2362.
Obedience, 1621.
is Self-Control, 420.
of the Dull, the, 421.
the Time for, 558.
with Incompleteness, 1678.
PATIENT Labor, 528.
Waiting, 1821.
PATRIARCHS, Time of the, 1892.
PATRIOTISM: Concentrated and Diffused, 978.
PATTERN of Perfection, the, 1782.
PAUL a Darwinian, 2235.
PAUL'S "Christ Crucified," 2342.
Egoism, 1947.
Last Letter, 1946.
PEACE and Righteousness, 1747.
Begins in Confusion, 2382.
Conflict leading to, 2373.

Peace, Cosmic Center of, 1148.
of dying, the, 301.
God, the, 1765.
the Price of, 159.
Warlike Energies Used for, 2511.
Peaceful Presence of Jesus, the, 1274.
Spirit, the, 813.
Peacemakers, Blessed Are the, 1102.
Penalty Guards Safety, 654.
Penitent, the Cry of the, 1826.
People, Rise of the, 2525.
Perfected, Character to be, 1593.
Manhood the Idea of Creation, 76.
Perfectibility, 275.
Perfection, Conversion not, 1588.
in Differentiation, 2259.
the Pattern of, 1782.
Peril, America's Prosperity and, 990.
in Temptation, 1356.
Perils of Prosperity, 611.
Temptation, 1367.
the Future, 318.
Permanence of God's Words, 1963.
Spiritual Gains, 1698.
Permanency of Marriage, 123.
Perpetual Spiritual Effort, 1760.
Perpetuity of the Bible, 1912.
Perplexities of Parentage, 143.
Persecuted for Righteousness' Sake, 659.
Persecution Should Sweeten Men, 670.
Truth Spread by, 644.
Perseverance, 1761.
in Self-Cleansing, 1541.
Well-Doing, 1603.
Persistence in Sorrow, 249.
of Deeds Done, 1420.
Love, 1788.
Persistent Troubles, 683.
Personal Career, Impatience in, 731.
Criticism, 775.
Equation in Moral Judgments, the, 453.
Evidences of Sonship, 1709.
God Fundamental, a, 1116.
Love, and Benevolence, 2392.
Power, 862.
Right to God, a, 1136.
Rights, 924.
Saviour, the, 1264.
Personality, 494.
in the Preacher, 2272.
Power of, 868.
Persons Associated with Jesus, 1934.
Pertinacity of Bad Habits, 725.
Petty Cheating, 747.
Criticisms, 1965.
Mosaic Details, Meaning in, 1894.
Sins, 715.
Pew and Pulpit, 2280.
Phases of Christian Love, 1683.
Philosopher's God not Adorable, the, 1115.
Physical and Mental or Moral Courage, 473.
Beauty and Moral Depravity, 460.
Means of Grace, 208.
Pain, Moral Teaching from, 191.
Teaching of, 215.
Retribution, 188.
Piety and Devotion, 1464.
Morality, 1475.
from Unlikely Conditions, 2143.
Place-Hunting, for Ministers, 2307.
Place, Worth of Each in His, 2499.
Platform and Pulpit, 2296.
Not Pulpit, 2297.
Please, Preaching to, 2291.
Pleasure, 498.
Expression of, 802.
in Homely Toil, 529.
of Doing Good, 2394.
Wrong Use of, 200.
Poet and Prophet, 1053.
Poet's Inspiration, the, 2546.
Polar Star, Jesus the, 1267.
Politics, Corporate Wealth in, 1010.
Poor Church Members no Excuse for Other Men, 1452.
Contentment, 419.
God's Heirs not, 709.
Relief to Stimulate, not Enervate, 2399.
Remedy for Scepticism, 1975.
the Sabbath for the, 2042.
Popular Intelligence, 2502.
Refinement, 2494.
Unrest, Regulation of, 2536.
Position Does not Make the Man, 49.
Positiveness of Religion, 1483.
Possibilities in Culture, 32.
of Wickedness, 1399.
Postponing the New Life, 1446.
Potency of a Christian Household, 161.
Potter, the Clay and the, 1126.
Poverty, a Primary Cause of, 704.
Evils of, 701.
of Man's Higher Nature, 1656.
Spiritual Qualities, 1674.
Sainthood in, 693.
Wealth in, 642.
Without Love is, 124.
Power from Effort, 593.
Obedience, 1444.
in Diversity, 2260.
of Association, 842.
Calvinism, 2200.
Cheerfulness, 486.
Christ, 1265.
Doubt, the, 1978.
Enjoyment, the, 613.

Power of Feeling, the, 408.
God's Spirit, 1111.
Good Phrasing, 2443.
Greatness, 2437.
Higher Moods, 1701.
Inspiration, 2016.
Intensity, 435.
Personality, 868.
Repeated Acts, 1405.
the Passions, 1358.
Tongue, 943.
True Preacher, 2287.
Weak, 520.
Weakness Allied with God, 2356.
Practical Sympathy, 888.
Use of Christ, 1262.
Practice and Preaching, 2308.
Theory, 1536.
Faith in, 2025.
Must Supplement Study, 1865.
Praise Lightens Trouble, 242.
Love of, 898.
Songs, 2058.
to God, a Human, not a Divine, Need, 2059.
Pray and Watch, 1829.
Prayer a Relief, 1808.
Universal Recourse, 1823.
and Self-help, 1827.
Aspiration of, 1805.
Continuing Instant in, 1814.
Delayed Answer to, 1820.
for an Uplifting, 2006.
Others, 1831.
Forms of, 1812.
in Emergency, 1818.
Life Interpreting God Through, 1809.
Naturalness in, 2119.
Object of, 1803.
of Duty, the, 1817.
the Wicked, the, 1824.
Spiritual, not Material, 1810.
the Nature of, 1801.
to be Spontaneous, 1816.
Under Pressure, 1819.
Varied Elements of, 1806.
Prayer-Meeting, the, 1811.
Woman in the, 2122.
Prayers, Resisting Answers to, 1828.
Praying and Thinking, 393.
Preacher a Man-Builder, the, 2336.
All Things to All Men, the, 2284.
Personality in the, 2272.
the Range of the, 2310.
Preachers and Teachers, 2414.
Born, Not Made, 2274.
from Other Denominations, 2163.
Preacher's Opportunities, the, 2332.
Preaching and Practice, 2308.
Public Spirit, 569.
Preaching and Theologizing, 2313.
Theology, 2354.
Christ Imperfectly, 1283.
Discrimination in, 2329.
Dullness and Levity, 2304.
God's Desire to Save All, 2322.
Individual Conceptions of, 1292.
Must Suit Its Era, 2268.
on Secular Affairs, 1003.
Politics and Commerce in, 2348.
Subjects for, 2317.
Substantial Thought in, 2330.
the Test of, 1513.
to Please, 2291.
Varied Material in, 2337.
Variety in, 2316.
Prejudices, Respect for, 2376.
Preparation for Crime, 1400.
Death, 307.
This World a, 1677.
Present and Future, 1682.
Knowledge, 2179.
Day Scepticism, 564.
Duties for Children, 31.
Grief, Future Glory, 225.
Help, Future Joy a, 334.
the Past not to Rule the, 2528.
Pressure, Prayer under, 1819.
Price of Peace, the, 159.
Pride, 759.
Softened by Love, 1719.
Priesthood, Value and Peril of, 2171.
Primal Source of Love, the, 136.
Primary Cause of Poverty, a, 704.
Civic Virtue, Wealth-Making, a, 600.
Primitive Church, the, 2133.
Revelation, Infidelity as to, 2229.
Principle, Eating on, 186.
Principles Follow Rules, 1630.
of Protestantism, the, 2156.
Private Interpretation, 1850.
Privilege of Taking Divine Guidance, 1324.
Problem of Evil, 2199.
Problems of Providence, 1160.
Process and Product, 1641.
of Spiritual Betterment, 1625.
Prodigal's Return, the, 149.
Profanity, the Harm of, 946.
Professional Piety, 1527.
Professors, Christianity Judged by Its, 1502.
Profitable Losses, 707.
Profitless Explanations, 894.
Progress, 2462.
Conditioned on Movement, 2234.
Disturbance the Price of, 2371.
Promise of Eternal Life, 1676.
Prompt Escape from Temptation, 1365.
Proneness to Evil, 1394.

PROPAGATION of Evil, 1424.
PROPERTY not Manhood, 641.
PROPHECY of Future Life, a, 327.
PROPHET and Poet, 1053.
PROPHETIC Love, 6.
Visions, Interpretation of, 1950.
PROPHETS, the, 1901.
PROPRIETY, Corruption with, 1034.
PROSELYTING, 2173.
PROSPERITY and Adversity, 627.
Perils of, 611.
to Circulate, 596.
PROTESTANTISM, the Principles of, 2156.
PROVERBS, Nimbleness of, 2444.
PROVIDENCE and Law, 2556.
Natural Law, 1166.
Faulty Instruments of, 994.
in Nature, 1163.
Natural and Supernatural, 1167.
of Work, the, 517, 518.
Problems of, 1160.
Rough Handling by, 645.
PROVING of Doctrines, the, 2221.
PUBLIC Affairs and the Gospel, 2345.
Corruption in, 1007.
Low Standards in, 993.
Amusements, 999.
Conscience, Deterioration in, 1011.
Education and Sabbath-Keeping, 2048.
Life Dulls the Moral Sense, 992.
Young Men in, 991.
Opinion, 873.
School, Democracy of the, 2422.
Spirit and Preaching, 969.
PULPIT and Pew, 2280.
Platform, 2296.
Reforms, the, 2357.
Liberty in the, 2347.
PUNISHING an Forgiving, 1282.
PUNITIVE Love, 140.
PURITANISM, 2227.
the Sabbath of, 2043.
PURPOSE, Sin Lies in, 1391.
PUZZLES of Doctrines, 2183.

QUALITIES, Discrimination of, 940.
QUALITY in Activity, 548.
Virtues, 830.
QUARREL, Disagreement Without, 926.
QUARRELING as Preparation for Heaven, 170.
QUARRELS, How to End, 764.
QUICK Learning, 2434.
Maturity, Quick Decay, 1639.
QUID Pro Quo, 513.
QUIET Conversions, 1581.
Power of Meekness, 1753.
"QUIT Ye Like Men!" 1528.

RACE, Salvation of the, 2543.
RADIANCE of Fidelity, the, 2366.
RADICALISM of Christ, 1242.
RAILLERY, 948.
RANGE of the Preacher, the, 2310.
RARE Virtues Remembered, 2126.
RARITY of Friendships, 911.
RATIONALISM, 1741.
REACTION of Feeling, 443.
REACTIONS and Revivals, 2130.
READING Nature Aright, 2550.
Sympathetic Moods for, 2450.
with Discrimination, 2449.
REAL Man, the, 696.
Meeting, the, 2114.
Penitence a Sure Possession, 1640.
the Ideal Beyond the, 1043.
REALIZATION of Change, 1576.
God, 1138.
REAPING and Sowing, 1609.
REASON and Conscience, 1342.
Faith, 2029.
for Hope, 2002.
Imagination stronger than, 2326.
RECALLING Griefs, 251.
RECEIVING and Giving, 2389.
One Another, 2073.
RECLAMATION of Evil Traits, 723.
RECREATION and Work, 199.
Necessary, 207.
Neglected, 585.
RECREATIONS, Enlargement of, 55.
RECUPERATION Under Adversity, 669.
RECUPERATIVE Power of Good, 2567.
REFINEMENT, Dangers of, 377.
not to be Exclusive, 1081.
Uses of, 849.
REFORM Arouses Complaint, 2367.
Disturbances of, 2372.
Patience in, 2362.
REFORMATION and Repentance, 1421.
Condemnation not, 2375.
Critical Moments for, 1414.
Manifests Evil, 1427.
of the Passions, 1564.
REFORMERS and Reforms, 2379.
REFORMER'S Truth, the, 2368.
REFORMS and Reformers, 2379.
the Pulpit and, 2357.
REFRESHMENT in Thought of Eternity, 294.
REGENERATION, 1540.
REGENERATED Man, the, 1661.
REGULATED, Religious Fervor to be, 1501.
REGULATION, not Destruction, 450.
of Popular Unrest, 2536.
REJECTION of the Old Testament, 1890.
REJOICING Amid Sorrow, 266.
in Iniquity, 791.
RELEASE From Evil Bondage, 1432.

Relief, Prayer a, 1808.
of Tears in Sorrow, 228.
Religion Acceptable to All Men, the, 1455.
and Creeds, 1508.
Manhood, 1462.
the Church, 1489.
the Church, and, 2167.
Caution in, 1470.
Cheerfulness in, 500.
Conservativeness in, 1500.
Emotion not, 1496.
Emotional Nature of, 1488.
Ever-Living, 1453.
Harmony of Soul, 1525.
Hindered by Ecclesiasticism, 2154.
Human Nature without, 1441.
in Time of Trouble, 1447.
Institutions of, 2166.
is Right Life, 1433.
Liberty and Intelligence, 962.
Misunderstood, 1466.
not a Make-Shift, 1445.
Mysterious, 1456.
of Fate, the, 2206.
Positiveness of, 1483.
Seclusion not, 547.
the First Soul-Work of, 1596.
Soul's Health, 1465.
Theology not, 1461.
Two Theories of, 1443.
Religious Depth, 1529.
Despair, 1491.
Emotion Pernicious if not Practical, 1497.
Excitement, 2128.
Feeling and Business, 584.
Fervor to be Regulated, 1501.
Helpfulness of Science, 1312.
Inquirers Need Sympathy, 1558.
Inspiration and Singing, 2062.
Inspirations Evanescent, 1104.
Intolerance, 2148.
Life, the Natural and the, 1442.
Masks, 2103.
Pride, 762.
Revivals, Grades of, 2129.
Naturalness of, 871.
Rites, 2139.
Symbolism, 2052.
Thinking, Liberty in, 2225.
Remembrance, Wealth no Title to, 617.
Remnants of Life, 678.
Repeated Acts, Power of, 1405.
Faults Dim Moral Sight, 713.
Repentance and Reformation, 1421.
Manliness of, 1565.
Misconception of, 1566.
Repented Sins to be Forgotten, 1567.
Repenting of Outgrown Sins, 1411.
Repose of Death, 300.
Reprobation, 1423.
Republic demands Virtue, the, 973.
Reputation, 896.
and Character, 897.
from Everyday Life, 904.
Resignation, Time for, 221.
Resist Beginnings, 58.
Resistance to Temptation, 1372.
Resisting Answers to Prayers, 1828.
Resolutions and Gravitation, 846.
Respect for Prejudices, 2376.
Responsibility for Adam, 2212.
Rest for Body and Brain, 2040.
the Workingmen, 2041.
of God, the, 2038.
Sabbath Worship, the, 2044.
Restraining Agency, Fear but a, 1991.
Restraint, Man's Need of, 423.
Result, Credit for Effort Rather than, 456.
Results of Vice, Lessons of Virtue, 1990.
Resurrection, Commercial Death and, 680.
of Jesus, 1251.
a Soul, the, 1542.
Type, a, 331.
Retirement, Jesus' Love of, 1236.
Retiring from Business, 586.
Retrospection, 1758.
Returning Good for Evil, 1797.
Revealer, Sorrow a, 247.
Revelation an Unveiling, 1887.
of God, 1707.
the Rocks, the, 2230.
Revelations Cannot be Hidden, 2244.
of Grief, 235.
Parentage, 153.
the Book of, 1951.
Reverence for Women, 89.
Revenge, the Torment of, 427.
Revival, Laboring for a, 2127.
Revivals, 2132.
and Reactions, 2130.
Life Aroused by, 1551.
Rhetorical Illustrations, 2301.
Rich, Haste to be, 609.
Rise of Humanity, 2524.
the People, 2525.
Ritual, Dangers of, 2053.
Variation of, 2138.
River of Death, the, 306.
Right and Wrong, 1039.
Effect of Trouble, 628.
Life, Religion is, 1433.
Living, Difficulty of, 839.
the Science of, 1869.
Standards, 281.
Unconscious Rebuke of Wrong, 825.
Use of Appetites and Passions, 47.
the Bible, 1834.

Righteous Man, the, 1514.
Republic, Endurance of a, 1015.
Righteousness a Natural Law, 1473.
and Peace, 1747.
Blessed Are They Who Hunger and Thirst after, 1103.
Sake, Persecuted for, 659.
Superstition Dispelled by, 2559.
Training in, 1624.
Ripener, Suffering a, 261.
Ripening Power of Divine Influence, 1320.
Rocks, the Revelation of the, 2230.
Romans, Epistle to the, 1942.
Seventh and Eighth of, 1940.
Rough Handling by Providence, 645.
Outside, Sweet Inside, 448.
Rubbish, the Bible Buried under, 1953.
Ruined Man, a, 702.
Rule, the Use of a, 952.
Rules Teach Principles, 953.
Russia, Despotism in, 2517.
Ruth, the Book of, 1900.
Story of, 1899.

Sabbath and the Saloons, 2046.
for the Poor, the, 2042.
Keeping and Public Education, 2048.
Means Rest, 2039.
Necessary Labors on the, 2047.
of Puritanism, the, 2043.
Vitality of the, 2049.
Worship, the Rest of, 2044.
Sacrifice of the Wicked, the, 2055.
the Joy of, 7.
Safeguard, Confessed Christianity a, 2089.
Safety in Expression, 2123.
Saintihood in Poverty, 693.
Saloon, the, 2365.
Saloons, Sabbaths and the, 2046.
Sanctification and Conversion, 1594.
Salvableness and Salvation, 1454.
Salvation, Conditions of, 2257.
of the Race, 2543.
Simplicity of, 1549.
the Captain of Our, 1276.
through Christ, 1275.
to be Wrought Out, 1589.
Saving Spiritual Elements, the, 2459.
Scandal, 796.
Scenery, How to Look at, 2551.
Sceptic, the, 1983.
Scepticism, Minus and Plus, 1982.
Poor Remedy for, 1975.
Scholar, the Lesson Must Suit the, 2328.
Scholastic Prejudice, 2433.
School of Christ, the, 1722.
Science, Advance of Truth by, 2538.
of Right-Living, the, 1869.
Science, Religious Helpfulness of, 1312.
the Ignorance of, 2455.
Scientists, Evolution Among, 2236.
Scope of Christianity, 1480.
Scriptural Treatment of Adam, 2210.
Scripture, Little Things in, 1874.
Uses of, 1871.
Scriptures, Searching the, 1855.
Search for Divine Wisdom, 1110.
Seclusion not Religion, 547.
Second Incarnation, the, 1293.
Secret Sins, 1397.
Sectarian Misjudgment, 2149.
Sects, Efficiency of, 2146.
Mutual Recognition of, 2162.
Variety of, 2152.
Secular Affairs, Preaching on, 1003.
Secularities, Spiritual Value of, 545.
Seeing God, 1124.
as He is, 1159.
Seek Higher Things, 685.
Seeking Good, not Evil, 941.
Seemingly Unfruitful Work, 526.
Self-Absorption, 398.
Building of the Soul, 1635.
Centered, God's Nature not, 1139.
Cleansing, Perseverance in, 1541.
Consciousness, 763.
Influence of, 859.
Control, Patience is, 420.
Deception in Christian Hope, 1601.
Crooked Business, 568.
Description, 789.
Education, 2423.
Effect of Holy Living, 1531.
Examination, 400.
Advisable, 1471.
Government the Ideal, 2427.
Help and Prayer, 1827.
in Church-Making, 2113.
Immured, 615.
Judgment, 359.
through Others, 905.
Knowledge, 1436.
as to Conduct, 800.
Speech, 804.
Tendency, 1666.
Measurement Upwards, 2440.
Portraiture, 432.
Recognition, 433.
Revelation, 401.
Righteousness, 1628.
Seeking Friendship, 768.
Selfish Aspiration, 851.
Churches, 2360.
Men, Solitary, 2383.
Morality, 1032.
Service, 574.
Selfishness and Love in Conflict, 1786.
of Culture, 376.

SELLING One's Self, 614.
SEMINAL Character of the Bible, 1966.
SENSES, Spiritual Life not Gauged by, 1064.
SENSIBILITY to the Divine, 1984.
SENSITIVE Conscience, a, 1333.
Consider the, 827.
SENSITIVENESS, 777.
of Children, 33.
SENTIMENT and Ethics, 1450.
Sordid Sense, Judging, 406.
the value of, 1068.
SEPARATENESS of the Jews, 976.
SEPULCHER, Meaning of the, 244.
the Women at the, 91.
SERMON on the Mount: Loftiness, 1928.
not Original, 1929.
Opening, 1930.
Past and Future, 2228.
Subject, Finding the, 2318.
SERMONS, Failures in, 2323.
Transientness of, 2333.
SERVICE, Love in, 128.
SEVENTH and Eighth of Romans, 1940.
SHALLOW Discipleship, 1654.
Natures, 415.
SHARING Home-Happiness Outside, 176.
the Good Things, 417.
SHINING Days, 1759.
SHIRKING the Call of Duty, 550.
SHORT and Long Prayers, 1813.
SHORTSIGHTEDNESS of Indulgence, 1398.
SICKNESS, Heroism in, 219.
Remorse of Body, 216.
Teaching of, 214.
SIGNIFICANCE of the Insignificant, 2500.
SILENCE, Heroism of, 96.
SILENCES of the New Testament, 1918.
SILENT Coming of Great Events, 2503.
Corrupting Forces, 1369.
Prayer, 1807.
SIMPLE and the Mystical, the, 1238.
Laws for Simple Lives, 850.
Truths, 2269.
SIMPLICITY of Language, 2299.
Salvation, 1549.
the Truth in, 2417.
SIN Against the Divine Parent, 1430.
Holy Ghost, the, 81.
God, 1429.
and Infirmity, 1384.
Conviction of, 1570.
Evolutionary View of, 1383.
Fundamental in Theology, 1382.
Lies in Purpose, 1391.
Mental Truce with, 1410.
Nature of, 1381.
of Bad Temper, 169.
Revived, and I Died, 1632.
SIN-sick Soul, the, 1083.
the Dislocation of Faculties, 1390.
Essence of, 1386.
New View of, 2239.
SINCERITY, 822.
and Correctness of Belief, 1977.
SINFULNESS, a Test of, 1569.
SINGING a Defence Against Temptation, 2065.
and Religious Inspiration, 2062.
Church, a, 2061.
Uplifting Power of, 2064.
SINGLE Men, New Truth from, 2355.
Responsibility, 1425.
Traits no Test of Character, 470.
Virtues, and Virtuous Character, 1655.
SINNER Needs God, the, 1431.
SINNERS, the Church for, 2090.
SINS Under Conscience, 1346.
SKIMMING the Bible, 1856.
SLANDER, 944.
SLANG, 790.
SLEEP, a Forgetting, 204.
the Death of, 202.
SLEEPING, 205.
SLOW Growth of Character, 1638.
Christ's Peace, 2463.
Virtue of, 48.
SMALL Beginnings, 711.
Encouraging, 1023.
Excellences, 799.
Faults Baits to Larger Ones, 712.
Meannesses, 716.
Texts, Great Meaning in, 1911.
Transgressions, 735.
Vexations, 737.
SMARTNESS, Dangers of, 570.
SMOOTH Natures Admirable but not Attractive, 84.
SOCIAL and Spiritual Life, 1027.
Averages, 2493.
Connections, 903.
Contagion of Spirituality, 890.
Duty of Healthful Living, 918.
Effect of Feeling, 1459.
Gain Through Suffering, 917.
Interdependence, 832.
Judgments, 939.
Liability to Disaster, 919.
Life, Diversity of, 923.
Value of, 1077.
Polish, 831.
Proprieties Disregarded, 2370.
Relationships, Change of, 853.
Solidarity, 875.
Suffering, 913.
Unrest in Europe, 998.
SOCIETY, Influence of, 833.
Limitations of, 836.
the Top and the Bottom of, 934.

Society, the Wastes of, 916.
Truth the Bond of, 811.
Society's Right to Control Conduct, 921.
Softening the heart by Trouble, 245.
Soiled by Worldliness, 1070.
Solidifying One's Growth, 1702.
Solitariness of Death, 304.
Solitude, No Safety in, 840.
Uses in, 841.
Solomon and Jesus, 1925.
Some Discouragement Wholesome, 1730.
Sonship, Personal Evidences of, 1709.
Sordid Sense, Judging Sentiment, 406.
Sorrow a Revealer, 247.
and Joy, 1729.
Effect of, 248.
Exercised by, 264.
Joy after, 232.
Limited Value of, 250.
Maturing under, 268.
Meaning of, 259.
not Typical of Christianity, 252.
of Humanity, the, 269.
Persistence in, 249.
Rejoicing Amid, 266.
the Night of, 272.
Sorrows Intermittent, 240.
Soul and Body, 652.
Bankruptcy, 703.
Bondage, Escape from, 1590.
Building of the, 1659.
Creation, 1061.
Destroying Greed, 581.
Divine Love in the, 1748.
Effects of Life on the, 357.
Exhaustion, 1407.
Health, 1718.
in Danger, the, 2125.
Made Manifest, the, 1079.
on Soul, Influence of, 437.
Open to the Light, a, 1301.
Purity, 1075.
Regimen, 1717.
Religion, Harmony of, 1525.
Self-Building of the, 1635.
Sickness, 1439.
Summer in the, 1524.
Sympathy Unappreciated, 886.
that Finds God, the, 1533.
the Body and the, 1018.
Resurrection of a, 1542.
to be Protected, the, 387.
Treasures, 1071.
Unknown Powers of the, 1086.
Soul's Anchor, the, 346.
Evil Engines, the, 734.
Health, Religion the, 1465.
Image of Christ, the, 1266.
Longing for Joy, the, 495.
Response to God, the, 1675.
Soul's Riches, the, 1078.
Sound Bodies a Parental Obligation, 137.
Sowing and Reaping, 1609.
Speaking and Thinking, 2442.
Artificial Style in, 2298.
in Meeting, 2115.
the Truth in Love, 925.
Speech, Freedom of, 2374.
Self-Knowledge as to, 804.
Spirit and Flesh, 1065.
Matter, 1696.
Fervent in, 554.
Fruits of the, 1321.
Life, Kindling of the, 1598.
of Beneficence, 1171.
Forgiveness, 816.
Freedom Irresistible, 966.
Races, beyond Man, 86.
Spiritism and Spiritual Longing, 1084.
Spiritual Ancestry, 1099.
and Natural Life, 1672.
Betterment, Process of, 1625.
Culture, 1667.
Death, 1326.
Development Takes Time, 1708.
Discernment, 1063.
Enrichment of the New Era, 2240.
Expert, The, 1857.
Gains, Permanence of, 1698.
Grace to be Cultivated, 1695.
Guidance, 1323.
Hindrances, 1693.
Indolence, 587.
Kindred, 1731.
Labor, Immortality of, 535.
Life, Beginning of, 1573.
not Gauged by Senses, 1064.
Social and, 1027.
Longing and Spiritism, 1084.
Moods, 1056.
Oppression, 1052.
Poverty, 211.
Prescription, 2319.
Qualities, Poverty of, 1674.
Refreshment, 1679.
Things, Natural Law in, 1614.
Truth the Pulpit Theme, 2340.
Union, 1082.
Unity of, 166.
Value of Secularities, 545.
Spirituality and Morality, 1021.
Misunderstood, 1067.
Morality and, 1041.
Social Contagion of, 890.
Spiritually Apprehended, God to be, 1153.
Splendor of Hope, the, 2544.
the Future, 356.
Spontaneity in Conscience, 1339.
of Christian Kindness, 1781.

SPONTANEOUS Virtue, 1486.
ST. PAUL, Love-Element in, 1774.
STANDARD, Christ the Only, 1261.
for Life, the, 1170.
STANDARDS, Men Judged by Their Own, 474.
STARS and Stripes, the, 985.
STARTING Right, 1591.
STATES, the Nation and the, 980.
STEADFAST Ideals, 1668.
Purpose and Variations, 451.
STEADFASTNESS, 468.
of Faith, 2018.
STEADINESS Under Temptation, 1354.
STEERING Godward, 1704.
STIMULANTS, 195.
STOICISM not Christianity, 236.
STORY of Ruth, the, 1899.
STRENGTH, Conceit of, 664.
of Evil, the, 1426.
Men and Women, 92.
STRENUOUS Life, Trials of the, 845.
STRIVING against the Light, 2218.
STRONG, Duty of the, 598.
Phrases for Strong Feelings, 1498.
STRUGGLES of the Flesh: Glory of the Spirit, 1943.
STUDY, Christian Life a, 1578.
of Men, the, 2283.
SUBJECTS for Preaching, 2317.
SUBSTANCE in Character, 1644.
SUBSTANTIAL Thought in Christ's Preaching, 2330.
SUCCESS, Character the Test of, 622.
Exacts Effort, 510.
the Law of, 515.
SUDDEN Death, 313.
SUFFERING, a Ripener, 261.
Benumbing Effect of, 253.
the Baptism of, 271.
Test of Love, 233.
SUFFRAGE, 975.
SULKINESS, the Habit of, 742.
SULLYING of Conscience, 1348.
SUMMER in the Soul, 1524.
SUN as a Symbol of Deity, the, 2560.
SUNDAY and the Children, 26.
Christians, 1740.
SUNNY Dispositions, 807.
SUPERFICIAL Betterment, 1038.
Judgments, 1162.
SUPERIOR to Environment, 662.
SUPERIORITY of the Moral Element, 463.
the Use of, 1736.
SUPERSTITION Dispelled by Righteousness, 2559.
SUPREME Elements of the New Testament, 1914.
SURENESS of Causality, 190.
SURLY Forgiveness, 766.
SWEET Influence, Duty of, 857.
Inside, Rough Outside, 448.
SWEETNESS After Adversity, 635.
in Adversity, 691.
SYMBOLISM of the Bible, 1902.
SYMPATHETIC Moods for Reading, 2450.
Witnesses, the Cloud of, 1092.
SYMPATHY, Comfort of Mere, 885.
for Men, Lack of, 2095.
of God, the, 1173.
Moods, 25.
Religious Inquirers Need, 1558.
the Balm of, 880.
Variations in, 2396.
SYSTEMATIC Theology, 2196.

TAKING Account of One's Self, 465.
TALENTS, the Man of Few, 358.
TALKER, the, 2289.
TAMPERING With Evil, 1422.
TASKS and Time, 537.
TEACHER'S Noble Work, the, 2415.
TEACHERS and Preachers, 2414.
Parable and Fable as, 28.
TEACHING of Jesus, the, 1239.
Physical Pain, 215.
Sickness, 214.
Truth by Fiction, 35.
TEARS, 226.
in Sorrow, Relief of, 228.
TEASING, 784.
TEMPER, 752.
Provoking Temper, 2377.
TEMPERAMENT, Equivalents in, 378.
TEMPERED Affliction, 667.
TEMPLE of God, the, 217.
TEMPLES of God in Humanity, 2490.
TEMPTATION, Confession Lessens, 1378.
Deceitfulness of, 1375.
Finds the Indolent, 1377.
of Jesus, the, 1924.
the Liberal, 2226.
Peril in, 1356.
Perils of, 1367.
Prompt Escape from, 1365.
Resistance to, 1372.
Singing a Defence Against, 2065.
Steadiness Under, 1354.
Suggestive, not Compulsory, 1353.
TEMPTATIONS and the Lower Life, 1380.
TEMPTATION'S Power, 1350.
TEMPTER and Tempted, 1352.
the, 1231.
TENDER Places in Hard Natures, 2320.
TENTATIVE Religion, 1550.
TEST of Character, Home-Life the, 162.
Faith, 2020.
Instrumentalities, the, 2153.
Preaching, the, 1513.
Sinfulness, a, 1569.

TEST the Bible by Life, 1864.
TESTS of Character, three, 479.
THE LORD Be with Thee, 808.
THEOLOGICAL Transformation of the Bible, 1956.
Transitions, 2233.
THEOLOGIES, Interchange of, 2220.
THEOLOGIZING, 2195.
and Preaching, 2313.
THEOLOGY and Evolution, 2242.
Preaching, 2354.
Essentials of, 2351.
not Religion, 1461.
of Love, the, 2246.
Sin Fundamental in, 1382.
THEORY and Practice, 1536.
not Practice, 2178.
THINGS and Thoughts, 519.
Hoped for in Immortality, 354.
not Seen, the Evidence of, 2011.
of Good Report, 1481.
Which God Hath Prepared, 355.
Worldly, Measurements of, 1733.
THINKING and Praying, 393.
Speaking, 2442.
Authority in, 2107.
in a Murk, 395.
THOU Shalt not Covet, 748.
Go Over, 534.
THOUGHT and Feeling, 402.
of Eternity, Refreshment in, 294.
Future Life, a, 341.
the Empire of, 1440.
THOUGHTS and Feelings are Prayers, 1833.
Things, 519.
Multiplicity of, 391.
of God, 1147.
THROUGH Jesus Christ, Our Lord, 1273.
THY Will be Done, 1187.
TIME and Tasks, 537.
for Changes, 2232.
Help, the, 1559.
Patience, the, 558.
Resignation, 221.
God's Kingdom a Long Result of, 2509.
of the Patriarchs, 1892.
the Loom of, 2481.
TIMES, Adaptation to the, 2279.
of Vision, 1986.
TO-DAY, Miracles of, 1905.
Needs To-day's Thought, 2223.
TOKEN of Love, a, 353.
TOKENS of Divine Intercourse, 1510.
TOMB, Jesus in the, 1250.
TOP and the Bottom of Society, the, 934.
TONGUE, at Home, the, 168.
Power of the, 943.
TORMENT of Revenge, the, 427.
TORPIDITY Prolific of Disease, 1663.
TOTAL Depravity, Doctrine of, 2249.
TOUGHNESS of Fiber, 476.
TRAINED Calmness, 367.
Church Members to be, 2105.
Perceptions, 366.
TRAINING and Education, 12.
by Trouble, 668.
in Righteousness, 1624.
of Character, 428.
the Value of, 509.
to Independent Character, 154.
Untractable Natures, 429.
TRANSFIGURATION, the, 1246.
TRANSFORMATION by Motherhood, 132.
TRANSGRESSION as Education, 2432.
TRANSIENT Aspirations, 1437.
Knowledge, 1631.
Troubles, 689.
TRANSIENTNESS of Sermons, 2333.
TRANSITION Periods, 2461.
TRANSPARENT Character, the, 590.
TRANSPLANTING of Death, 312.
TREES, 2584.
TRIAL Tests Men, 671.
TRIALS of the Strenuous Life, 845.
Test Strength, 624.
TRIBULATION, Issue of, 650.
TROUBLE a Test of Friendship, 672.
as a Guide, 663.
Bearing of, 258.
Blessing in, 634.
Brave Bearing of, 674.
Certainty of, 630.
Comfort in, 256.
Discipline of, 636.
Enrichment by, 229.
Escape from, 684.
God Called in, 2019.
How to Take, 637.
Humanity in, 878.
is Discord, 632.
Joy in, 254.
Morbid Seeking of, 1994.
Religion in Time of, 1447.
Right Effect of, 628.
Shows Character, 697.
Softening the Heart by, 245.
to Surmount, 484.
Training by, 668.
TRUST and Anxiety, 2022.
Faith is, 2008.
in God, 2024.
Time of Distress, 2017.
Without Knowledge, 2009.
TRUE Art, 2574.
Christianity, 1448.
Church, the, 2091.
Welcomes All, the, 2080.
Conversion, 1592.

TRUE Democracy, 971.
Lovers, 101.
Manhood, 87.
Meekness, 1751.
Orator, Greatness of the, 2290.
Preacher, Power of the, 2287.
Riches, 604.
Significance of the Bible, 1847.
Worship, 2050.
TRUSTING God, 2035.
TRUTH, Attractive Presentation of, 2311.
Broad Views of, 1051.
Immortal, 1322.
in Anger, 951.
Simplicity, the, 2417.
Learning to Speak the, 15.
Obstructions to, 1974.
Spread by Persecution, 644.
Telling, 720.
the Bond of Society, 811.
to be Adapted to Hearers, 2344.
Variableness of, 810.
Varying Views of, 2187.
Vitality of, 661.
TRUTHFULNESS, 467.
of the Old Testament, 1880.
TRUTHS of Inspiration, 1876.
Varied Ripening-time of, 2208.
TWENTY-THIRD Psalm, the, 1908, 1909.
TYPE, a Resurrection, 331.
Adam as a, 70.
TYPICAL Mother, the Madonna a, 151.
TYRANNY, Ignorance Invites, 958.

UGLY Words, 786.
UNANCHORED Soul, an, 1981.
UNATTAINABLE, Value of the, 1044.
UNBELIEF and Indifference, 1970.
Emptiness of, 1980.
UNCERTAIN Gauge, Human Opinion an, 906.
Guides, 2015.
UNCERTAINTIES in Wedlock, 118.
UNCERTAINTY and Certainty of Death, 289.
UNCHARITABLE Verdicts, 938.
UNCHRISTIAN Fellowship, 2112.
Givers, 2390.
Orthodoxy, 2147.
UNCOMMON Sense, Common Sense Better than, 360.
UNCOMPLETED Providences, 1165.
UNCONSCIOUS Beauty of the Christ-Spirit, 1792.
Goodness, 1744.
Influences, 856.
Preparation for Christianity, 1575.
UNDESIRED Gems, 1931.
UNDISCLOSED Histories, 2118.
UNDUE Anxiety for Children, 39.
UNEDUCATED, Helplessness of the, 2426.
UNFAITHFULNESS of God's Stewards, 605.
UNFORESEEN Effects, 1327.
UNFOUND Treasures in the Bible, 1861.
UNHEEDED Warnings, 53.
UNHEROIC Heroes, 85.
UNINSPIRED Material, Inspired Use of, 1886.
UNITED States, Constitution of, 964.
UNITY and Harmony, 2263.
in Worship, Faulty Idea of, 2054.
of Spirit, 166.
Rather than of Thought, 2140.
UNIVERSAL Application of Faith, 2010.
Desire of Excitement, 438.
UNJUST, the Wealth of the, 610.
UNKNOWN Beauties in the Bible, 1866.
Powers of the Soul, 1086.
UNLOVING Conscience, the, 1334.
UNMANLINESS of Complaint, 580.
UNNOTED Tragedies, 706.
UNNOTICED Influence, 855.
UNPOPULAR Laws, 967.
UNPROFITABLE Energy, 733.
UNSEEN Faults, 721.
Places, Good Work in, 524.
UNSELFISH Heroism, 1778.
UNSOCIAL Temper, 755.
UNSUCCESSFUL Success, 612.
UNTHINKING Ministers, 2293.
UNUSED Parts of the Bible, 1875.
UNVEILING, Revelation an, 1887.
UNWISE Character Building, 631.
Charity, 2398.
Reformers, 2378.
UNWRITTEN Realities, 412.
UPLIFTING Power of Singing, 2064.
Prayer for an, 2006.
UPPER and Lower Life, 1680.
UPWARD Movement of the Ages, 2542.
Progress of Humanity, 2504.
USE, Faculties Brighten by, 389.
of a Rule, the, 952.
Superiority, the, 1736.
Through Waste, 203.
USELESS Religion, 1532.
USES of Refinement, 849.
Scripture, 1871.
Solitude, 841.
UTILIZING the Divine Spirit, 1319.

VACATIONS of the Workers, 583.
VALUE and Peril of Priesthood, 2171.
Influence the Measure of, 859.
Measured by Brain-Power, 2496.
of a Good Name, 902.
Churchly Forms, the, 2169.
Fear, 1988.
Sentiment, the, 1068.
Social Life, 1077.
the Unattainable, 1044.

VALUE of Training, the, 509.
the Law of, 542.
VANITY, 760.
VARIABLE Moods, 2131.
VARIABLENESS of Truth, 810.
VARIATION of Ritual, 2138.
VARIATIONS, and Steadfast Purpose, 451.
in Sympathy, 2396.
VARIED Elements of Prayer, 1806.
Material in Preaching, 2337.
Ripening-time of Truths, 2208.
VARIETIES of Daring, 472.
VARIETY and Human Unity, 2488.
in Church-Membership, 2079.
Preaching, 2316.
VARYING Conceptions of Deity, 1123.
Standards in Life, 937.
Views of Truth, 2187.
VENTILATION, 198.
VICARIOUS Penalty, 915.
VICE, Youthful Exposure to, 52.
VICTORIOUS Goodness to be Strong, 1749.
VICTORY Over the Past, 1605.
VIOLENT Conversions, 1580.
VIRTUE not Negative, 1031.
of Slow Growth, 48.
VIRTUES Dependent on Love, 1767.
of Business Men, 588.
Quality in, 830.
VIRTUOUS Character and Single Virtues, 1655.
VISIBLE Goodness, Influence of, 1503
VISION, Mortal and Immortal, 344.
Hours of, 1054.
the Mount of, 2013.
Times of, 1986.
VISIONS of Christ, 1296.
the Invisible, 321.
VITAL Elements, Agreement as to, 1889.
Force of Liberty, 965.
Functions Agreeable, 185.
VITALITY, Activity the Condition of, 1606.
of the Sabbath, 2049.
Truth, 661.
VOCAL Power to be Trained for, 2295.
VOLITION and Disposition, 1739.
VOYAGE of Life, the, 2674.

WAGES, Folly of Equalizing, 2498.
WANT of Strength not Wickedness, 17.
WAR, Delight of Peace after, 2520.
the Bible not a Book of, 1955.
WARLIKE Energies Used for Peace, 2511.
WARNINGS Unheeded, 53.
WARRIOR, David, the, 1910.
WASTE, in the Creative Process, 2558.
Use Through, 203.
WASTES of Society, the, 916.
WASTING of Men, the, 2472.
WATCH and Pray, 1829.
WATCH, When to, 1362.
WAY, Falling by the, 2533.
WE Find What We Bring, 861.
Know in Part, 371.
Shall Know Hereafter, 230.
WEAK, God's Tenderness for the, 1186.
Morality Worthless, 1040.
Power of the, 520.
Units Mighty in Combination, 2501.
WEAKNESS and Joy of Old Age, 274.
of Esthetic Religion, 1449.
Old Age, 279.
the Church, 2097.
WEALTH, Beneficence of, 601.
Honor or Shame in, 592.
in Ideas, 2069.
National Life, 599.
Poverty, 642.
Making, a Primary Civic Virtue, 600.
no Title to Remembrance, 617.
of the Unjust, the, 610.
to be Diffused, 602.
Used for Mankind, 618.
without Love is Poverty, 124.
WEDDED Infidelity, 122.
Life, Disappointments in, 119.
Love, 109.
WEDLOCK, Uncertainties in, 118.
WELCOME, the Heavenly, 326.
WELL-Wishers, 2072.
WHAT a Creed is—and is Not, 2185.
is Christianity, 1308.
Preaching, 2266.
Readers Find in the Bible, 1849.
Sorrow Does for Us, 237.
This World is For, 626.
Was in Man he Knew, 1241.
We Shall be, 345.
WHATSOEVER Things Are Pure, 2452.
WHEN God is Near, 1552.
to Escape from Evil, 1364.
Watch, 1362.
WHOLESOME Thinking About Death, 290.
WHY God Loves Men, 1215.
Promises Fail, 1703.
WICKED, Future of the, 2219.
the Prayer of the, 1824.
Sacrifice of the, 2055.
WICKEDNESS of Selfish Culture, 2457.
Possibilities of, 1399.
WIDENING Horizons, 1669.
WIDOW'S Mite, the, 2406.
WIFE'S Influence, the, 117.
WILL, Freedom of the, 2203.
WILLING and Wishing, 1653.
WILLINGNESS to Begin Humbly, 157.
WILLS, Feebleness of, 1458.
WISE Giving, 2401.
in His Own Conceit, 397.

Wishing and Willing, 1653.
Wit and Humor, 482.
Without Ceasing, 1815.
Me, Nothing, 1168.
Love, 1795.
Witnesses, the Cloud of, 533.
Sympathetic, 1092.
Wives and Husbands, 121.
Woman in the Prayer-Meeting, 2122.
Love of Man for, 102.
the Beauty of, 95.
Womanhood, Faith in, 88.
Womanly Strength, 98.
Woman's Influence, 90.
Women at the Sepulcher, the, 91.
Reverence for, 89.
Word of God, the, 2561.
Work and Play, Moderation in, 201.
Recreation, 199.
Blessedness of, 553.
Honesty in, 826.
Makes Possible Better Work, 531.
the Measure of Man, 506.
Providence of, 517, 518.
to the End of Life, 278.
Workers, Vacations of the, 583.
Working Piety, 1506.
with Christ, 1294.
God, 1304.
Workingmen, Rest for the, 2041.
World-Growth, Three Stages of, 2541.
a Preparation, 1677.
Interprets the Bible, the, 1838.
Life Helps Soul-Life, 1658.
Misuse of This, 546.
Neighborhood, 2510.
not Our Home, the, 336.
of Endeavor, a, 1649.
Restlessness, 2537.
the Christian in the, 1516.
Church and the, 2358.
Place for Christianity, the, 1721.
World-Growth, This and the Other, 1555.
Worldliness, Soiled by, 1070.
Worldly and Christian Joy, 503.
Living, 1713.
World's Bulletin, the, 2453.
Growth, the, 2469.
Long Growth, the, 2508.
Tumult, Law in the, 2535.
Work, This, 2476.
Worn-out Creed, a, 2207.
Worry, 625.
Worse than Law-Breakers, 573.
Worst Heresy, the, 2106.
Worth in the Other World, 316.
of Each in His Place, 2499.
the Church, the, 2175.
Worthlessness of Ignorance, 2425.
Wrecked Health, 196.
Wrong and Right, 1039.
Earthly Training, 578.
Right Unconscious Rebuke of, 825.
Use of Conscience, 1332.
Pleasure, 200.

Year, Last Day of the, 1757.
the End of the, 1664.
Yes, and No, 1376.
Yielding to God, 1618.
Young Christians to be Joyful, 67.
Corruptors of the, 1402.
Love, 100.
Manhood, Opening of, 46.
Men in Public Life, 991.
Misjudgment of the, 44.
Souls, 30.
Youth and Immorality, 69.
Youthful Eclipse of Christ, 1229.
Excesses, 60.
Exposure to Vice, 52.
Youth's Voyage Beginning, 45.

Zeal of God's House, the, 505.

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